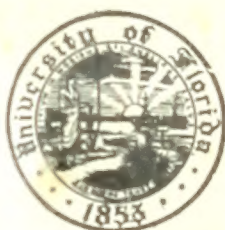


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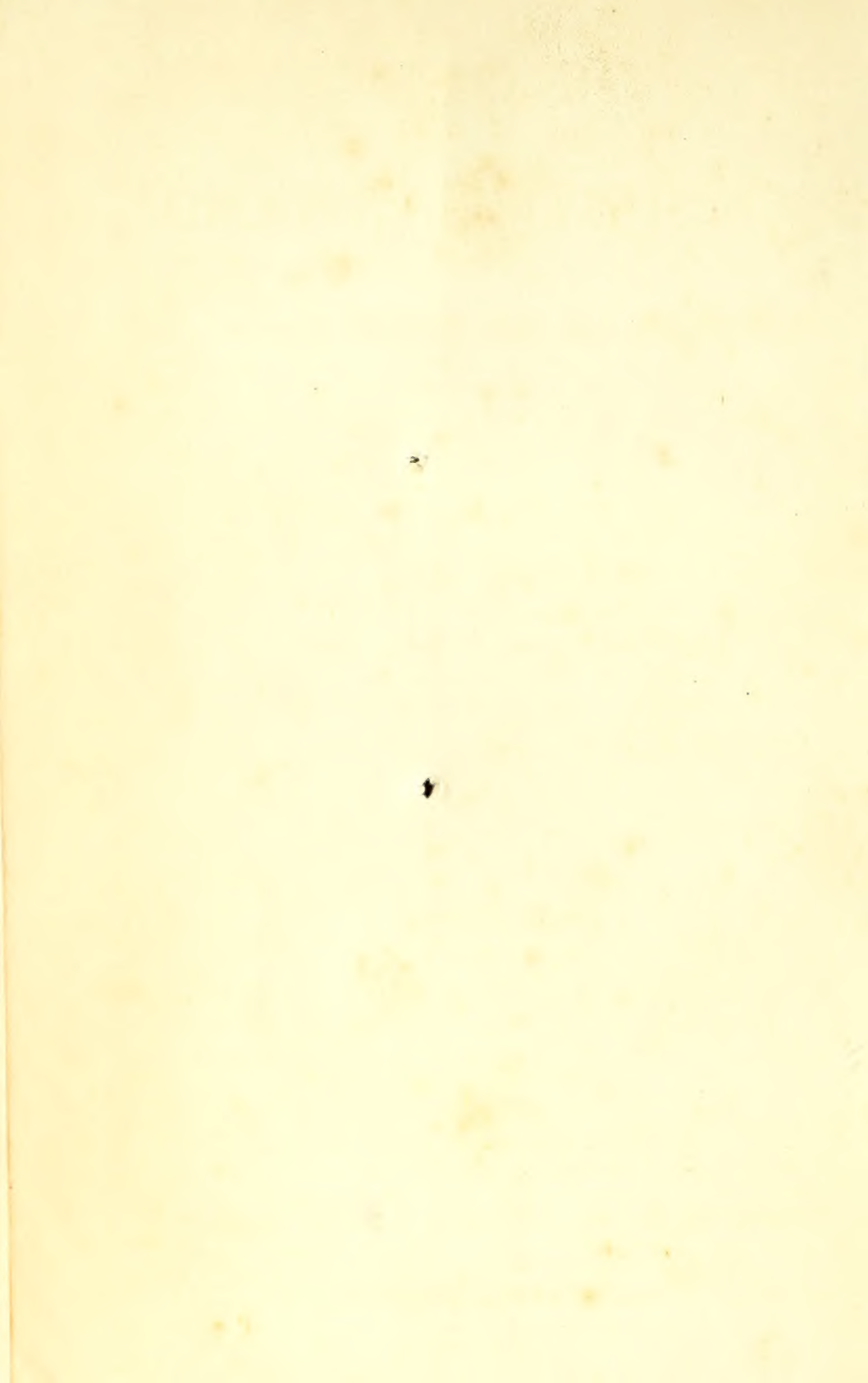
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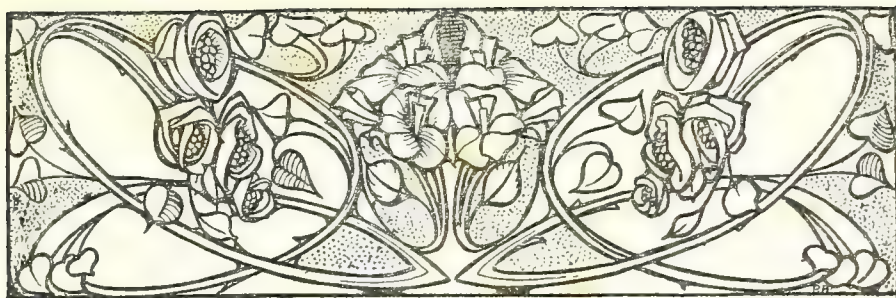
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THE CATHOLIC CHURCH IN 1906

THE year 1906 has come and gone ; and despite all speculations to the contrary, the political peace of Europe has been steadily maintained. True indeed at one time the relations between Germany and France were strained to the uttermost, but the conference of Algeciras averted a struggle ; again, the Sultan seemed anxious to put the fortunes of his nation to the test, but on the mobilization of the English fleet his warlike humour was not long in disappearing ; Austria and Hungary seemed daily awaiting the close of the protracted conferences and the issue of the ultimatum, when suddenly the scene changed, the Emperor Francis Joseph saved the situation, and the representatives of the two nations fell upon each others' necks in the Imperial presence ; while, finally, the wild revolutionary movement in Russia, exaggerated a hundred-fold as it was by interested political agents and correspondents, has suddenly collapsed, and the new Parliament may bring peace to the realms of the Czar.

But the political peace of Europe has not meant peace for the Church or for the Pope. Not for the last quarter of a century has the Holy See found itself confronted with so difficult or so complex problems as those which have engaged its attention during the year that has drawn to a close. The movements from within the Church itself have been almost as great a source of anxiety to the Holy Father as the attacks from without. The situation in

France would have been enough to engross the attention of the ablest Pontiff; but when are added to that the developments of Liberalism in Catholic ranks, the open disobedience of the extreme Christian Democrats in Italy, the threatened conflict with the new Ministry in Spain, the anxieties of the English Education struggle, the Prussian School law, the Polish Language question, not to speak of the uneasiness caused by the situation in Portugal, Mexico, and some of the South American Republics, the Catholic world can realize how difficult is the position of the successor of St. Peter, and how much he requires their sympathy and their prayers.

And first, this progressive movement within the Church itself. What is it, and how has it manifested its existence? To the former of these questions, on account of the many and diverse views of those who are commonly grouped together under the flag of Liberalism, it is not easy to give a brief reply. Some of the party are not satisfied with the traditional apologetics of the Church, or with the current explanations of her definitive utterances; others think that she is too political in her action for a spiritual society, and turn their eyes with longing towards the ages of Apostolic simplicity; not a few are of the opinion that too much attention is being paid to externals and accidentals, and the real religion—the union of the soul with God—is being neglected; while the authority and the centralization of the Church is, for others, a subject of endless complaint. These views have made themselves felt in France for years, and have gained many adherents. In Italy, too—even in Rome—to a slight extent in Germany, in England, and in other portions of the English-speaking world, supporters and sympathisers have not been wanting. The condemnations of the Index, the Papal letter to the Italian seminaries, the resignation of professors in different schools of the Continent, are evidences of the uneasiness caused by recent developments.

Now, what is to be said of such a movement? Should we conclude that its leaders are the harbingers of the last days, when as it has been foretold even the faith of the just

will be put to the severest test ; and that nothing remains for us but to throw up our hands in despair and calmly await the threatened destruction ? Nothing of the kind. The leaders of the new intellectual movement are, in general—whatever may be said of individuals—as loyal sons of the Church, to say the least of it, as those who light-heartedly undertake to stone them. They realize that Catholic thought is being steadily banished from the universities and the intellectual life of Europe, and that if the Church is not to lose her influence on the learned world, she must abandon her merely defensive operations, and boldly take the field. Their action is only a visible sign of the great intellectual resurrection within the ranks of Catholicism, the consequences of which it is hard to forecast. In any such transformation stage, prudence, vigilance, and moderation are required, but not universal condemnation or despair. That in such times daring spirits may advance too quickly or too far, is only what might be expected ; but that the whole movement should be condemned for the excesses of individuals would be as unreasonable as it might be imprudent.

Nor, on the other hand, can it be reasonably maintained that the authorities of the Catholic Church are determined to stifle free discussion. We can here point to only a few recent events as a sufficient refutation of such a charge—to Dr. Künstle's book on the Priscillian origin of the famous text of the 'Three Witnesses,' published with the imprimatur of his Archbishop, to the works of Delahaye and Gunther on the legends of the saints, to the studies of M. Chevalier on the Holy House of Loretto, issued with the permission of the Master of the Sacred Palace, and, finally, to the letter of Pius X himself to the learned French bishop, Mgr. Le Camus, in which he reproves those who have not the courage to abandon 'the exegesis of yesterday.' Face to face with new views the authorities of the Church require to be vigilant, but to-day, as often before, they have shown that they can be also appreciative and tolerant. The non-Catholic reviewers and newspaper correspondents in these countries, who have

raised such a lamentation over the fate of Fogazzaro's *Il Santo*, should have remembered that within the past year the Protestants, too, have had their *Il Santo* in the *Hilligenlei* of Herr Frenssen, except that its author had not one-eighth the brains and none of the Christianity of Fogazzaro ; and that the attitude of the Roman Congregation towards the Italian author could not for a moment be compared with the howl of execration sent up by the German ecclesiastics against one of their own brethren.

In Italy there are unmistakable signs of a great Catholic revival. The movement is not confined to any particular department, but is making itself felt in Scripture and Literature, as well as in social union and politics. The entrance of the Catholics into the public life of Italy cannot fail to have a beneficial effect both on themselves and upon the Government ; though it must be confessed that the efforts for the organization of the Catholic forces have not been so successful as might reasonably have been anticipated. According to the instructions of Pius X the diocese was to be the unit, and each diocesan organization was to be placed under the supervision of the bishop. This arrangement did not meet with the approval of the younger party among the Christian Democrats ; and as a result the ugly quarrel which the Papal letter was meant to allay has, if anything, been embittered, nor is there any sign at the present time that a peaceful solution will soon be found.

Last December the Separation Law was passed in France, but a year of grace was to intervene before the main clauses should take effect. The Radical Bloc having won an easy victory in Paris, imagined they would have little difficulty in crushing the opposition of Rome. They did not condescend to even notify the Pope that the Concordat was overthrown and the Separation Law decreed. The French Government boasted that it meant to rule France without any interference or dictation from outsiders.

But Pius X was not so easily put aside. After two months of careful consideration he made his first solemn pronouncement in a Pastoral to the French Bishops, in

which in strong yet dignified language he pointed out the history and injustice of the Separation Law, and declared that as Pastor of the Church he must repudiate it and condemn it. This should have been a warning to the Government that the Pope was determined to resist further aggressions, but they refused to interpret his action in that light. They believed that the Encyclical was but an empty threat, and that the Pope never meant to bid them defiance.

Meanwhile both parties looked forward to the general election in May—the Radicals with the confidence that their party would be returned with an increased majority, the others in the hope that even at the last moment the conscience of Catholic France would be awakened, and a re-adjustment of parties secured. It was a vain expectation as the event showed. The Moderates, instead of strengthening their hold upon the country, actually lost ground, and their opponents returned flushed with victory, vowing in their public meetings and private assemblies that now at last Catholicity and Christianity must soon disappear.

It was in such circumstances that the Bishops of France met in solemn conclave to discuss the momentous question; Should they, or should they not, accept the Associations of Worship? Their position was an extremely difficult one; and to make it more difficult still, they were confronted with the circular of a number of distinguished laymen, most of them Members of the French Academy, and all of them good Catholics, urging them to make the most of the Law, and to tolerate the Associations. Were they to yield, the divine organization of the Church was imperilled and the possibilities of a disastrous schism were only too apparent; were they to refuse, the ecclesiastical property, the cathedrals, churches, seminaries, and presbyteries would pass into the hands of the State, the pensions of the clergy would be suppressed, even Catholic worship might be declared illegal, and they themselves and their priests reduced to starvation. It was a trying situation, but the French Bishops rose to the occasion, and showed a

resolution and a courage worthy of the best traditions of their Church. Almost unanimously they condemned the Associations of Worship contemplated by the Law, as opposed to the constitution of the Church, though the majority were of the opinion that to prevent the confiscation of ecclesiastical property an attempt should be made to form other associations in conformity with Canon Law and which the Government might be induced to accept. Their decisions were carried by a special messenger to Rome, and the matter submitted to the final judgment of the Holy See.

The Pope fully recognized the awful responsibility of his position, and the momentous consequences of his decision. Though convinced of the injustice of the Law, he resolved to give it every consideration. The opinions of the ablest canonists, as well as the views of those best acquainted with the situation in France were sought for and obtained; the possibility of reconciling the Associations of Worship with the doctrines and discipline of the Catholic Church was fully discussed and negatived; and it was only when it was evident that no other solution could be found, that the Pope addressed to the Archbishops and Bishops of France, the memorable Encyclical, *Gravissimo officii munere*. He condemned the Associations of Worship as contemplated by the Law of Separation, and with regard to the other kind of associations proposed by the French Bishops, he prohibited their formation, because while the Law remained what it was—and there was no hope of a change—they could not exist without prejudice to the divine organization of the Church.

Many people—from some of whom better things might have been expected—have ventured to criticise and to question the wisdom of the Papal decision. But what other course was open to the Pope? What would have been the result if he had weakly yielded? The Associations were to be composed, for the greater part, of laymen, many of whom might never have crossed the threshold of a church since the day of their baptism or First Communion—Freemasons, secret infidels or anti-clerics; they would have

had under their control not only the entire ecclesiastical property, but also the regulation of public worship and the course of studies and discipline of the ecclesiastical seminaries ; they were entirely independent of their priest or bishop, and responsible for their administration only to the secular authorities ; and, lastly, if disputes arose between rival associations, or between the associations and the bishops, the final decision rested not with the Pope, or with an ecclesiastical tribunal, but with the Council of State. By the formation of such societies, hedged in by so many petty restrictions and possible illegalities, the French Church would have been slowly strangled to death, that is, if it were not immediately plunged into schism. Unless the Pope, then, were false to his most solemn obligations, and prepared to barter the divine rights of the Hierarchy, he could adopt no other course. It is a pity, in such circumstances, that the English Protestant papers could not have for once thrown aside their anti-Papal prejudices, and recognized that the Pope in his dealings with the French Republic was fighting not alone the battle of Catholicity, but of our common Christianity.

The Papal Encyclical, though its tenor might have been expected, came as a shock upon the Ministers in France. They had convinced themselves, possibly on account of the past forbearance of the Papacy, that Pius X would shrink from a conflict with such a powerful party. They had boasted that, whatever might be the decision of Rome, the Law must be enforced, and the churches, if necessary, closed. Now they began to waver before the terrible consequences which might ensue if an attempt were made to interfere with the form of worship of the majority of the nation. The passing of the Law was easy enough, but its application was not a thing to be lightly undertaken. They looked to the French Bishops and clergy and Catholic people to assist them in their difficulties ; and it is no secret that they counted upon some defections even in the ranks of the Hierarchy.

But their hopes were quickly disappointed. The Bishops met in September, and a pastoral letter signed by

every single member of the Hierarchy was issued to the Catholic people of France, announcing their thorough agreement with the instructions of the Pope, and forbidding the formation of the Associations of Worship. Even the Catholic laymen who had signed the circular to the Bishops were not unmindful of their duties towards the sovereign Pontiff, and their leader, the late distinguished writer M. Brunetière, was amongst the first to declare that no other course except submission was open to a loyal Catholic.

M. des Houx, at present a member of the *Matin* staff, and a few associates of a similar character, did indeed attempt to raise the flag of revolt, and their action was immediately trumpeted through the Press of Europe as the first disastrous consequence of the Papal obstinacy. But in France few were inclined to regard their movement as aught else but an ill-timed joke. Here and there a few adherents were found, some dozen or two Associations, the members of which could barely tell where the nearest church stood, were formed; and, of course, in such a large body of ecclesiastics it could hardly be expected that individuals would not be found who, having cast off the yoke of episcopal authority, would be willing to lend a hand in any undertaking likely to discredit religion. But, on the whole, the movement has had little success, and even M. Briand himself could refer to it only with contempt.

Disappointed in their hopes of a schism, and finding themselves face to face with the condemnation of Rome, the Government hesitates before giving the order to close the churches, or suspend public worship. In the latest circular the churches are not to be closed, provided the clergy notify the authorities that they intend to hold religious service. This is in accordance with the Law of 1881, regulating meetings and assemblies, but M. Briand has graciously modified it so that instead of the notice to be given for each individual meeting in accordance with the strict terms of the Bill, one general notification will suffice for the year. But if the churches are to be kept open, the seminaries, presbyteries, and episcopal residences are to

be seized. The houses of the bishops and priests may be bought or rented, but the seminaries are to remain the property of the Commune, and are to be closed against clerical students. In other words while the Government feared to plunge France into civil war by immediately closing the churches, they counted upon the indifference and indolence of the French Catholics to secure the same result indirectly by cutting off the supply of French clergy. Of what advantage is it that the churches should remain open if there are no clergymen to minister in them?

But the Pope is determined that France must understand the issues at stake. In reply to the circular of M. Briand he has forbidden the bishops and clergy to furnish the notification about public worship as required by the Law of 1881. They are to continue to minister after the expiration of the period of grace as if nothing has occurred. The Government accepted this order of the Pope as a declaration of war. The Nunciature in Paris was surrounded, the papers of the unofficial Secretary were seized, and he himself conveyed across the frontier. How courageous the French Government has shown itself towards the Vatican compared with its cowardly cringing before England or Germany in connexion with Fashoda and Morocco! What the issues of the conflict may be no man can with certainty foretell. One thing alone is certain, and that is that the Pope has made a courageous stand in defence of the liberties of the Church. He has shown the French clergy and Catholics a noble example, and it is for them now to make it clear that they are not unworthy of such a leader.

But, as if the conflict with France were not enough, Spain now threatens to follow in the wake of the Third Republic. No doubt the reports about the difficulties between the Vatican and Spain have been grossly exaggerated by a hostile Press, but still it is useless to deny that there is danger ahead, which can only be averted by a little self-restraint and concession on both sides. We shall endeavour to briefly sketch the facts without introducing any comments of our own. Spain has a Catholic

population of over eighteen millions, while the non-Catholics, including Jews, Protestants, Rationalists, etc., scarcely number twenty-five thousand. Its relations with the Vatican are regulated by the Concordat of 1851, modified in 1859, and later during the Nunciature of Cardinal Rampolla. Besides this a *conventio* referring specially to the religious Orders was negotiated in 1902, with which we shall deal in a moment.

Difficulties have arisen during the last few years, but so long as the Conservative party, under Señor Maura, were in office, or even the Liberal party, under the leadership of Señor Sagasta, there was no danger of a serious conflict. But in the recent elections the Conservatives suffered a bad defeat, and the Liberals returning to office—Sagasta being dead—were led by men like Moret, who were less respectful of the rights of the Church. It was not long till difficulties began to arise. They are chiefly in connexion with four subjects: civil marriage, cemeteries, the toleration of non-Catholic worship, and the religious Orders. According to the interpretation of the laws in force, civil marriage was recognized only for those who were prepared to make a declaration that they were not Catholics. Thus, practically speaking, civil marriage was allowable only to non-Catholics, for even the most lukewarm child of the Church was slow to declare before the registrar that he had ceased to be a Catholic. Count Romanones, Minister of Justice, recently announced that such a preliminary was unnecessary, and that for the future civil marriage, whether of Catholics or non-Catholics, would be regarded by the State as sufficient and valid. The Bishops protested vigorously against such an innovation, and more especially the Bishop of Tuy, the style of whose pastoral would hardly be defended even by his warmest admirers. Proceedings were instituted against him, but Rome quickly interfered, and requested the Bishop not indeed to withdraw the substance, but to explain the heated passages of his circular. There is not much fear but that a little moderation and prudence will bring about a *modus vivendi* between the Vatican and Spain on this question of civil marriage.

Nor is there any serious difficulties about the two questions, the toleration of non-Catholic worship or the ownership of cemeteries. Till the present time only Catholic worship was allowed; the private celebration of all other forms of religious service being permitted. Now there is question of proclaiming a general toleration, and on this point, too, whatever about ideals, Rome will certainly not provoke a breach.

But the last point, namely the religious Orders, is the most serious of all. According to Article 29 of the Concordat of 1851, only three religious Orders of men are recognized—the Lazarists, the Oratorians, and one ~~more~~ other to be determined either by the Pope and Spain, or by the individual bishops for their diocese. Now, in spite of that article there are to-day in Spain about 529 religious communities, containing nearly 11,000 members, not to speak of the 2,500 convents with a membership of over 40,000. What is to be the attitude of the State with regard to the non-legalized religious Orders?

In 1902, Señor Sagasta submitted a project to the Holy See, by which the Concordat of 1851 would be rigidly enforced, and the religious Orders not covered by it placed under a particular law of associations, which he undertook to prepare. Before anything final could be done Sagasta died, and the Conservatives, under the leadership of Maura, undertook the Government. Señor Maura continued the work of his predecessor, and a *conventio* was drawn up by which the non-authorized Orders should be tolerated under the clause of the Concordat, guaranteeing the free exercise of the Catholic religion, but they should be subject to the common law. The Senate ratified the *conventio* but when it was put before the Cortes it was rejected.

The Liberals returning to power in 1905, are split up into different sections, under different leaders, with different programmes. But on one thing they seem to be united, namely, on the necessity of reducing the numbers and influence and wealth of the religious Orders. They have presented a Bill on Associations, which in many points resembles the Law of Associations by which the present

irreligious war was begun in France. We do not know what may be the result, but from the brief sketch just given it may be seen that this subject, too, is evidently one for compromise, and we believe that the Holy See would not assume a *non possumus* attitude towards moderate demands of the Spanish Government.

In Prussia, perhaps, the most important event of the year, from the religious point of view, was the new Prussian law on Primary Education. The main provisions of the law cannot fail to interest readers in these countries, at a time when such an interest is being displayed on the question of religion in education. For a long time past denominational schools have been the rule in Prussia, and the undenominational were the exception; so much so, that putting aside Posen, Nassau, and West Prussia, out of 25,000 school districts and 31,000 schools only thirty school districts could boast of undenominational primary schools. In Posen there is only a small per-centage (169 in all) undenominational; it is a little higher for West Prussia (403 in all), but in Nassau, out of 780 schools, 697 are classed as denominational.

Now, according to the new law, the denominational school is to be legally recognized as the rule, and no denominational school at present existing can be henceforth changed into an undenominational one; nor in places where a denominational school is now recognized can an undenominational one be established, except for special reasons which were of such an extraordinary character that no description or example of them could be found for insertion in the law.

Besides, special protection is guaranteed to the religious minorities. In places where such a religious minority exists, if the number of school-going children be sixty, or over, they can demand the foundation of a separate school, to be supported at the public cost. The Centre Party fought hard for the reduction of the qualifying number, but even as it stands it is a great advance on past legislation. No doubt the Catholics have not got all they desired; they have had to make certain concessions to the other side, for the law

is essentially a law of compromise ; everything is not as definitely regulated as we could wish, but taking it all in all, it sets an example which might well be imitated, and it demonstrates the friendly attitude of the most progressive nation in Europe towards the principle of religious education. No wonder that the representative of the Centre Party, on presenting himself before the Catholic Congress at Essen to give an account of the efforts of his comrades, was greeted with the warmest applause.

In Belgium, despite all prognostications to the contrary, the Catholic party still holds the reins of government. Their opponents were loudly proclaiming that at the next turn of the ballot the 'clerical' majority would finally disappear ; and to be honest, not a few Catholics were of the same opinion. The proposals for the fortifications of Antwerp had aroused a good deal of dissatisfaction in the country, and had put the loyalty of some of their supporters to too severe a strain ; nor was this feeling improved when King Leopold personally interfered in a public speech against the opponents of the measure. His ill-timed and imprudent remarks only served to strengthen the opposition and to increase the difficulties of the Catholic party. Yet in spite of these causes for disagreement, when, according to the Constitution of Belgium, one half the Chamber of Deputies presented themselves for re-election before their constituents in May, the Catholic party, though diminished in numbers, retained a substantial majority. The reduction of their numbers ought to be a lesson to them not to embark on important legislation without the approval of their supporters, however high the quarter from which pressure may be brought upon them.

The question of the Congo 'atrocities' has been much discussed in connexion with Belgian affairs during the past few years. The ignorance of most of the newspaper correspondents and reviewers about the true situation in Congo is only equalled by their bigotry and national prejudice. By the decisions of the Congress of Berlin Congo was recognized as an independent state, and placed under the sovereignty of Leopold II, King of the Belgians.

The union with Belgium is, therefore, for the present, only a personal union, though the King, by a will of 1889, has bequeathed his rights in Congo to the Belgian nation. It has a population of thirty million people, exclusive of the foreigners, and is rich especially in its exportation of rubber. In the year 1902, for example, the value of the exports in this article alone amounted to nearly forty-two million francs. Immense sums have been spent by the King and the Government of Belgium during the last twenty years in developing the resources of Congo, in constructing railways, and in organizing a regular transport service. But, unfortunately for Belgium, Congo lies on the borders of the newly-acquired English states in South Africa; and its commercial value as a colony has excited the greed of the English traders, now that they have grabbed the South African gold mines. Besides, it would come in convenient for the construction of a railway between England's territories in South Africa and in Egypt.

In addition to this the English missionaries were jealous of certain concessions made by the Belgian Government to the Catholic religious Orders. Belgium naturally favours her own children, who are more likely to develop Belgian influence, and strengthen Belgium's hold on the country, than the subjects of a competing power. Keeping these two facts, then, well in mind—the commercial greed of England and the dissatisfaction of the Protestant missionaries—it is not difficult to understand the well-organized campaign in the Press and on the platform that has been going on for the past two or three years against the 'atrocities' of the Congo Free State. We do not, however, mean to contend that everything was perfect in the administration of the Congo, or that things did not happen there which must be condemned by every honest man. The Report of the Commission of Inquiry would give the lie to any such assertion. But we do say that things were never one-eighth so bad as they were painted in the English Press, and that in recent years, more especially since the publication of the Commission report, sufficient steps have been taken to prevent the repetition of such abuses.

Besides, those who are themselves responsible for such a state of affairs in Africa as the Chinese Labour Report would seem to indicate, should at least set their own house in order before undertaking to assist their neighbour. The German African scandals are well known, but then Germany does not set herself before the world as the upholder of truth and the defender of the oppressed.

In Switzerland, though at some of the elections the Catholic union with other parties was not so successful as it might have been, yet on the whole the Catholic position continues to be most encouraging. In imitation of their German brethren they established last year a Swiss Catholic Congress, which held its first meeting in Lucerne. This year Fribourg was selected for the assembly, and despite the inconveniences of its situation, over twenty thousand people assembled from all the Cantons of Switzerland. Questions of interest to Catholics, education, public morality, social organization and literature, were discussed; and it is significant of the liberal spirit of the Congress that some of the Protestant papers declared that Protestants might have taken part in the deliberations, not only without danger of offence, but with feelings of joy and enthusiasm.

The scheme drawn up by M. Henri Fazy for the separation of Church and State in the Canton of Geneva will be of interest to our readers in view of the war going on in France. Geneva was the home of Calvinism, and yet, according to the statistics of 1905, the Calvinist population of the Canton is only 64,237, while the number of Catholics reaches the total of 75,491. The 'National Church,' or Old Catholic Party, can boast of only 200 members. Since 1870 the Catholics, though supporting the budget for Public Worship, were allowed no help from the State, so that besides supporting their own religion they had to contribute to the upkeep of the Protestant and Old Catholic Churches. But, according to this scheme of separation, all religions will be placed upon an equality, and will receive no assistance from the State. They are allowed full freedom, and may organize themselves as they please. The Catholics are naturally delighted with such a solution, since it relieves

them from taxation for the upkeep of the religious worship of the sects, and secures to them the magnificent church of Ste. Marie, which has been in the hands of the Old Catholics for the past thirty years.

In Austria the difficulties with the other member of the Dual Monarchy, which threatened to lead to civil war, have been settled for the present. The new law on the electoral reform seems to completely engage public attention during the last few months. Whether it will seriously affect Church interests or not we cannot forecast, but at any rate, the Catholic party are confident that it will improve their position. During the last few years the Austrian Catholics have imitated the example of their brethren in Germany, and with unexpected results. For example, during the year an agitation was being organized in favour of divorce, and petitions were being hawked around in favour of some such legislation. The Central Catholic Committee, founded only in November, 1905, began an opposition campaign, and in two months counter petitions with over four and a half million signatures were lodged against any change in favour of divorce. Judging by the pastoral of the Austrian Bishops at their last synod, the question is not entirely disposed of, for their lordships took that opportunity of protesting vigorously against divorce and the laicisation of the schools.

In Prussian Poland the language question has been creating trouble for the past few years, but the crisis came when the Prussian school authorities insisted that the religious instruction should be given in German. Needless to say the order was bitterly resented by the parents of the children, and they encouraged the children to refuse to answer when questioned in German by the teacher. The children were not slow to follow that advice, and neither threat nor punishment could induce them to change their views. As a result an agitation against German authority has been aroused, such as has rarely before been witnessed, and feeling on both sides could hardly be more bitter. The Polish clergy are naturally on the side of their people, and the aged Archbishop of Posen, Mgr. Stablewski,

though counselling moderation took care to make it clear that he, too, condemned the new move in the game of Germanization. He and his Chapter addressed a vigorous petition to the Emperor to request his interference in favour of the introduction of the Polish tongue for religious instruction. Many rumours have been set on foot about the attitude of the Vatican, and about the mission of Cardinal Kopp to Rome ; but these are for the most part the inventions of newspaper correspondents. One thing only is for so far certain, and that is, that the Pope has not disavowed the action of the Archbishop and his Chapter, nor has he instructed the clergy toⁿ take up a different attitude from what they have done. It is not likely that he will act differently in the future.

In America the past year has produced no wonderful developments in ecclesiastical affairs. The Federation of the Catholic Societies undertaken by Bishop M'Faul, of Trenton, of which he gave the Pope such a glowing account a short time ago, seems to have taken root. According to the Bishop's statement, the Society can boast of a membership of well over a million, and has already secured the approval of most of the American Hierarchy. The new missionary movement, too, has developed rapidly in the United States during the past ten years. We refer to the missions to non-Catholics in America, and not to the American assistance to such societies as the Propagation of the Faith, though it deserves to be recorded that America has already given substantial proof that she is prepared, if need be, to take up the place so long held by France. The founder of the Paulist Fathers was the first to seriously advocate the idea of missions to non-Catholics. His spiritual children have naturally thrown themselves heart and soul into the work, while other religious Orders have volunteered assistance. But besides these many of the bishops have set aside a few of their more promising priests to undertake a similar work. For the special instruction of those who are to be associated in such a campaign, a House of Missions has been established on the grounds of the Catholic University in Washington. During its second

year of existence thirty-five priests availed themselves of this opportunity, amongst whom were representatives of nearly all the religious Orders. In New York alone, it appears that during the past year over 1,500 converts have been received into the Church; in Alabama, where the Catholics are only a handful in the midst of a Protestant population, 537 have made their submission, while throughout the United States, according to the reports of the Society, the total number of converts is estimated at about 28,000. The establishment, too, of Catholic Halls in connexion with many of the great American Universities is also a noteworthy sign of the trend of events beyond the Atlantic. The Catholic students were frequenting these institutions in large numbers, and it was time that something should be done to safeguard the spiritual welfare of such men at a very dangerous crisis in their lives.

In Mexico, though the Church is hampered by many restrictions, there are some signs of improvement; whilst in the South American States the Church is, if anything, gaining ground. The Pope graciously offered his services as mediator between Columbia and Peru, and his arbitration was accepted by both parties. In the Transvaal a great Catholic conference of laymen and ecclesiastics was held to discuss the position of affairs under the new regime; and in Australia, the Third Plenary Council of the Australian Bishops was held at Sydney in December, on the occasion of which Cardinal Moran had the pleasure of witnessing the solemn consecration of St. Mary's Cathedral.

In England the important question of Primary Education has largely occupied the public attention during the past year. The Bill as presented to the House of Commons was distinctly unfavourable to the Catholic schools; and if it had passed into law in the shape in which it was proposed, the Catholic schools must either have lost their religious character, or, withdrawing themselves from public control, depended solely upon the private contributions of their supporters. Owing mainly to the strenuous exertions of the Irish Party, some few concessions were obtained during the debates in the Commons, but when the third reading

had been voted by a large majority the Catholic demand for Catholic teachers in Catholic schools, with the right of imparting religious education, remained completely unsatisfied. The House of Lords however, had still to be dealt with, and though it must be confessed that their Lordships bestowed most of their sympathy on the Anglican demands, yet their action had this beneficial result, that the Bill did not immediately pass into law, and the Government once more had an opportunity of reconsidering the Catholic position. If, as would appear probable from the recent debates in the Commons, the Ministers are willing to make Clause 4 mandatory, and extend it also to non-urban districts with a population less than five thousand, and if besides, they accept a Parents' Advisory Committee, with at least a right of veto on the appointment of a teacher, it might not be unadvisable for the Catholics to accept the concession. Their position would not be the ideal one, but it might be at least as good a settlement as anything that the future is likely to bring.

In Ireland, too, the Education question, but mainly under a different aspect, has been the subject of constant discussion. Indeed if discussions could remove our University disabilities, the work achieved in that direction during the past year should have been in itself amply sufficient. But, unfortunately, our bitter experience during the last fifty years clearly demonstrates that no amount of speeches or letters will secure the fulfilment of our legitimate demands. Yet there have been some noteworthy developments during the past year. A commission to investigate the affairs of Trinity College, and to see in what way its sphere of usefulness could be extended by bringing it more in touch with Irish feeling, has been appointed, and has held its sittings. Its conclusions will be interesting, even though ineffectual. The movement, too, in favour of a University for Munster, supported and strengthened as it is, from so many and so different quarters, introduces a new element that must be seriously reckoned with. For the results of both we must await the coming year.

JAMES MACCAFFREY.

THE UNIVERSITY OF OXFORD

THE distinguishing characteristic of the University of Oxford, as well as of Cambridge, undoubtedly is the existence of a number of separate corporations or Colleges, absolutely distinct from and working side by side with the University. The relations between the University and the Colleges are very puzzling to foreigners and even to Englishmen, who have not had experience of them. The Colleges are distinct corporations, and the University has no legal jurisdiction over them. A member of a College is, as an individual, a member also of the University, and the University requires that all its members shall be members of a College or Hall, or be registered as non-collegiate students, in which case, though they reside in licensed lodgings, they come under the jurisdiction of the Censor of the non-collegiate body, who, assisted by delegates appointed by the University, provides for them the same kind of education which it is the function of a College (Head and Fellows) to provide in the case of collegiate students.

The University cannot directly control the corporate acts of any College, or its officers. As Cardinal Newman wrote :—

The University had no means of acting upon the Colleges ; it was but a name or a privilege ; it was not a body or a power. This seems to me the critical evil in the present state of the English Universities, not that the Colleges are strong, but that the University has no practical or real jurisdiction over them. Over the members of Colleges it has jurisdiction, but even then, not as such, but because they are its own members also ; over the Head of the College, over the Fellows, over the corporate body, over its property, over its officers, over its acts and regulations within its own precincts, the University has no practical jurisdiction at all.

Since, however, the object for which the members of the Colleges reside in Oxford is to obtain the degree which

is given by the University, they are obliged to conform to its regulations, and the University could indeed exercise any authority which it pleased over the Colleges, by refusing to recognize members of any College who refused to keep its rules. With the exception of requiring an officer of the College to certify that a candidate has kept the required residence, and several other minor regulations, the University rarely interferes. Still, it does insist on a certain amount of discipline being observed by the students outside the walls of their Colleges. It is not, as in the Scotch and French Universities, where, outside the lecture-room, the student is free to come and go as he pleases. When treating later on of the office of the Proctors, the precise nature of this discipline will be further explained.

The Professors are University officials; Tutors and Lecturers are College officials; these two bodies form two wholly distinct systems. The harmony that exists between them is preserved by the Boards of Faculties which draw up lists of lectures, both by University Professors and College teachers, most of whom now open their Honour lectures to all members of the University, whilst giving private instruction to pupils of their own College. The majority of students receive by far the greater part of their education from College Tutors and Lecturers—not from Professors. Commenting on this, Andrew Lang has written :—

The hardest worked of men is a conscientious College Tutor; and almost all College Tutors are conscientious. The Professors being an ornamental, but (with few exceptions) merely ornamental order of beings, the Tutors have to do the work of a University, which, for a moment, is a teaching machine.

The relationship between the University and the Colleges has been used by Mr. Bryce as an illustration of the relations between the Federal Government and the separate States of the American Union. Though the parallel is close enough for all practical purposes, Mr. Rashdall has pointed out this difference :—

That, in place of the strict limitation of spheres established

by the American Constitution, the jurisdiction of both University and College, if either chose to exercise them, is legally unlimited. Expulsion from a College would not involve expulsion from the University, unless the University chose so to enact; nor could expulsion from the University prevent a man continuing to be a member or even Fellow of a College. The University's monopoly of the power of granting degrees is the only connecting link which ensures their harmonious co-operation.¹

The University is a body of about 13,000 men, whose names are on the books of the University as well as on those of some one of the Colleges or Halls. They are either graduates or undergraduates, but only a small proportion of the former are in residence, whilst only a small proportion of the latter are not in residence. Graduates not in residence continue to be members of the University, so long as they pay certain dues to the University chest. Those members of the University who have not taken the degrees of Master of Arts, or of Doctor of Civil Law, Medicine, or Divinity, have no share in its government. This is in the hands of four distinct bodies.

1. *House of Convocation*.—This is composed of all the members of the University who have taken the degree of Master of Arts, or of Doctor of Civil Law, Medicine, or Divinity, whether they are residing at the University or not. It is the superior governing body, makes permanent statutes or temporary decrees, and controls the expenditure of the University revenues. It is very rare for non-residents to attend. Its members have also the privilege of voting for the University representatives in Parliament, and it is chiefly on account of this that very many continue to keep their names on the books of the University.

2. *The Congregation of the University of Oxford*.—This consists of certain officials who have seats independent of residence, and of all members of Convocation who reside in Oxford within one mile and a half of Carfax for 140 days in the year. This body has the sole right to amend

¹ Rashdall's *Universities of Europe*, vol. ii., p. 793.

statutes, and before a statute can be introduced to Convocation it must be passed by Congregation.

3. *The Ancient House of Congregation*.—Its members are all Doctors and Masters of Arts for the space of two years after their admission to their respective degrees, all Professors, University Examiners, resident Doctors, and all Heads and Deans of Colleges and Principals of Halls. Its duties are to confer all ordinary degrees and appoint Examiners, who are subsequently approved by Convocation. The functions of this House are now merely formal, for it never refuses degrees to candidates, who have passed their examinations and complied with the ordinary statutory conditions, and in practice the nine Regents necessary for the conferment of a degree are made up of the Deans who attend to present candidates for their respective Colleges.

4. *The Hebdomadal Council*.—This is composed of the Chancellor, the Vice-Chancellor, the ex-Vice-Chancellor for a certain period after the expiration of his term of office, the two Proctors, and eighteen other members elected by Congregation. Six of these must be chosen from the Heads of Colleges and Halls, six from the Professors, and six from members of Convocation of five years' standing. It is the exclusive right of this Council to initiate proposals of all kinds to be laid before Convocation.

Such is the machinery for the government of the University, and the practical working of it is as follows. The proposed statute is initiated by the Hebdomadal Council and voted on. It is then laid before Congregation. If the voice of Congregation is favourable to the proposed statute then the principle of the measure is considered to be affirmed. The members of Congregation are next allowed to propose amendments, which, after due notice, are discussed and voted on. The measure thus amended is laid before Convocation, which is bound to accept it or reject it absolutely without amendment. This is the method of procedure for statutes only; for decrees and money grants proposed by the Hebdomadal Council are voted directly by Convocation on a proposal introduced by the Hebdomadal Council.

Passing now to the officials, the principal ones are the Chancellor, the Vice-Chancellor, the High Steward, the Proctors, and the Professors. The Chancellor of the University, elected for life by Convocation, is a non-resident officer, so that the executive power is chiefly in the hands of his deputy, the Vice-Chancellor, who is nominated annually by the Chancellor. Usually, the Vice-Chancellor holds office for four years, and is chosen from the Heads of Colleges in turn; he appoints as his deputies four pro-Vice-Chancellors. His duties are very numerous, for he has to superintend the entire working of the University. He is required to reside in the University, to see that all statutory meetings take place in due order, and that only worthy men be promoted to degrees. He has to punish wrong-doers, and to inquire into the causes of evil. Along with the Proctors he has to guard the liberties of the University and all its records and registers, and preside over the Court of the University, known as the Vice-Chancellor's Court, where he exercises an inferior criminal jurisdiction over the members of the University.

The High Steward is appointed for life by the Chancellor, and approved by Convocation. Theoretically, offences of the gravest class should come under the cognizance of this officer, but practically his jurisdiction is obsolete.

After the Vice-Chancellor the two Proctors are the most important officers. They are required to be graduates of at least four and not more than fifteen years' standing in the degree of Master of Arts, and are elected annually by the Colleges in rotation. Each Proctor nominates two pro-Proctors (M.A.'s of at least three years' standing) to act as their deputies. These officers are responsible for the discipline of all members of the University who are *in statu pupillari*, i.e., who have not taken one of the superior degrees. They have to manage all University business, act as assessors to the Chancellor and scrutators of votes, be present at the conferring of degrees, attend the Hebdomadal Council, and see that the Statutes are observed in examinations. The nature of the discipline, which is

exercised by the University over its junior members, and which the Proctors have to guard, will be understood from the following list of rules lately issued by the Vice-Chancellor :—

A. Undergraduates are forbidden :

- (1) to visit the bar of any hotel, public-house, or restaurant ;
- (2) to give dinners in hotels, or other licensed premises, without leave, which may be obtained from the Proctor on presentation of a written permission from the College, and a list of the guests ;
- (3) to give dances during Term, or to take part in public subscription dances given during Term ;
- (4) to play billiards before 1 p.m., or after 10 p.m.
- (5) to visit any place of entertainment which has not received the Vice-Chancellor's licence. A notice that this licence has been granted is printed at the head of the programme of each entertainment (e.g. at the Theatre) : except in the case of entertainments given by Colleges or by such University Clubs or Societies as have standing leave for their performances (e.g. certain Musical Societies) ;
- (6) to attend any public race-meeting in the neighbourhood of Oxford ;
- (7) to take part in pigeon-shooting, or similar sports ;
- (8) to take part in any game or amusement which is scandalous or offensive ;
- (9) to keep any form of motor-car or motor-cycle without leave, which may be obtained from the Junior Proctor on presentation of a written permission from the College ;
- (10) to obstruct or annoy any University officer in the discharge of his duty ;
- (11) to smoke in public in Academical Dress.

B. 'Academical Dress' consists of the cap and gown (see *Statt. Tit. XIV. § 3*, pp. 303, 4, ed. 1905). Both must be worn whenever an Undergraduate has occasion

- (a) to appear before the Vice-Chancellor or Proctors or any other University official ;
- (b) to visit the Examination Schools or Bodleian Library ;
- (c) to attend any University ceremony ;
- (d) to be out of College after 9 p.m. in the Summer Term, or after 8 p.m. in the Winter Terms.

When an Undergraduate presents himself for a Univer-

sity Examination in the Schools, or for receiving a Degree, he must wear, with the Academical Dress, either a black coat and dark trousers, or a dark blue or dark grey suit. A white tie must be worn, and coloured waistcoats, shirts, or collars are not admissible.

Breaches of these rules are punished by pecuniary fines, gating (confinement within the walls of the offender's College, Hall, or lodgings after a certain hour), rustication (banishment from the University for a definite period) or expulsion from the University.

The Professors, appointed by Boards of Electors, are sixty-two in number. There are seven in the Faculty of Theology, six in the Faculty of Law, six in the Faculty of Medicine, twelve in the Faculty of Natural Science, and thirty-one in the Faculty of Arts. The Statutes declare that their duties are, 'in their different departments to give instruction to students, assist the pursuit of knowledge and contribute to the advancement of it, and aid generally the work of the University.' Their lectures must be open to all without the payment of any fee. Under the present arrangement, many College Tutors and Lecturers give lectures which differ from professorial lectures only in name, while many of the Professors are, to some extent, occupied with tuition undertaken either as a necessary part of their teaching as Professors, or a duty entrusted to them by a College in which they may hold the position of Tutor or Lecturer. In this way professorial teaching and the teaching of the different Colleges is mingled together and the whole system both of teaching and examining is organized by the Boards of Faculties and the Boards of Studies. These bodies administer the statutes under which examinations are held, and exercise a strict supervision over the majority of lectures publicly delivered by Professors, College Tutors, and Lecturers. To aid these Boards in their work of organization each Professor must give to the Secretary of the Board timely notice of the lectures he proposes to give. Heads of Colleges are also required to present to the Secretary lists of lectures (open to all students) which are to be given under the authority

of the different Colleges. Each Board then prepares and sends to the Vice-Chancellor for publication before the end of each Term a list of lectures for the following Term in the subjects of the Faculty. These lists are published by the Vice-Chancellor, and copies are sent to the Heads of Colleges and Halls to be affixed to their several notice boards.

Some account of these Boards of Faculties is necessary. The word 'Faculty' originally denoted one of the branches of study in which the University granted degrees. At Oxford the full privileges of a degree can be obtained only in the four Faculties of Theology, Law, Medicine, and Arts. Now, owing to the recent institution of a number of Final Honour Schools, it has become possible to take a degree in Arts after a course of studies which properly belongs to the province of some one of the other Faculties.¹ This resulted in a complexity of studies which could not be satisfactorily supervised by the one Faculty of Arts. The Act of 1877 simplified matters: it retained the word 'Faculty,' but defined it to be 'any branch or aggregate of branches of the studies pursued in the University which for the time being shall be represented by a separate Board.' So now the Faculties are Theology, Law, Medicine, Natural Science (which includes Mathematics) and Arts (represented by the three Faculty Boards of Literæ Humaniores, Oriental Languages, and Modern History). This arrangement has made better provision for the supervision of the work, but there still remains the peculiarity that the University is granting fully privileged degrees in four Faculties, whilst controlling the lectures and examinations by seven distinct Boards of Faculties.

Each of the seven Boards of Faculties consists of the Professors and Readers of the Faculty, and an equal number of other members elected by College Tutors and Lecturers, together with a small number of co-opted members. Each Board elects its own chairman, but all have a permanent secretary in common.

¹ For instance the B.A. degree is conferred on one whose studies may have been mainly theological; also a science student does not receive a B.Sc., but a B.A. degree. At Oxford the B.Sc. is a 'research' degree and the recipient of it has no voice in the government of the University.

These bodies, together with six Boards of Studies (which in the main are mixed committees drawn from two or more Boards of Faculties), are invested with the control of all examinations in which a candidate must show proficiency, before he can supplicate for a degree in Arts or in any of the superior Faculties. They are required to exercise a general supervision over the subjects of examination in the several 'schools' placed under their charge, to issue lists of books and subjects from time to time, and to fix, if they think fit, the minimum amount of work to be offered by candidates for Honours. All 'public' lectures are placed under their superintendence, that is to say, all lectures to which all members of the University are admitted either by right, as in the case of those delivered by Professors and Readers, or by arrangement, as in the case of those delivered by Tutors and Lecturers. The power of the Boards in this department is limited to the recommendation of any alteration that they may think necessary in the day, the hour, or the subject of a lecture. If their recommendations are disregarded by any Lecturer other than a Professor or Reader, the lecture in question may be excluded from the official list. In the case of a Professor or Reader the Boards cannot exclude such a lecture, but may report the matter to the Vice-Chancellor. This places a very considerable authority in the hands of the Boards, since the 'Honour' lectures advertised in the official list are open to those Colleges only which themselves contribute a lecture to the list. Consequently, a Lecturer whose name was excluded from the list of his Faculty might find his pupils debarred from attending any lectures but his own.¹

The Boards of Studies mentioned above as being committees drawn from the Boards of Faculties are concerned with the supervision of Responsions, the examination in Holy Scripture, the First Public Examination of candidates not seeking Honours (commonly called 'Pass Moderations'), the examinations in certain groups of the Pass School in the Second Public Examination, the Examination in the Final Honour School of the English Language and Literature, and the Examination in the Final Honour School of Modern Languages. Various titles are given to the different examiners: those for Responsions are 'Masters of the Schools;' those for the First Public are termed

¹ *Student's Handbook*, p. 110.

'Moderators;' those for the Second Public are named 'Public Examiners.' Each examiner is nominated by a committee of no fewer than six, three of whom are the Vice-Chancellor and the two Proctors, while the other three are chosen by one or more of the Boards of Faculties. The Masters of the Schools must be members of the University, but this is not the case with Moderators and Public Examiners, except in the Honour School of Theology, which requires the examiners to be members of Convocation in Priest's orders. Before entering upon the work of examining, the examiner takes an oath in the presence of the Vice-Chancellor to perform his duties, '*Sedulo et fideliter, sepositis omni odia et amicitia.*'

As before stated, the Colleges are corporate bodies distinct from the University: they manage their own property, and elect their own officers, and the Proctors have no powers within their walls. Strictly speaking, the members of a College are only those who are members of the corporation or foundation of that College.

The origin of the Colleges was due to benevolent persons, who desired to relieve a certain number of poor scholars from some of the hardships of their life at the medieval universities, and in order to do this, provided a building in which such scholars could live a common life. The early college consisted of a head and scholars, endowed with board and lodging by means of buildings and revenues provided by the founder. The senior scholars were engaged in teaching, and the juniors in learning; the seniors were each others 'fellows,' and gradually the term 'Fellow' became appropriated to the senior or governing members of the college, while the term 'Scholar' was restricted to the junior members.

Fellowships now are competed for by examination; they are held for a definite period only, and such things as 'Life-Fellowships' are things of the past. The length of tenure varies from two years to fifteen; but the holder may always be re-appointed for successive periods, varying from fifteen years to five. The candidate usually chosen is the one who has been most successful in the examination,

but it must be understood that the 'College' is not so bound. No matter how clever and brilliant a candidate may be, there might be many reasons, personal or otherwise, which would render him undesirable to the College, and therefore, such a one might be rejected by the electors who are the already existing Fellows. In the case of one College it has been playfully said that for a candidate to be successful he must be *bene natus, bene vestitus et mediocriter doctus*. It is also the privilege of the Fellows to elect the Head of the College.

There are two kinds of Fellowships, Ordinary or non-Official and Official. The first kind are simply rewards for proficiency in the various subjects studied in the University, and the holders of them are not bound to reside in Oxford, or to serve their Colleges in any way. The Official Fellowships are chiefly intended to be held by members of the teaching staff of the Colleges in some cases they may be held by those who serve the College in other capacities than that of teaching, e.g., the Bursar. If an Official Fellow marries within seven years of the date of his election, he must vacate his Fellowship; he may, however, be re-elected provided there are a certain number of unmarried Fellows resident in the College.

A long time elapsed in the history of the Colleges before it became the custom to admit paying boarders termed 'Commoners.' So now in most of the Oxford Colleges there are the Head, the Fellows, the Scholars, and Commoners; but the Head, together with the Fellows form the governing body, while the Head, the Fellows, and the Scholars form the corporate body. As exceptions to this rule it ought to be mentioned here, that there are no Scholars at All Souls'; no Fellows at Keble; and that Christ Church, being a Chapter as well as a College, includes as members of the foundation the Dean and Canons, as well as the 'Students' (who correspond in most respects to the Fellows of other Colleges), and the Scholars. At the present time there are twenty-one Colleges in Oxford, one Academical Hall, St. Edmund's, and three Private Halls. These Private Halls exist under a statute of the University

passed in 1882, according to which the Vice-Chancellor and Hebdomadal Council are allowed to license a member of Convocation, above the age of twenty-eight, to open a house as a Private Hall for the reception of undergraduates. One of these Private Halls belongs to the Fathers of the Society of Jesus, another to the Benedictines of Ampleforth Abbey, and the third to a private individual. When a student wishes to enter the University he must first have his name entered on the books of some College or Hall, or as a non-Collegiate student; and within fifteen days of admission he must be presented for Matriculation to the Vice-Chancellor, by the proper officer of the society which he has joined.

The University cannot matriculate anyone who is not a member of some College or Hall, but never refuses to matriculate any duly presented Collegian. The newly-admitted student is taken to the Vice-Chancellor, and after his name has been entered on the University register, he is ceremonially received and presented with a copy of the Statutes. For all practical purposes he then comes almost entirely under the jurisdiction of his College, which places him under the guidance of a Tutor, who is responsible for his teaching and direction. The Tutor marks out for him a course of lectures, and appoints certain times for private interviews.

The College discipline to which he is subjected is supplementary to that of the University. Each College has its own special code, but certain general regulations are common to all. These require the student to begin residence in each term on a certain specified day, to reside during the prescribed time, and not to leave Oxford for the day or for the night without permission. He is usually expected to attend the chapel of his College, but he is not compelled to do so, and may attend roll-call instead. In the case of our Catholic undergraduates, attendance at morning Mass in the oratory provided for them, is accepted by most Colleges in place of 'Chapel' or 'Roll-Call.' The gates of all Colleges and Halls are closed a little after nine o'clock at night: after that no one is allowed to pass out without

special permission ; and a small fine is often imposed upon those who come in. Anyone who passes the night out of his College without special permission is liable to be punished very severely. The rules referring to work are stricter in some Colleges than in others. Many Colleges will not admit candidates who do not intend to read for Honours, and most of the Colleges require their undergraduates to pass certain examinations within a specified time ; failure to do so is often punished by ' rustication.'

The B.A. degree is the one usually aimed at, and the examinations for it are (1) two rigidly defined compulsory examinations, viz., (a) Responsions, (b) Holy Scripture, which is not compulsory for those who object to it on religious grounds—these may substitute some Greek author ; (2) two so-called Public Examinations, where the subjects offered depend upon the choice of candidates made from a wide scheme of alternatives. Responsions is not unusually passed before Matriculation, and it is important to note that the very least qualification which any Oxford College requires of those to be enrolled on its books is ability to pass Responsions. Many Colleges require for their membership qualifications far in advance of those needed to pass Responsions ; in fact, each College is its own judge, quite apart from any regulation of the University, of the proper requirements for admission through its membership to Matriculation in the University.

The First and Second Public Examinations embrace many alternative courses. If the candidate merely wishes to prepare for the Pass School, he takes Pass Moderations for his First (a continuation mainly of the elementary Greek and Latin studies tested in Responsions), and his Second Public Examination will consist in satisfying the examiners in three of seventeen subjects which together form four ' Groups,' the three subjects being chosen from three different Groups. Classical subjects form one group, modern subjects a second, mathematical and scientific subjects a third, and a religious subject a fourth.

Another way of proceeding would be to take Pass Moderations for the First and one of the numerous Honour

Schools for the Second Public Examination. Again, Honour Moderations might be taken for the First, and the Groups of the Final Pass School for the Second. Still another way presents itself, and that is to take Honours in both the First and Second Public Examinations.

There is no space here to enter any further on the various ways which the University offers for approaching a degree. Reference should be made to the Examination Statutes, which are regularly published by the Clarendon Press; but it should be mentioned here, that once the degree of B.A. has been received, there is no further examination for the degree of M.A.; it is only required that the candidate's name be kept on the books of a College and of the University for a number of terms, until the twenty-seventh term from the date of Matriculation has been completed. Then, on payment of the necessary fees, the higher degree of M.A. can be received.

Besides the passing of examinations something more is required from candidates for degrees, viz., a certain period of residence within the statutory boundaries of the University. Excepting in music, no Oxford degree can be granted without residence, and for the B.A. degree a residence of two years and eight months (twelve terms in all) is required. This period of two years and eight months is of course broken up by the Vacations. There are four terms in each year: Michaelmas Term, from the middle of October to the middle of December; Hilary Term, from the middle of January to the middle of March; Easter Term, from the first or second Sunday after Easter, for a period of four weeks, followed immediately without any break by Trinity Term, which finishes about the third week in June. A year's residence is thus composed of four terms, two of which are eight weeks in length, and the remaining two only four weeks each, making a total of twenty-four weeks. The 'residence' necessary for undergraduates requires that they take their meals and pass their nights under certain restrictions; their place of abode must be either one of the Colleges or Halls, or lodgings licensed by the University Delegacy of Lodging Houses. These

licensed lodgings may be used either by members of a College or Hall where no rooms have been assigned to them, or by non-Collegiate students.

It is impossible here to enter into the question of the cost of an Oxford education. Very much depends upon the individual concerned, for though University fees, examination fees, and tutors' fees are always the same, and can be definitely stated, this cannot be done with regard to board, lodging, and personal expenses. Much depends upon the College which is chosen, but much more depends upon the tastes and habits of those whom an undergraduate makes his friends. In the different Colleges, and indeed oftentimes in the same College, there are many varieties of undergraduates who have very various ways of occupying and amusing themselves, which, on the one hand, lead to much expense, and, on the other, to very little.

A steady man, that reads his five or six hours a-day, and takes his pastime chiefly on the river, finds that his path scarcely ever crosses that of him who belongs to the Bullingdon Club, hunts thrice a-week, and rarely dines in hall. Then the 'pale student' who is hard at work in his rooms or in the Bodleian all day, and who has only two friends, out-college men, with whom he takes walks and tea—he sees existence in a very different aspect.

An attempt has been made in this 'article' to explain the somewhat peculiar constitution of the University, to point out how the University and the different Colleges work together for the education of their members, and to indicate the system of teaching and discipline which is now pursued at Oxford. In a paper of this length it is impossible to be anything more than superficial, for the *Statuta Universitatis Oxoniensis* is a bulky volume, and one which cannot be satisfactorily condensed into a few pages.

G. E. HIND, O.S.B.

DIALOGUES ON SCRIPTURAL SUBJECTS: THE PENTATEUCH

DIALOGUE III.

P. O'F.—From our last interview, I am satisfied that there has been from the time of Moses himself up to the present a constant, unbroken and firm tradition amongst the Jews that Moses was the author of the Pentateuch. Since then, however, I have read that there is no mention of Moses or his achievements in the ancient histories of Egypt. This seems strange. A wonder-worker such as he, if we are to believe all that is written about him in the Pentateuch, should have figured largely in the contemporary history of Egypt at least.

FR. O'B.—The question you propose is a very natural one. I know, too, who gave rise to the statement that there is no mention of Moses by any of the Egyptian historians. It was Voltaire, with his usual cynical levity. However, my answer is this : Even if I were to grant that all the Egyptian historians were silent about Moses, this silence could not destroy the force of the positive, clear, and constant tradition amongst the Jewish people themselves. The latter is a positive argument, the former at best a mere negative one, which in case of conflict must yield to the former. Then you are to bear in mind that the sacred records of the Jews are far anterior to any existing profane history. Furthermore, very few of the writings of the Egyptians were preserved, and those that are, are of a comparatively recent period. But as a matter of fact it is not true to say, that Egyptian historians were altogether silent about Moses, or regarded him as a mere figment. Josephus Flavius, the historian of the Jews, in his first book against Appian, quotes Manethon, one of the most ancient of the Egyptian historians, and his reference to Moses and his exploits. Chaeremon, another Egyptian historian, also speaks of Moses and his exodus from Egypt.

Then Strabo, one of the most renowned historians of the Greeks, in the sixteenth book of his History, alludes to the departure of Moses with his people out of Egypt ; their taking possession of Palestine, and setting up of the worship of the true God, having abjured the worship of the idols. And Strabo, you are to bear in mind, lived in the century before Christ, was well educated, and travelled much in Europe, Asia, and Africa. Syria, Palestine, and Egypt were visited by him, as a result of which he composed his geographical history, in which he makes above reference to Moses.

We have, furthermore, Diodorus the Sicilian, who visited Egypt in the year 60 before Christ. Treating in his work, *The Historical Library*, of the most celebrated legislators of different nations, when he comes to the Jews, he writes thus : ‘ Amongst the Jews there was a certain Moses, who left them laws, which he said he got from the God Iao.’ Here he manifestly alludes to the books of Moses in which the law is contained, and to the God Jehovah, of which Iao was a natural and excusable corruption in the circumstances. Elsewhere he speaks of Moses as the leader of a colony of Jews emigrating from Egypt, whom he divided into twelve divisions ; he forbade them the worship of idols, and gave them a law of life different from that of other nations. Anaxagoras, one of the most ancient of the Greek philosophers, according to Theodoretus, read the books of Moses. Many think that they were well known to Aristotle and Plato, so much so, that a Jewish philosopher, named Aristobulus, undertook to prove that the writings of Moses were the basis of the peripatetic philosophy. To pass over others I may mention Longinus, the rhetorician, who in the third century taught philosophy, history, and criticism at Athens. In his treatise, written in Greek, entitled ‘ On the Sublime,’ chapter vii., he quotes the book of Moses thus : ‘ The legislator of the Jews, by no means a common man, having formed to himself a high idea of the majesty and power of God, beautifully expressed it in the beginning of his book, in the following words : “ God said, Let there be light, and there was light.” ’

Allusion is made to him also in the History of Tacitus, and the Satires of Juvenal.

Many others may be quoted for you, but these will suffice to show you not only that Moses was known to ancient writers, both Egyptian, Grecian, and Roman, but he was known as the leader and law-giver of the Jews—and to some as the author of a book which can be no other than that of the Pentateuch, with which alone his name has been associated in the history and tradition of his own race. From this, too, you can see the want of knowledge or want of good faith of Voltaire, when he asserted that Moses was unknown to ancient pagan historians.

You are not, of course, to think that the quotations I have given you from these pagan authors would of themselves individually establish the Mosaic authorship of the Pentateuch, but they go to show, at least, that ancient profane history is not silent about Moses and his exploits. Then, of those that are extant, so far as they allude to him at all, when occasion offered, their collective testimonies confirm in a marked way the tradition of the Jewish people themselves regarding the personality and history of Moses.

P. O'F.—There seems to be no reason to doubt it. And then, I suppose, of those who were silent about him many of them perhaps had no occasion to allude to him, so that what between those who have written about him and those who were silent, because they were not called on to speak, and those whose works have perished, of which we know nothing—one may say that Voltaire's objection rather strengthens than weakens your contention.

FR. O'B.—I think so. Remember, too, as I have already hinted, we have in most cases only fragments of the works of the ancient writers which have been handed down to us by Josephus, Justus, Eusebius, Theodoretus and others.

I have another argument, too, an external one, and of a much stronger kind than that deduced from the pagan authors just alluded to—and that is one derived from the testimony of the Samaritans.

P. O'F.—Pray, who are they? and what is the argument?

FR. O'B.—In order that you may understand the full force of it, it is necessary that you should know something of the history of this people, which is briefly as follows, as taken from the third and fourth books of Kings. After the death of Solomon, and in punishment of his crimes, ten of the twelve tribes revolted against his son and successor Roboam, elected one Jeroboam as their king, and formed themselves into a separate kingdom, called thenceforward the kingdom of Israel. The tribes of Juda and Benjamin, which remained faithful, were called the kingdom of Juda. Jeroboam and his successors, fearing lest if their subjects went up to Jersusalem every year to offer sacrifices in the Temple, according to the prescription of the law of Moses, they may, from contact with the Jews there, be induced to return to their allegiance to the direct and legitimate successor of the house of David, erected temples for them in the high places at home, placed before them two golden calves for adoration—'one in Bethel, and the other in Dan, . . . and made priests of the lowest of the people, who were not of the tribe of Levi.'¹ The true priests of the tribe of Levi were nearly all expelled from the kingdom of Israel, so that after some time, not only politically but in religious matters also, the kingdom of Israel was completely cut off from the sister kingdom of Juda.

Not all, however, fell away from the worship of the true God. There still remained some of the priests of the tribe of Levi, who, together with the warnings of the prophets whom God sent during this period, kept alive to some extent the observances of the Mosaic law, and saved a remnant of the people from the curse of idolatry. After three centuries, Samaria, the capital of the kingdom of Israel, was besieged and captured by Salmanasar, King of the Assyrians. Its king, Osee was taken prisoner, and he and his people were carried into captivity, and placed in 'Hala and Habor by the river of Gozan, in the cities of the Medes.'² This was in the year 724 before Christ. The

¹ 3 Kings xii. 29, 31.

² 4 Kings xvii. 6.

kingdom of Israel was never after restored. The King of Assyria colonized the kingdom and cities of Israel with people from Babylon, and Cutha, and Avah. 'And when they began to dwell there, they feared not the Lord; and the Lord sent lions among them, which devoured them.'¹ When the reigning monarch, Assarhaddon, heard this, he commanded, saying: 'Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell amongst them; and let him teach them the ordinances of the God of the land.'² This was done, 'and one of the priests who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.'³ Remember this fact, please. This new people dwelling in the former kingdom of Israel, composed principally of Assyrians and some of the Israelites who had not been taken into captivity, were thenceforward called Samaritans by the Jews. They had a mixed worship—that of the true God taught them by the priest sent by Assarhaddon, and that of their own idols.

When the Jews of the kingdom of Juda, after the seventy years captivity in Babylon, were sent back to build up their city and temple, the Samaritans asked as a favour to be allowed to help them in the work of restoration. Their request was indignantly refused by the Jews. The Samaritans, incensed at the refusal of their request, now directed their energies to impede, as far as possible, the work of rebuilding by the Jews. This caused a complete estrangement between both peoples for all time. Their mutual jealousies and hatreds were still further intensified by the following event. In the time of Alexander the Great in the fourth century before Christ, and about four centuries after Assarhaddon asked the Israelite priest to be sent amongst the colonists of the former kingdom of Israel, to teach the worship of the true God according to the prescription of Moses, a Jewish priest, named Manasses, who lived in Judea, was expelled thence, because of his

¹ 2 Kings xviii. 25.

² Ibid. 27.

³ Ibid. 28.

refusal to separate from his wife, who was a Samaritan. He fled to the Samaritans, and was received by them. He asked and obtained permission from Alexander the Great, to whom the country was then subjected, to build a temple on Mount Garizim, where he began to offer sacrifice, according to the rites of the Mosaic law. This led to the conversion of many of the Samaritans to the worship of the true God; so much so, that thenceforward Garizim became a rival of Jerusalem as a place of worship. So steadfastly did the Samaritans cling to it, that even after the destruction of the city and Temple by John Hircanus two centuries later, they erected an altar on the site, and continued to go there at stated times to offer sacrifice.

The rivalry and discord between the Jews and Samaritans continued until the time of our Blessed Lord. We have proof of this in his interview with the Samaritan woman beside Jacob's well, as recorded in John v. 9-20. She expressed her surprise that He, a Jew, should have asked her, a Samaritan, for water to drink. 'How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman, for the Jews do not communicate with the Samaritans.' And when she discovered that she was speaking to a prophet, He having told her the history of her life, she alludes to the old controversy in an interrogative way, saying: 'Our fathers adored on this mountain (Garizim) and you say that at Jerusalem is the proper place where men must adore.' The Samaritan race still lives, reduced to be sure to a small colony; and strange, whilst the Jews are scattered all the world over, the Samaritans live in Palestine, and principally at Naplouse, not far from Mount Garizim. They glory in being followers of the law of Moses, they observe the rite of Circumcision, the Pasch, Sabbath, and other legal festivals according to the Mosaic prescriptions, and intermarry, so as not to become mixed with the Jews and Islamites.

P. O'F.—This is a very interesting history; but I would wish to know, what argument can be derived from it for the Mosaic authority of the Pentateuch?

FR. O'B.—The argument is this. This people have had for centuries, and still have, the Pentateuch, and that in two forms. They have the Hebrew text, written in the old Hebrew characters, such as they were before the time of the Babylonian Captivity, and a version of the same written in the Samaritan dialect, which is a mixture of Syriac and Arabic. Now, the question, is 'When did they get it?' Bear in mind what I have told you, that though the Samaritans have had, and still have many things in common with the Jews, especially the veneration of the Pentateuch, and the observance of the Mosaic law, still they have been from the time of the revolt under Roboam, a different kingdom—and from the destruction of the kingdom of Israel, substantially a different race and people. You are to remember also, that from the days of Roboam and Jeroboam down to the present time, the relations between these two peoples have been bitterly hostile. When and from whence, then, did they get the Pentateuch? When did they become followers of the Mosaic dispensation? Some say that it was from the priest Manasses, who fled from his own co-religionists, as I have told you, and with the permission of Alexander the Great built the temple on Mount Garizim. That would be about the year 332 before Christ. Some reasons are assigned for this opinion, which are not, to my mind, convincing. It is not at all probable that at that period, when the Jews and Samaritans were so hateful to each other, that the latter would accept from the former the Pentateuch, a work containing a code of laws both religious and political, binding under most severe penalties, and, as a nation, submit themselves to it. Again, if they accepted from him the Pentateuch, why not have accepted the other books of the canon, which was formed at that time, and contained the list of the books recognized then by the Jews as inspired? Why discriminate between the Pentateuch and the others, for as a matter of fact, the Pentateuch is the only book of the Old Testament received by the Samaritans? Then, from the history of the Samaritans, such as it is gleaned from the books of Kings, there can be no doubt that before the

advent of the priest Manasses, and the time of Alexander the Great, many of the Samaritans were followers of the Mosaic law, and worshipped the true God according to its ordinances. From this it follows, that they had in their midst the written work containing this law. For it is hard, if not impossible, to conceive how they could observe such a complicated law, containing so many, so minute, and such difficult regulations, if they had not this written code in their midst.

P. O'F.—From whom, then, did they get it ?

FR. O'B.—The answer seems to me quite simple. They got it from the priest whom Assarhaddon, as you will remember, sent back out of captivity for the very purpose of teaching the new colonists 'the ordinances of the God of the land,' and how they 'should worship the Lord.'¹ He must have brought with him from Assyria a copy or copies of the Pentateuch, otherwise how could he have taught these pagan people this new law, so complex, so varied, so replete with minute directions regarding rites and ceremonies ? It would have been, humanly speaking, impossible. From this it follows that amongst the Israelites then in captivity in Assyria, there were some who worshipped the true God according to the Mosaic law, and had with them copies of the Pentateuch. It further follows that, during the previous three hundred years of the separate existence of the kingdom of Israel, when, owing to the policy of their kings for political reasons, and of false priests for religious and personal reasons, the nation had to a great extent fallen into idolatry, there still remained some, a minority to be sure, who abstained from the service of idols, and worshipped the true God according to the law of Moses. From this, too, we may conclude that during these three hundred years, these followers of the Mosaic law in the kingdom of Israel had their own codices of the Pentateuch, for it would be absurd to suppose—considering the hostile relations between the two nations,—that they borrowed or copied them from the Jews. Then

¹ Kings⁷xvii. 27.

the substantial agreement between both Pentateuchs, the Jewish and Samaritan, is a proof of the reverence of both for the sacred book, and the religious care and tenacity with which they guarded it,—whilst the discrepancies which exist, such as regards the ages of the patriarchs, from which arise the different chronologies, show that the Samaritan cannot be a mere transcription of the Jewish. We have thus established another stream of tradition through the history of the Samaritan people back to the time of Roboam and Jeroboam, and the days of Solomon and David when both were one people, testifying to the Mosaic authorship of the Pentateuch. I have already pointed out to you the proofs of the tradition from that period back through the time of the Judges to the days of Josue and Moses himself.

Considering, then, the whole history of this people from the days of Roboam down to our own, and their testimony to the Mosaic authorship of the Pentateuch, well did Bossuet say, that it has been preserved by a special providence of God, in order to bear witness to the antiquity and authenticity of the Pentateuch.

P. O'F.—Before closing this Dialogue, I wish to ask you a few more questions. The Pentateuch, it is alleged, was written originally in the Hebrew language. How could Moses have a knowledge of that language, reared as he was in the court of Pharaoh? Is it not probable, too, that the Hebrew people lost a knowledge of their own language during the centuries of their slavery in Egypt?

FR. O'B.—As regards Moses, there can be no doubt but he knew the Hebrew language. He was reared whilst young, as you know, by his own Hebrew mother, who knew her own language. Then, it is most likely that amongst the educated classes, and in the court of Pharaoh, there prevailed a knowledge of the Hebrew language. What more natural than that some of the Egyptians at least learned the language of this people, with whom they held social and commercial relations for such a length of time. Furthermore, as you know, when Moses was a young man he had to fly from Egypt, and came into his own country,

where his own language was spoken. Thence he passed into the land of Madian, where he spent some years and in which a language closely akin to the Hebrew was spoken. Then, as regards the Hebrews losing their language during their sojourn in Egypt, there is nothing less probable, considering the tenacity with which the race in every period of its existence has clung to its customs and traditions. Furthermore, though living in Egypt, they formed a separate people dwelling in the land of Gessen, in the eastern extremity of that country. In these, our own days, we have illustrations of this tenacity in preserving their racial dialects in the Basque province of Spain, in the island of Malta, in Brittany, and even now amongst ourselves, notwithstanding the history of the last century.

P. O'F.—May I ask, was the art of letter writing in existence in the time of Moses ?

FR. O'B.—There can be no doubt about it. Amongst the Egyptians there was a cursive popular style of writing, even before the time of Moses, specimens of which are to be seen in several libraries in Europe to-day. You are aware, of course, that the Egyptian hieroglyphics, which consist in figures of animals and other objects, were used only as inscriptions on public monuments.

P. O'F.—But do you mean to convey that the Pentateuch was written originally by Moses in Egyptian characters ?

FR. O'B.—No ; but I mention the fact merely to show you that even if I were to admit that the Israelites had not at that time, a written language of their own, there would be nothing to hinder me from saying that Moses could have written the Pentateuch in Egyptian characters. But this is not necessary, for it is perfectly certain that at that time the art of writing was well known to the Jews, and that the Pentateuch was written in their own language. According to the almost unanimous testimony of profane historians this art was introduced into Greece from Phœnicia, by Cadmus, in the year of the world 2480—that would be about thirty years before the exodus of the Israelites out of Egypt. At that time the Phœnicians

were a most civilized and cultured people, amongst whom the art of letter writing had existed for a long time. Phœnicia was, you know, quite adjacent to Chanaan, where Abraham and his successors lived for a long time, not as obscure people, but as men of influence and power. Hence there can be no doubt that, as they spoke the same language as the Phœnicians, and held social and commercial relations with them, so they, too, were skilled in the art of letter writing. Hence St. Augustine says in his book of which you have heard, *De civitate Dei*, lib. xix. c. 39, that ‘it is not to be believed that the Hebrew letters began with the law given by Moses, but that the language and its letters were preserved and handed down through the succession of the patriarchs.’ It may be of interest to remark in this connexion, that when the Israelites, after their journeying in the desert, took possession of the land of Chanaan, one of the cities that was destroyed by them was called in their language the ‘City of Books,’ probably the one in which the national library was preserved; showing that at that time the Chanaanites were a civilized people, not unacquainted with the art of letter writing.

H. D. L.

THE ROOTS OF LIBERAL THEOLOGY

ONE who has been brought up in the old system of theology, and whose reading has for the most part been confined to its accredited exponents, is puzzled and distressed when he opens a volume of the new liberal theology. He had been taught that theology is a deductive science, and that in the drawing out of theological conclusions from the divinely revealed premises, great weight must be given to the authority of the Church, to whose safe keeping the deposit of religious truth was entrusted by God. The new liberal theology shows scant courtesy to tradition, it criticises the teaching Church, and it appeals for its warrant in so doing to scientific convictions, to religious consciousness, and religious experience. It proclaims aloud that the human mind is necessarily progressive, that to live is to move, while the theologians stagnate in the ever recurring round of barren logical deductions from the same worn out formulæ. Those formulas did well enough for the time when they were framed, they satisfied a want of the human mind, but a new age like ours must re-interpret for itself in language that it can understand the ever-living truths of religion. The old apologetic, with its elaborate proofs from miracles and prophecies, was framed on wrong lines, more calculated to produce a religious sceptic than a believing Christian. Religion is not so much a matter of the intellect, nor is it susceptible of demonstration, it belongs rather to the affective part of our nature, to the feelings and to the will. Hence the new interest in mysticism which we see manifested on all sides.

These are some of the characteristics of the new liberal theology, whose main object is to re-interpret Christian truth in the light and for the needs of the present day. In the books and magazine articles where liberal Catholics give expression to these views there is no attempt made to establish them, or even to indicate clearly the grounds on

which they rest. The effect produced on the reader is one of uneasiness and bewilderment. The truth is, that the hidden principles on which those views rest are antagonistic to Catholic truth. They are drawn directly or indirectly from a new science which in its principles and in their application is subversive of Catholic doctrine. This new science has received various names, but in England it is commonly called the Science of Religion or Religions. I propose in this paper to sketch in outline the main features of this new science, and then we shall be better able to form a correct estimate of Catholic liberal theology. We shall be able to view it in its native surroundings, in its environment, and thus we shall be able to form a better judgment concerning its nature and tendencies.

According to its votaries, then, the Science of Religion is an *exact* science, just like the physical sciences whose method it employs. The physical sciences owe the marvellous progress which they have made to the employment of the inductive method of reasoning. They begin by laboriously collecting facts bearing on the subject-matter of the science, these facts are studied and compared with one another, then hypotheses are formed and verified, and finally, we arrive at a body of laws containing the truths which the science has discovered. This scientific method is adopted by the new science of Religion. It glories in the fact that it is empirical, and by empirical methods it hopes in time to be able to show results comparable to those achieved by the physical sciences. Indeed, it boasts that within the few years of its existence it can already show a large body of notable results obtained. The new science has already a very large literature devoted to it, chairs to teach it have been founded in many of the Universities, and its influence, direct and indirect, is already very considerable.

The subject-matter of the new science is Religion, and by Religion it does not understand God. God and His dealings with men constitute the subject-matter of the traditional theology, but these high matters are not the objects of our observation, experiment, and verification ;

they cannot be the subject-matter of an empirical science. By Religion is here understood 'the conception of a superior authority, whose potency man feels himself constrained to acknowledge and invoke.'¹ Or, according to Professor James, Religion is 'the feelings, acts, and experiences, of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatsoever they consider the divine.'² So that Religion is something subjective, 'the feelings, acts, and experiences of individual men,' and it has its seat rather in the affective part of man's nature than in his intellect.

When we survey the whole field of Religion [writes Professor James] we find a great variety in the thoughts that have prevailed there; but the feelings on the one hand and the conduct on the other are almost always the same, for Stoic, Christian, and Buddhist saints are practically indistinguishable in their lives. The theories which Religion generates, being thus variable, are secondary; and if you wish to grasp her essence, you must look to the feelings and the conduct as being the more constant elements.³

Again, the religious sentiment is

a sthenic affection, an excitement of the cheerful, expansive, dynamogenic order which like any tonic freshens our vital powers. In almost every lecture, but especially in the lectures on conversion and on saintliness, we have seen how this emotion overcomes temperamental melancholy and imparts endurance to the subject, or a zest, or a meaning, or an enchantment and glory to the common objects of life. The name of 'faith-state,' by which Professor Leuba designates it, is a good one. It is a biological as well as a physiological condition, and Tolstoy is absolutely accurate in classing faith among the forces by which men live. The total absence of it, anhedonia, means collapse. We saw examples of this in those sudden raptures of the divine presence, or in such mystical seizures as Dr. Bucke described. It may be a mere vague enthusiasm, half spiritual, half vital, a courage, and a feeling that great and wondrous things are in the air. When, however, a positive intellectual content is associated with a faith-state, it gets invincibly

¹ L. H. Jordan, *Comparative Religion*, p. 217, 1905.

² *The Varieties of Religious Experience*, p. 31, 1902.

³ *Ibid*, p. 504.

stamped in upon belief, and this explains the passionate loyalty of religious persons everywhere to the minutest details of their so widely differing creeds. Taking creeds and faith-state together, as forming 'religions,' and treating these as purely subjective phenomena, without regard to the question of their truth, we are obliged, on account of their extraordinary influence upon action and endurance, to class them amongst the most important biological functions of mankind.¹

Mr. Jordan writes :—

As the result of prolonged and varied studies [the Science of Religion] has reached certain definite conclusions, which it now offers to all who are willing to examine them. It teaches that the earliest and fundamental revelation which God makes of Himself to man is an inner revelation—a revelation in conscience, a revelation that has its seat in the very being of man. Accordingly, Religion does not reveal itself merely in the chance ejaculation of the lips ; it is the natural and necessary outcome of the very life which throbs within a man's breast. Religion is not a matter of mere heredity ; it is rather a personal exercise by the soul of those abilities which belong to its separate and responsible self. Religion is not a speculation—a mental abstraction in which the secluded mystic may find recompense for his withdrawal from the world, it is in all cases a life, varying in its intensity, but invariably real and practical, and ever willing to expend itself in the service of others. Religion is not an abnormal or accidental experience, but one that is fundamentally characteristic of the human race. The various faiths of the world are but the evolution of an original constituent principle of humanity. Religions are diverse ; but Religion itself, like the air which man inhales, and which everywhere enswathes him, is one. It is just because of the existence in man of this basal and all-pervasive sentiment that, everywhere and always, he has striven to satisfy the cravings of his distinctly religious emotions. No objective supernatural revelation is required in order that man should exhibit the propensities of a profoundly religious being ; for, wholly independent of such a revelation, he cannot live without making at least some response to that unmistakably religious instinct which has been begotten within him. A man can no more help being religious than he can help eating or breathing. Principal Fairbairn puts the case very strongly when he writes : ' Religion is so essential to man, that he cannot escape from it. It besets

¹ Professor James, *op. cit.* pp. 505, 506.

him, penetrates, holds him even against his will.' Religion is for man—and hence for all men—a psychological necessity: it is universal. Religion is not a perishable commodity. The religious sentiment is an inextinguishable sentiment—an element of human nature as universal, as ineradicable, as the fact of sex. The Science of Comparative Religion has helped to diffuse a clearer understanding of what religion really is. It is the central, essential, and eternal thing in human life. It is the deepest, strongest, and most universal interest of man. It accompanies him from the cradle to the grave.¹

It is not necessary to point out how widely and essentially different in this theory of the nature of Religion from that of Catholic theology which teaches that it is a moral virtue by which we pay due worship to God, our Creator and Lord. Not that the Science of Religion leaves out of consideration the divine element in Religion. Some conceptual idea of the divine is necessarily present in the mind when religious sentiments are evoked. But that concept may be of the vaguest and most indefinite. Often it is no more than an uneasy feeling of something being wanting, a dreamy longing for the infinite. A perception of the grandeur and power of nature in the starry sky, or in a storm at sea, or in an earthquake is quite sufficient. Religious experiences are indeed, as Professor James tells us, only psychological phenomena. They possess, it is true, enormous biological worth. Spiritual strength really increases in the subject when he has them, a new life opens for him, and they seem to him a place of conflux where the forces of two universes meet; and yet this may be nothing but his subjective way of feeling things, a mood of his own fancy, in spite of the effects produced.²

If the philosophic student of the Science of Religion is asked whether any objective reality different from the subject who feels them is the cause of religious experiences, so that from them we can logically conclude to the existence of a God:—

Dogmatically to decide this question [says Professor James] is an impossible task. The cultivator of this science has to

¹ *Comparative Religion*, pp. 335, 339, abridged.

² *Op. cit.* p. 509.

become acquainted with so many grovelling and horrible superstitions that a presumption easily arises in his mind that any belief that is religious probably is false. The consequence is that the conclusions of the Science of Religions are as likely to be adverse as they are to be favourable to the claim that the essence of religion is true.

In another place, the same author adds :—

It is in answering these questions [concerning the reality and the nature of the objectively divine element of religious experiences] that the various theologies perform their theoretic work, and that their divergences most come to light. They all agree that the 'more' really exists; though some of them hold it to exist in the shape of a personal god or gods, while others are satisfied to conceive it as a stream of ideal tendency embedded in the eternal structure of the world. They all agree moreover that it acts as well as exists, and that something really is effected for the better when you throw your life into its hands. It is when they treat of the experience of 'union' with it that their speculative differences appear most clearly. Over this point pantheism and theism, nature and second birth, works and grace and karma, immortality and reincarnation, rationalism and mysticism, carry on inveterate disputes.²

The utmost that the scientific student of religions can do is to make hypotheses, more or less satisfactory, which will largely represent his own personal overbelief, while partially accounting for the phenomena; but however helpful they may be to himself, he cannot impose these hypotheses on others. According to Mr. Jordan, the Science of Religions 'does not regard as ultimate and absolute, the results which it is able to announce: its conclusions are admittedly relative. The goal of this science, as of all sciences, lies ever in the future.'³

The discovery [he says in another place] that the non-Christian religions have aims and resources and excellences which were hitherto undreamed of, suggests that a deliberate comparison of Christianity with the various members of this group is by no means a fruitless task. Some Religions, all are agreed, are better than others; some one of them, it is most probable, is superior to all its contemporaries; but *which Religion is actually the best?* Such a question, soberly and

¹ *Op. cit.* p. 490, abridged.

² *Ibid.* p. 510.

³ *Op. cit.* p. 64.

truthfully answered, will mean an invaluable gain to a man, upon whomsoever the query may be pressed ; for such a one will thereafter ground his beliefs upon firmer and more enduring convictions. In many a case, as one cannot but believe such enquirers will be led deliberately to purify a Religion which, while they felt themselves incapable of surrendering it, they now discern to be unquestionably outdistanced in various particulars by several other Religions—Religions of which they have known all too little, and which accordingly they have all too lightly esteemed. As a consequence a progressive type of faith will take the place of empty formalism, whether Christian or non-Christian.¹

There is no necessity on the principles of the Science of Religion for this progressive type of Religion to be the same for all men. Rather the contrary. Professor James puts and answers the question :—

Ought it to be assumed that in all men the mixture of religion with other elements should be identical ? Ought it indeed to be assumed that the lives of all men should show identical religious elements ? In other words, is the existence of so many religious types and sects and creeds regrettable ? To these questions I answer 'No,' emphatically. And my reason is that I do not see how it is possible that creatures in such different positions and with such different powers as human individuals are, should have exactly the same functions and the same duties. No two of us have identical difficulties, nor should we be expected to work out identical solutions. The divine can mean no single quality, it must mean a group of quantities, by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely. So a god of battles must be allowed to be the god for one kind of person, a god of peace and heaven and home, the god for another.²

Indeed, on the principles of the Science of Religion, polytheism may, after all, be true. Professor James says on this point :—

The ideal power with which we feel ourselves in connection, the 'God' of ordinary men, is both by ordinary men and by philosophers endowed with certain of those metaphysical attributes which in the lecture on Philosophy I treated with

¹ *Op. cit.* p. 408.

² *Op. cit.* p. 486.

such disrespect. He is assumed as a matter of course to be 'one and only' and to be 'infinite;' and the notion of many finite gods is one which hardly anyone thinks it worth while to consider, and still less to uphold. Nevertheless, in the interests of intellectual clearness, I feel bound to say that religious experience, as we have studied it, cannot be cited as unequivocally supporting the infinitist belief. The only thing that it unequivocally testifies to is that we can experience union with *something* larger than ourselves and in that union find our greatest peace.¹

Evidently we must not expect that the new Science of Religion will solve for us the deeper problems of theology. Still, Mr. Jordan puts to its credit some notable achievements. Religion has at last, he says, been made a subject of exact study, a clearer understanding has been reached as to what Religion really is, the legitimate place of mysteries in Religion has been recognized and conceded, a more adequate interpretation has been put upon the various forms, alike Christian and non-Christian, which Religion has been found to assume, an improved conception of the Supreme Being and of His essential relation to man has been gained, a conspicuous enlargement of charity and toleration for those who profess forms of Religion different from our own is a most beneficial result, together with a new Apologetic and a sounder Dogmatic.² Whether, in fact, these results have been obtained, and what should be our estimate of their value, will of course depend on the point of view which is adopted.

The foregoing analysis of the nature, method, aim, scope, and results, actual and prospective, of the new Science of Religion is chiefly set forth in the very words of two of its most representative and accredited exponents Professor James and his Gifford Lectures need no introduction to the reader. Mr. Jordan has for many years been a student of the Science of Religion. He has a thorough acquaintance with the voluminous literature of the subject, and he has travelled over the world in order to obtain a first-hand knowledge of the principal religious systems.

¹ *Op. cit.* p. 524.

² *Op. cit.*, chaps. x., xi.

His book is furnished with an appreciative introduction by Principal Fairbairn. The exposition of the subject which I have given in the words of two such representative writers will serve the chief purpose of this paper. That purpose was to lay bare the roots of liberal theology, especially of the liberal theology of that small school of Catholic writers who have been so much in evidence of late years. They are indebted for their terminology, for their ideas, and for many of their principles to the new Science of Religion. Where the ordinary Catholic speaks of 'feelings of devotion,' the liberal Catholic writer will speak of 'religious experiences,' or of 'mystical raptures,' making use of that profane novelty of words which has always been suspect in the Catholic Church. But when we see writers not content with a new and heterodox phraseology, boldly proclaiming the necessity of re-interpreting religious truth in the terms of modern thought in order to make the Christian religion acceptable to the modern religious consciousness, accepting the principle of evolution of doctrine, girding at approved theologians for their obstinate and blind adherence to traditional dogmas, ridiculing the received Apologetic of the Catholic Church, explaining revelation as an inner experience of religious geniuses, we know that they are writing not as Catholics should write, but according to the empirical and naturalistic principles of the Science of Religion. Such language and such ideas are out of harmony with the Catholic system; they form part of a consistent theory in the Science of Religion. It is not necessary to point out in detail how false those ideas and principles are, the above exposition will be sufficient for the Catholic reader. I may, however, be permitted to make one or two observations before concluding.

The first stage in the formation of an empirical science is the collection and arrangement of specimens or facts. For more than thirty years innumerable workers in all the countries of Europe and of America have been engaged in collecting and sorting the religious experiences of mankind. The monuments of the early history of the East, the Greek and Roman classics, the *Corpus Inscriptionum*,

travellers' records of the beliefs and customs of barbarous tribes, modern folk-lore, and other sources of information, have been laid under contribution to furnish the material for the new science. One of the results of this process has been to bring into prominence a certain superficial resemblance between the religious experiences of mankind in very different stages of civilization, living widely apart under different religious systems, and in wholly different conditions. Many of the writers on this branch of knowledge, take a pleasure in using the religious terminology of the Catholic Church in their descriptions of the similar sacred rites and ceremonies of barbarous and heathen nations. The implication is that the Catholic religion is a mere synthesis of pagan superstitions and practices. Sometimes these writers are not content with hinting at this conclusion, they boldly express it. I will take an example of what I mean from Dr. Frazer's recent book entitled, *Adonis, Attis, Osiris*. The learned author therein describes a very widespread custom among barbarous and primitive peoples of holding a festival towards the end of every year, at which the souls of departed kindred were supposed to be present and regale themselves. He suggests that this custom is the origin of the Catholic feast of All Souls, and among other survivals of primitive custom in connexion with the feast, he mentions the following :—

A very common custom in Belgium is to eat 'soul-cakes' or 'soul-bread' on the eve or on the day of All Souls. The eating of them is believed to benefit the dead in some way. At Dixmude and elsewhere they say that you deliver a soul from Purgatory for every cake you eat. At Antwerp they give a local colour to the soul-cakes by baking them with plenty of saffron, the deep yellow tinge being suggestive of the flames of Purgatory. People in Antwerp at the same season are careful not to slam doors or windows for fear of hurting the ghosts.¹

Dr. Frazer's authority for these details are certain German books which he cites in a foot-note. There is, of

¹ *Op. cit.* p. 249.

course, no *a priori* impossibility in such superstitions. Primitive customs die hard, and all sorts of curious survivals are met with all over the world. The Church, of course, cannot be held responsible for superstitions which endure in spite of her condemnation. It is merely a question of fact. When I showed the above passage to a friend, a native of Antwerp, who has lived almost all his life in Belgium, he burst out laughing, and said : ' Stuff and nonsense ; I never saw or heard of anything of the sort.' This suggests the necessity of using the critical faculty in the testing of material for the Science of Religion furnished by travellers and folklorists. By the cultivators of that science the unsupported tales of such witnesses are received without question, while the Gospel narrative is subjected to the most searching criticism.

Of course the existence of a certain superficial similarity between Catholic doctrine, rites, and ceremonies, and those of other religions, is no new discovery. It was a difficulty urged against the first apologists of the Christian faith as it is urged against the Church to-day. A satisfactory answer is not far to seek. Catholics willingly allow that there is some truth in all religious systems ; religious feelings and certain ways of giving vent to them are natural to man, and the Church never hesitated to use a rite or a ceremony in the worship of the true God if it suited her purpose, even if it was also used by idolators. The Fathers called this process ' spoiling the Egyptians.' The Church, without doubt, instituted certain Christian feasts, and celebrated them on the days which were sacred to pagan deities, in order to wean the people from the worship of idols. The essence of Catholicism does not lie in such matters, but in the great body of true doctrine which it teaches, and which is partly attainable by natural reason, partly the gift of divine revelation.

Besides a want of criticism in the selection of material for the Science of Religion in some cultivators of that science, I may point out a certain inability to interpret Catholic religious facts correctly. My first example of this shall be taken from the same work of Dr. Frazer. He

there draws a parallel between the lofty primitive ideals of Christianity and Buddhism, and the subsequent decline in both cases. On this subject he writes :—

But the austere ideals of sanctity which they inculcate were too deeply opposed not only to the frailties, but to the natural instincts of humanity, ever to be carried out in practice by more than a small number of disciples, who consistently renounced the ties of the family and the state in order to work out their own salvation in the still seclusion of the cloister. If such faiths were to be nominally accepted by whole nations or even by the world, it was essential that they should first be modified or transformed so as to accord in some measure with the prejudices, the passions, the superstitions of the vulgar. This process of accommodation was carried out in after-ages by followers who, made of less ethereal stuff than their masters, were for that reason the better fitted to mediate between them and the common herd. Thus as time went on, the two religions, in exact proportion to their growing popularity, absorbed more and more of those baser elements which they had been instituted for the very purpose of suppressing. Such spiritual decadencies are inevitable. The world cannot live at the level of its great men. Yet it would be unfair to the generality of our kind to ascribe wholly to their intellectual and moral weakness the gradual divergence of Buddhism and Christianity from their primitive patterns. For it should never be forgotten that by their glorification of poverty and celibacy both these religions struck straight at the root not merely of civil society but of human existence. The blow was parried by the wisdom or the folly of the vast majority of mankind, who refused to purchase a chance of saving their souls with the certainty of extinguishing the species.¹

It is obvious that, with regard to the Christian doctrine, Dr. Frazer fails to make the important distinction which is clearly contained in the Gospels between the Commandments which were imposed by Christ on all, and the Counsels of Perfection which He well knew would be followed only by the select few, and without any danger of extinguishing the species.

I cannot refrain from taking another example of inability to explain Catholic religious facts from Professor James. In his *Varieties of Religious Experience*, this writer gives

¹ *Op. cit.* pp. 202, 203.

what he conceives to be the explanation of the saintly character. He finds the gist of the explanation in emotional excitement, which has the effect of inhibiting the lower and baser propensities of human nature. One of the characteristics of the saintly character is the total self-surrender of the saint into the arms of the higher power. This leads him to self-renunciation, self-sacrifice, and the practice of asceticism. Under this head Professor James treats of the vows of religious life, and tries to explain how it is that some people do such very unnatural things as bind themselves to obey another, and renounce the right of ownership of property. I have only space for what he says about obedience :—

I confess [he writes] that to myself it seems something of a mystery. Yet it evidently corresponds to a profound interior need of many persons, and we must do our best to understand it. On the lowest possible plane, one sees how the expediency of obedience in a firm ecclesiastical organization must have led to its being viewed as meritorious. Next, experience shows that there are times in everyone's life when one can be better counselled by others than by one's self. But leaving these lower prudential regions, we find, in the nature of some of the spiritual excitements which we have been studying, good reasons for idealizing obedience. Obedience may spring from the general religious phenomenon of inner softening and self-surrender and throwing one's self on higher powers. So saving are these attitudes felt to be that in themselves, apart from utility, they become ideally consecrated ; and in obeying a man whose fallibility we see through thoroughly, we, nevertheless, may feel much as we do when we resign our will to that of infinite wisdom. Add self-despair and the passion of self-crucifixion to this, and obedience becomes an ascetic sacrifice, agreeable quite irrespective of whatever prudential uses it might have.¹

It is not difficult to see that here Mr. James has missed the whole gist of the matter. The merely subjective reasons for religious obedience which he lays down probably never decided a single religious vocation. The true explanation of religious obedience is the teaching and example

¹ *Op. cit.* p. 311.

of Jesus Christ. He proposed His own example of obedience, even unto death, as the model which all Christians were to follow in matters which are of precept for all, and a model which those who were called to the practice of the counsels would follow in the pursuit of perfection. The true explanation of the very difficult practice of religious obedience lies in the example, love, and desire to imitate Jesus Christ.

The foregoing examples of gross credulity and failure in the obvious interpretation of religious phenomena, taken from the very élite of the cultivators of the Science of Religion,—and they could easily be multiplied,—suggest the following observation. Here we are concerned with the very foundations of the new science. The worth of any conclusions which may subsequently be drawn, depends entirely on the accuracy of the facts recorded, and on the correct interpretation of those facts. And yet we find these eminent pioneers of the science blundering in questions of fact, which are capable of easy verification, and which belong to a religious system which is flourishing under their very eyes. What probability is there that the explanations which they give us of the religious beliefs and practices of primitive peoples represent anything more solid than the dreams and fancies of learned pedants?

T. SLATER, S.J.

EVOLUTION: KANT AND THE LOISY THEORY OF THE EVOLUTION OF CHRISTIANITY I—II

HOW often does it not happen that after a wave of infidelity or after the promulgation of some new philosophical or scientific hypothesis, which creates fresh difficulties in the way of faith, a number of Catholic apologists, keenly sensitive to the charge that the faith which they profess is irreconcilably opposed to science and cannot be accepted by scientific or educated men, seek to establish revealed religion on a new basis, or to revolutionize the traditional sense in which the truths of faith have been understood, and to read into the old ecclesiastical formulas the spirit of the new scientific hypothesis; only to find that the new theory, in great part, is soon rejected by the scientific world and that whatever is sound and abiding in it can, with some patience and some changes in non-essential scholastic or historical views, be harmonized with or assimilated by traditional Catholic Christianity. Traditionalism proposed a new method for re-establishing Christianity on the ruins of eighteenth-century infidelity. Ontologism suggested a different cure for the philosophic ills of its day. Hermes and Gunther sought to infuse the spirit of German philosophy into the venerable formularies of Catholic antiquity. I suppose I am safe in saying that at various troubled epochs in the Church's chequered history, there were not wanting Catholic apologists who thought that revealed religion was receiving, just in their time, a shock such as it had never sustained before; that

¹ 'The Rights and Limits of Theology,' *Quarterly Review*, October, 1905.

Lex Orandi, or Prayer and Creed. By George Tyrrell, S.J. Longmans, Green & Co.

Lex Credendi. A Sequel to *Lex Orandi*. By George Tyrrell. Longmans, Green & Co.

A Much-Abused Letter. By George Tyrrell. Longmans, Green & Co.

L'Evangile et l'Eglise. Par Alfred Loisy. Chez l'Auteur.

Autour D'Un Petit Livre. Alfred Loisy. Paris: Alphone, Picard et Fils, Editeurs.

the bark of Peter had never before ploughed such stormy seas; that theologians had wantonly and to an impassable degree widened the chasm which seemed to separate science and faith; that a reconciliation was possible between faith and science, theologians and scientists, only by a drastic change in the interpretation of our creeds and by assigning to these old formularies a revolutionary scientific signification unknown to antiquity. Protestants acclaimed them as the most intellectual men in the Catholic Church, the most educated, the holiest, the greatest theologians; or if it suited their purpose, they pointed to these controversies as proofs that Catholics were no less divided in faith than Protestants. But these crises have passed away: the old Creeds remain: all that was sound and abiding in the new learning remained and lives in peace and good citizenship with the truths of faith, but much that was highly valued in the times of controversy has since been declared unacceptable after more mature philosophical and scientific examination: while the Church occasionally has had to mourn, not indeed, unless very rarely, the departure from out her fold of some of the zealous if mistaken apologists, but their absence from the position of honour and trust and usefulness which they should occupy in the ranks of her defenders.

It was inevitable that history should repeat itself before the evolution and biblical controversies had run their course; that we should have to listen again to the old story from non-Catholics and certain Catholic apologists, that the Catholic Church has been, at every period of scientific awakening, the irreconcilable foe of science; that she is put by her theologians into a position of antagonism to scientific thought; that educated Catholics can no longer reconcile their scientific convictions with the truths of faith as interpreted by the theologians, and that if they remain in the Church they calm their consciences and reconcile their faith and science only by inventing private, non-natural interpretations of the Church's formularies; that theologians by their definitions have placed an insuperable barrier to the acceptance of Catholic

Christianity by non-Catholic scientists and educated non-Catholics generally.

Supplementing the Darwinian theory of the origin of species and descent of man by natural selection, some of our Catholic apologists have been essaying, without explicitly avowing it, a genesis of Catholic Christianity by natural selection. I have already, in this journal,¹ instituted a comparison between Darwin's theory of the origin of new species by natural selection and the theological system of the Abbé Loisy. Any description however of the theological system of the school of the Abbé Loisy would be incomplete, which failed to take account of its indebtedness to the philosophy of Kant. I will therefore supplement in the present, my former article, and will endeavour to show how, starting from a Kantian beginning, the new theory of apologetics, *l'apologétique d'immanence*, proposes to explain the origin of the present form of Catholic Christianity and Catholic dogmas, not by supernatural revelation addressed to the intellect, not by direct divine establishment, not by the evolution of explicit truth from the implicit by the intellectual activity of the Church under the guidance of the Holy Ghost, but by the variation of *spiritual life* and by the survival of the fittest variety of spiritual life in the struggle for existence. My article, so far as it deals with the evolutionary side of the new theory, will of necessity cover a good deal of the ground already gone over in my former article.

I.

Reviewing the work of Dr. White on the history of the warfare of science with theology in Christendom, the writer in the *Quarterly Review* maintains that there is not and never has been any conflict between science and 'revealed religion;' nor between science and 'theology,' except such conflicts as exist from time to time between one science and another; that the conflict is solely between science and the so-called pseudo-science, 'dogmatic

¹ I. E. RECORD, June, 1906.

theology.' The reviewer is severe on 'dogmatic theology'; he proposes to us a new conception of Christianity which shall not offend against natural science; and I will ask my readers, in the words of Hamlet, 'to look here on this picture and on this,' to compare the traditional conception of Catholic Christianity, which is already familiar to them, with this new scientific and evolutionary conception of revelation, revealed religion and faith, of inspiration and inspired writers, of mysteries and the defined doctrines generally of the Church, of her sacrifice and sacraments. But I will first present briefly the Reviewer's estimate of 'theology' and 'dogmatic theology.'¹

THEOLOGY AND DOGMATIC THEOLOGY

'Theology' is understood by the Reviewer, in the sense of the *theologia naturalis* of our text-books, to be 'the philosophical construction of the other world which has been built up from the data of general experience by the reflection and labour of the understanding and which belongs to the unity of the whole system of our organized knowledge.'¹ With natural theology he has no quarrel, if it be not that, for reasons to be stated farther on, he objects to its being called 'natural.' Natural theology must have existed in some rude, primitive, imperfect form, at all times. Its chief recommendation, in the opinion of the Reviewer, seems to be that it confines itself to appealing to the intellect and to seeking to establish its conclusions on a scientific basis; that it issues no oracles or binding doctrinal decisions, that it delivers no condemnatory judgments and pronounces no sentences of heresy. A student of natural theology is free to refute Kant or Comte or Hegel, if he is able and if he wishes; or if he be a disciple of one of these masters he may dispute the natural theological conclusions of Thomas Aquinas; but the conflict between 'theology' and science, or between rival schools of 'theology,' will be only such a conflict as may exist from time to time between different sciences, or between different schools in relation to the same science.

¹ *Quarterly Review*, p. 481.

‘Dogmatic theology’ the Reviewer calls a pseudo-science; and I may observe that there is a difference of opinion among theologians as to whether dogmatic theology can be regarded a science in the strict Aristotelian sense. Even the specific province of dogmatic theology is not defined in the same way by all. Some seem to suppose that the principal doctrines of the Creed are presupposed by dogmatic theology as premisses, and that its function is to evolve their concealed implications; but guided by the practice of Catholic schools we may say that dogmatic theology proves some of the truths of faith from explicit texts of Scripture, others by comparing and combining various less clear texts of Scriptures and different defined doctrines, and others by combining revealed and natural premisses; but theological assent, as distinct from the assent of faith, is founded not on divine authority alone, but on the validity of the process by which the conclusions are proved to be contained in divine revelation. This however does not affect the present question; as the apologists of the school of immanence scarcely differentiate between dogmatic theology and faith as traditionally understood, and regard all the doctrines of the Creed, as defined by the Church and proposed for our intellectual assent, as the work of the dogmatic theologians. They cannot endure that God should be said to have revealed truths which represent the divine mind and the divine knowledge as a philosophy or science represents the knowledge of the human mind, or that He be said to have supplemented the efforts of the human mind and informed the human intellect supernaturally as a master might supplement the efforts of his pupils; or that these revealed doctrines should be said to have a definite and absolute meaning for the human mind; or, what is worse, that these truths and the conclusions deduced from them should be imposed on the mind under pain of heresy.

When theologians [writes the reviewer¹] take the dogmas or articles of the creed and use them as principles or premisses of argumentation, when they combine them with one another,

¹ *Quarterly Review*, p. 463.

or with truths outside the domain of faith, so as to deduce further conclusions to be imposed on the mind under pain of at least 'constructive' heresy, the resulting doctrinal system is what is here meant by dogmatic theology. . . . To take revelation as representing the divine mind in the same way as a philosophy or science represents the human mind; to view it as a miraculously communicated science, superseding and correcting the natural results of 'theological' speculation (i.e., of natural theology), is the fundamental mistake of 'dogmatic theology.'¹ . . . Yet it is all but impossible to imagine the Christ of the synoptics, the advocate of the poor and simple against the intellectual tyranny of lawyers, scribes and theologians, attaching the slightest religious value to the theologically correct formulation of the inscrutable mysteries prophetically symbolised by the Heavenly Father, the Son of Man, the Kingdom of God, etc., or making salvation to depend on any point of mere intellectual exactitude.

RELIGIOUS LIFE, REVELATION, AND FAITH

But if God has communicated no knowledge supernaturally to the human mind, if we possess nothing higher than the results of natural theological speculation, what is revelation and what is divine faith? Here we approach the consideration of the Kantian origin of religion according to the new immanent theory and of its subsequent variations and transformations by natural selection. Life, it is observed, manifests itself in the physical world by immanent movement. It has ascended, evolutionists inform us, by natural selection from the lowest vegetable organism, through various species of plants and animals, until it has found, thus far, the highest term of its development in man. This evolution, observes the immanent school, is not a development or increase of life merely *quoad nos*, as theologians teach of the development and increase of the deposit of faith; nor is it effected by any intellectual process, by syllogisms, by explaining and proving and making explicit the hidden implications of the original fund; but by the internal growth and expansion and differentiation, by variation and transformation, of the original deposit of life. At various periods, no doubt,

¹ *Ibid.* p. 467.

² *Ibid.* p. 468.

men have studied hard to formulate a scientific theory of the development of life ; but it is not the theories that have effected the evolution of life ; rather is it organic evolution, we are told, that determines the permanence and acts as a selector of theories, rejecting the weak and preserving the strong and the fittest to survive and co-exist with the corresponding expansion and evolution of scientific theory and terminology in the general field of natural science. It is further supposed by the immanent school that man might have lived for a considerable period a non-moral, non-religious life. But in the final specific stage of evolution 'religious life' entered on the scene and commenced its career of variation, transformation and natural selection, analogous to the evolution of species in physical life ; and in due time the religious sense applied itself to formulate a theory of the new 'life,' and so we come to the religious 'life,' revelation and faith.

The writer in the *Quarterly* approaches the exposition of his theory of revelation and religion by observing that

It may here be assumed that the divine which is immanent in man's spirit does naturally and inevitably at a certain stage of his mental and moral progress, reveal itself to him, however dimly, as a *vita nuova*, a new sort of life, the life of religion, with its needs and its cravings for self-adjustment to realities lying beyond the bourne of time and place. . . . It is chiefly and more immediately as a determinant of conduct, as consciousness of right and wrong, that this manifestation of the divine will is experienced.¹

But we seem to be far off yet from any intelligible explanation of divine revelation and faith, or of the life of religion. How can we discern among the implications of a consciousness of right and wrong, of a spiritual impulse, of a sympathetic response to good and antipathy to evil, supernatural revelation, supernatural religion, and the germ of Christianity ? What is divine revelation according to the teaching of the immanent school ? what the life of religion and divine faith ? how does the immanent school's

¹ *Quarterly Review*, p. 463.

conception of revelation and theology differ from the traditional conception of revelation and revealed theology?

To understand the Reviewer's conception of divine revelation we must observe that in expounding his theory of the religious 'life,' he distinguishes throughout between (1), the spiritual impulse, the sympathetic response to good, the preference of one course of action to another; (2), the effort to formulate a theory of this progressive spiritual impulse *in order to satisfy the needs of the religious sense*; and (3), the scientific exposition of religion *to satisfy the needs of the understanding*, which forms the work of natural theology.

The consciousness of right and wrong, the spiritual impulse and sympathetic response to good, he calls *active* revelation, and the theory invented to explain these phenomena he calls *objective* revelation.

What revelation (considered actively as the self-manifestation of the divine in our inward life) first defines for us is a certain way or mode of life, action and conduct. It is only later, and in the second place, that our intelligence begins to reflect on this process and tries to picture it and understand it, to invent a philosophy or a history to explain it, and still more for the practical purpose of registering or fixing our experiences, of communicating them and comparing them with those of others,¹ . . . So far, then, revelation (considered objectively) is a knowledge derived from, as well as concerning, the 'other world,' the supernatural. But its derivation is decidedly indirect. What alone is directly given from above, or from beyond, is the spiritual craving or impulse with its specific determination, with its sympathetic and antipathetic responses to the suggestions, practical or explanatory, that are presented to it, whether casually or by the industry of the reflective religious intelligence.²

And if it be asked how far are these revelations divinely authorized, or what sort of truth is guaranteed by the 'seal of the spirit,' the Reviewer answers:—

In accordance with what has been already said we must answer—a truth which is directly practical, preferential, approximative, and only indirectly speculative. What is immediately

¹ *Ibid.* p. 464.

² *Ibid.* p. 465.

approved, as it were experimentally, is a way of living, feeling, and acting with reference to the other world. The explanatory and justificatory conceptions sought out by, or even forced spontaneously from, the mind, as postulated by the 'way of life,' have no direct divine approval; they are at best a purely natural reaction of man's mind to a supernatural stimulation of his heart. Again, the divine approval of the way and the life (and therefore indirectly of the explanatory truth) is mostly preferential, it is a favouring of one alternative, not as ideal and finally perfect, but as an approximation to the ideal, as 'a move in the right direction.'¹

We may fairly then describe this theory as follows. At a particular point in the course of human evolution man became conscious of a new 'life,' the life of religion, which was revealed to him by consciousness of 'right and wrong,' 'a certain way or mode of life,' 'a spiritual craving or impulse,' 'sympathetic and antipathetic responses to suggestions,' 'a supernatural stimulation of the heart.' We are not told whether this 'consciousness of right and wrong' is an intellectual act or not; whether 'a spiritual craving or impulse' presupposes an intellectual cognizance of the object craved or to which we are impelled; whether 'sympathetic responses to suggestions' mean responses to reason and conscience or to some blind impulse; nor are we told what is meant by a 'supernatural stimulation of the heart.' However, the theory is that at some period of human evolution man became sensible of this new 'life,' manifested by a consciousness of right and wrong, by a spiritual impulse, by a supernatural stimulation of the heart. There was a preference of one line of conduct to another, the favouring of one alternative; perhaps preferring the social life to an individualistic or egotistic life, preferring love to hatred, justice to injustice, truth to falsehood, etc. At no stage of human evolution was the ideal attained; each advance was but 'a move in the right direction.' The beginning of religious 'life,' revealed by the first consciousness of right and wrong, by the first spiritual impulse, the first preference of one line of action

¹ *Quarterly Review*, p. 467.

to another, was the real original *depositum fidei*, which has been developing continuously, not in the dust of the schools by intellectual activity, by the syllogisms of theologians trying to unfold and make explicit the secret implications of a revelation supposed to have been made to the mind, but by the natural movement of 'life,' and by its variations and transformations; for with the growth of physical life and culture and civilization in the several countries the religious 'life,' the religious sense and the relation to the ideal have grown and expanded and varied and become transformed. *This life is supernatural revelation actively considered*; which alone has divine approval. But it is necessary to formulate a theory of this life; and religious theories have varied and become transformed *pari passu* with the variations and transformations of the religious 'life' itself, which acts as selector of these theories. At one time the theory of polytheism was accepted. This was succeeded by monotheism. This in turn varied into monotheism plus distinction of persons. Then there succeeded belief in the Incarnation, in the Church, in the Sacraments, etc. But these truths, *as truths of faith*, are not referred to the intellect, as we shall see presently: they are not affirmed to be true or false in relation to the intellect: they are referred solely to the religious sense, whatever that may be, to register for the benefit of posterity present experiences, the degree of evolution of the religious life at a particular time, and to foster the religious life itself. These theories are *divine revelation objectively considered*. They are said to be the natural reaction of man's mind to the supernatural stimulation of the heart; and they are also said to be indirectly sanctioned from on high, I suppose because they are conceived to express faithfully for the religious sense the spiritual 'life' of the past and present.

2. It should be easy, from the preceding exposition, to anticipate the answer which the immanent school would give to the questions, what is faith? and what is the life of religion? Supernatural divine faith and the religious life, they would say, consist in the adhesion of the whole

man to the divine spirit within, called also an inspiration of grace, manifested to us by the spiritual impulse forward, by the sympathetic response to good, by the aiming always at the ideal, at the finally perfect.

Concurrently with this transformation of revelation into a revealed theology [writes the Reviewer¹] there arises a parallel and dependent perversion of the notion of faith into that of theological orthodoxy. Faith is now an intellectual assent to this revealed theology as deriving directly from the divine intellect ; it is no longer the adhesion of the whole man, heart, mind and soul, to the divine spirit within—primarily a spirit of life and love, and only thereby a guide or beacon leading the mind gradually to a fuller instinctive apprehension of the religious truth implicit in the inspirations of grace.

3. To sum up what has been said and to compare the new and the traditional teachings about theology and revelation : the immanent school of apologetics understand by 'theology' what is usually called 'natural theology.' It is an important part of universal systematized knowledge. It answers a necessity of the intellect and treats of God, the world, and ethics in a scientific manner. It must take cognizance scientifically of the phenomena of the religious 'life' as well as of the physical 'life.' But this natural science, they say,

will be always liable to revolutions according as the accumulation of its own proper sort of experience calls for restatements of its theories and conceptions and also owing to the progress of the whole complexus of knowledge whereof it is a part or member. Nor will mere patchings and lettings-out suffice ; there must be transformations, the dying of form into form, the new containing the old virtually and effectively, explaining as much and far more, but altogether differently, and not merely by an extension of the same principle of explanation.²

To pass from natural theology to revelation : Revelation considered *actively* is interpreted by the immanent school to mean the subjective manifestation in man of a new 'life' distinct from the physical life, viz., the 'life' of religion, consciousness of right and wrong, a spiritual

¹ *Quarterly Review*, p. 469.

² *Ibid.* p. 488.

impulse, sympathetic response to good and antipathetic response to evil ; and *objectively* considered, it is the theory or theories formulated to explain for the religious sense the phenomena of the religious life. This latter—revelation objectively considered—requires a little further explanation. What is the 'religious sense' to which these explanations are referred? What determines the selection of words, such as God, Creator, Persons, Incarnation, and the articles of the Creed? What is the value of the theories formulated to explain the phenomena of the higher life?

The immanent apologists do not explain what they mean by the religious sense. It is not the intellect nor the will. They seem to suppose a religious sense such as was conceived by the sentimentalist school of Jacobi in Germany; a sort of instinct to accept religious truths, even though they be proved or thought to be proved absolutely false and philosophically impossible by our speculative reason.

How are the terms and the articles of the religious creed selected? As everyone has the power of shaping some rudimentary language for himself, so, we are told by the Reviewer, revelation in the above sense is accorded to most men. But we are not obliged to shape for ourselves a rudimentary language, as we find languages already existing; and similarly few are called on to exercise the gift of objective revelation to any considerable degree, as 'religious tradition and education are usually beforehand to wake up the religious need and to overwhelm it with the treasures of the collective spiritual experience and reflection of the past.'¹ Revelation, it is said, is largely expressed in the language of real history, philosophy, and natural theology; but the religious sense has also invented for itself and has clothed itself in ideal and unreal historical narratives and in unsound philosophical and theological theories, in symbols, parables, and fictions. What, according to the Reviewer, is the value, *in relation to the intellect*, of this 'objective revelation'? How are we to represent *in relation to real, fact-truth*, the articles

¹ *Ibid.* p. 468.

of the creed? Theology, that is, natural theology, we are told, is intended to satisfy an intellectual want, and may generate intellectual certainty. But what is the *intellectual* value of the articles of the creed, say, of the Trinity, the Incarnation, the descent of Christ into hell, His resurrection and ascension into heaven? Religion, we are told, without some sort of dogmas, some sort of beliefs and symbols of the other world, is as impracticable as ordinary life would be without some rude practical knowledge of ourselves and our surroundings; but what is the nature and value of these dogmas? As we have seen, 'objective revelation' is borrowed in part from natural theology, real history, and philosophy, and in part invents a history or a philosophy to express itself. The articles of the creed may claim to be true, and some may be true, in relation to the intellect, in the departments of natural theology, science, philosophy and history, and some may be philosophically or historically false; but, *as truths of faith*, they are not referred to the intellect at all, they are neither true nor false in respect to it, they are referred solely to the religious sense by which they are accepted as expressions or registers of the forward movements of the religious life. They are said to be altogether apocalyptic, visionary in character. Their gradual origin by evolution and their value in relation to the intellect are expressed, among others, in the following passages:—

Given a long-continued working of the religious spirit under favourable conditions in some people or society, the result will necessarily be the growth and development of a certain system of conduct and observances by which man's life in reference to the world beyond is found experimentally to be fostered and extended. Explanatory of such observances, there will arise a publicly-accepted body of beliefs and dogmas representative, at least figuratively, of the nature of that world beyond, whose growth and modification will, if disturbing influences are left out of account, be determined *pari passu* by that practical religion.¹ . . . In its first form the Christian revelation was altogether apocalyptic, prophetic, visionary in character.² . . . Considered as true with the truth of prophecy . . . the dogmas

¹ *Quarterly Review*, p. 482.

² *Ibid.* p. 468.

of revelation would rarely, if ever, come into dialectical conflict with one another or with science and history . . . their exponents would rightly refuse to be tied to exact statements of their speculative value, insisting rather on their pragmatism, provisional and approximative truth, so far as the fact-world is concerned, and on the necessarily undefinable nature of the 'ought-world' and its eternal realities¹ . . . what is true in this view [the traditional conception of revelation] is the perception of the utter inadequacy of human philosophy to the practical ends of religion; what is false is the idea of fetching a ready-made philosophy from heaven as a substitute, or in other words, the implied 'intellectualism,' the notion of revelation as a direct instruction of man's intellect by God.'²

I need not point out in detail, my readers themselves will have perceived it, how different is this theory of theology, revelation and faith, from the traditional conception of supernatural theology, revelation and divine faith. I would only direct attention to the fact, that the attack, though formally and expressly directed against dogmatic theology, is no less in reality directed against defined faith, as it has been traditionally understood to be, assent to revealed truths on the authority of divine revelation made to the human mind.

INSPIRATION AND INSPIRED WRITERS

What then is meant by 'inspiration' to write 'objective revelation'? Who are inspired writers? As revelation is said to be accorded to most men by the immanent apologists, so we may naturally expect them to teach that everyone is inspired to formulate an expression of the movements of his religious 'life.' Most people however prefer to express the phenomena of their religious life in the language of previous inspired writers or speakers which has been consecrated by tradition and the approval of mankind. The rudest religions are inspired so far as they originate purely in a spontaneous effort to interpret the workings of grace in the heart.³ They are few, we are told, who ever master tradition in its entirety; fewer still who rise above it

¹ *Ibid.* p. 485.

² *Ibid.* p. 481.

³ *Ibid.* p. 466.

and revolutionize it; and these are said to be specially inspired.

It is these last, however—the great founders and reformers—who alone are credited with being the recipients of revelation from on high . . . There is, however, little doubt that an intense feeling, passion, or emotion will in some instances incorporate itself in congenial imaginations and conceptions: that from the storehouse of the memory it will, as it rushes onwards, snatch to itself by a sort of magnetism such garments as may best set it forth on the stage of thought . . . these presentments of the supernatural world would seem to be quite specially inspired.’¹

A complaint² is made that one inevitable result of the intellectualizing and stereotyping of revelation was the sterilizing of the sources of prophetic inspiration; that the prophets who could not prophecy to order and rule were discarded as charlatans and impostors, and that gradually the whole caste fell into discredit. But I venture to think that they are few indeed who regret the extinction of the so-called ‘prophets,’ or who nourish it as a grief against the ‘intellectualizing’ and ‘stereotyping’ of revelation by authoritative infallible definitions that the ‘prophetical’ caste has fallen into discredit on account of it.

THE MYSTERIES OF RELIGION AND DEFINED DOCTRINES

There is a style or mode of treatment of the mysteries of religion peculiar to and characteristic of the school of the Abbé Loisy. An author is quoted who teaches that dogmas like the Trinity, the Incarnation, the virgin birth, the resurrection, are only finer developments of older and cruder pagan beliefs; the statement then is neither conceded nor denied; but it is observed that the articles of the creed, *as truths of faith*, minister not to the speculative intellect but to the religious sense, that the value of a belief is not determined by its origin, that the articles of faith are not to be weighed in the balance of intellectual truth or falsehood, that they are not affirmed to be true or false in relation to the intellect, that they cannot come into conflict with history and science which treat their subjects from

¹ *Quarterly Review*, p. 466.

² *Ibid.* p. 470.

the point of view of intellectual truth, that their mystical 'ought-world' truth is proved to have the seal of the spirit by the fact of their survival and spiritual fruitfulness.¹ And assuming the starting-point of the immanent school, that God has made no revelation to the human mind, we should necessarily deny or take up an agnostic position in reference to the Trinity, the Incarnation, the Christian Church, and the other articles of the creed.

II.

I must defer to a future occasion a detailed exposition of *Lex Orandi, Lex Credendi* and *A Much-abused Letter*, together with a criticism of the immanent theory. But enough has been said to describe this new theory of Catholic Christianity. Religion, according to this theory, is Kantian in origin, Darwinian in development and Christian only in its terminology. It is Kantian in origin; it manifests itself as a consciousness of right and wrong. It is Darwinian in development. It is a new 'life,' distinct from the physical life. The movements of this 'life' do not come within the direct province of the speculative reason, they are no more elicited by the speculative reason than physical hearing, or seeing, or tasting, or digestion is elicited by it; but speculative reason can take cognizance of and formulate a philosophical, but not a religious, theory of the spiritual life, just as it can take cognizance of and formulate a theory about the functions of the eye, the ear, the palate, the stomach, etc. The

¹ Cf. *ibid.* p. 477.

According to this theory the existence of God, the Trinity, the Incarnation, the Resurrection, etc., 'claim' to be true with the truth of the intellect: they may moreover be proved to be true, or be disproved, by the sciences which deal with intellectual truth, philosophy (natural theology), history and natural science; the very existence of God may belong to intellectual truth, to fact-truth, as Aquinas holds, or be only a *postulate* of practical religion, having at best only a doubtful claim to objective reality, as Kant would hold: a Catholic may accept, or reject, or take up an agnostic position in relation to all these doctrines considered in relation to intellectual truth, to fact-truth, and hence he need not come into conflict with science: but he accepts them *as truths of faith*, selected to foster and to register and express, in a figurative and undefinable sense, the nature and the growth and expansion of the religious 'life.'

religious 'life' varies and expands and transforms itself as physical life has transformed itself in successive generations of organisms ; and this, and not the work of the schools of theologians, is what is meant by the development or evolution of active revelation. And finally religion, as described by the new school, is Christian in its terminology and, I might add, in its terminology alone. But there is a formal difference between traditional Catholic terminology and the terminology of the immanent school. The traditional articles of the creed are understood to be valuable because they express truth, fact-truth, truth in relation to the human mind ; but they are employed in the immanent school not to express truth in relation to the mind, but to express, in some figurative, indeterminable sense, the present orientation of the religious life in relation to the finally perfect, to the ideal. Finally, let me observe that the theory is called 'immanent,' because it teaches that active revelation originates from an immanent principle as consciousness of right and wrong, and that the criterion of objective revelation is not miracles and prophecy, but the immanent life itself, or the usefulness of the revelation to express and foster the growth and expansion of the religious 'life.'

I think this new species of 'life' might have been left to pine away and die on its native gallic soil where, notwithstanding a free-thinking environment, it has never enjoyed a very healthy or thriving existence. Why try to transplant into the minds and souls of English-speaking Catholics this rather crude, unphilosophic, naturalistic French theory, which speaks of 'consciousness of right and wrong' without an act of the cognitive faculty, of a 'spiritual impulse' without a previous mental apprehension of the term towards which the impulse is directed, of a 'preferential' and 'sympathetic response to good' and 'antipathetic response to evil' without any mental cognizance of what the 'evil' is or what the 'good' is, for which a post-factum theory must then be invented ; which tells us, in opposition to the defined teaching of the Church, that God has made no revelation which is an instruction to the human

intellect ; that faith is not assent to truths supernaturally revealed by God to the human mind ; that the articles of the creed, considered religiously, are the continuous work of the human spirit from the beginning, synthesized in the Church, by which the ever-growing spiritual life tried to clothe itself in suitable attire ; that these articles claim to be true—how *could* the mysteries of faith be cognizable as true if there had been no revelation to the mind ?—but that their mental truth is but the flesh that profiteth nothing, that it is the figurative, indeterminate expression of relation to the Ideal which is the ‘spirit that quickeneth’ ?

We are told that dogmatic theology cannot afford to quarrel with the saints, and the authority of the saints is claimed for the immanent theory to prove the barrenness and inutility of speculative intellectual truths. But were the martyrs who died for Christ indifferent to the intellectual fact-truth of the divinity of Christ ? Have the confessors and missionaries of the Church been indifferent to the real speculative truth of the mysteries of salvation ? To the saints who have received Holy Communion and perhaps spent hours every day before the Blessed Sacrament has the intellectual truth of the Real Presence been only ‘the flesh that profiteth nothing’ ? And to the dying Catholic doth it profit nothing to believe as a truth of the intellect that the last sacraments confer grace, that death is followed by judgment, and judgment by eternal reward or punishment ? How does it happen that participation in the spiritual life of the Church diminishes or ceases altogether, when intellectual belief in the mysteries of religion grows weak or is altogether lost ?

DANIEL COGHLAN.

[To be continued.]

GENERAL NOTES

THE BIBLICAL QUESTION

IN almost all questions of theology, philosophy, biblical criticism and history that are discussed at the present day, we clearly distinguish two schools—the liberal and the conservative. We have always maintained in the I. E. RECORD that in the life of the Church, the existence of these two schools is a practical necessity, and that it is essential to the healthy influence of both that neither should be denied its right of comment, of criticism, of freedom in its own home. We speak of liberalism, of course, in the true and orthodox sense; for, with the liberalism that degenerates into licence we have no sympathy. Understood in its restricted, Catholic sense, we consider that the liberal school fulfils a great purpose. Without its stimulating ardour the conservative body, speaking for the most part a dead language, would soon be nothing more than an embalmed corpse, without life in its own members, and incapable of imparting life to others. Liberals, on the other hand, are restrained from rushing headlong, from plunging into rapid streams, from catching at everything that is new, from risking all they possess on chance, from the uneasy spirit and the restless desire of hurrying onward by the sober, steady, measured, wise, and experienced counsel of those who profess conservative and traditional opinions. That being our general view of the situation we have never allowed the I. E. RECORD to become the exclusive organ of one side or the other, and we have no intention of doing so in the future. All opinions that are free in the Catholic Church have a right to find expression in our pages. We have our own inclinations and preferences; but we have no idea of forcing them on others, if such a thing were possible. We take occasion now and then to express them like everyone else; but no one need be deterred from expressing a different view on that account in our pages.

It is well, then, that our readers should know why it is that we accept articles that sometimes show a tendency in opposite directions, and allow our pages to become what the French call a *tribune libre* for matters of Catholic opinion. The fact, for instance, that we have accepted a series of articles none the less able and well-reasoned for being written in a popular style, and in defence of traditional views on the work of the Biblical Commission, does not blind us in the least to the difficulties that have been raised by scholars in many countries, and from different points of view, to the conclusions they have reached. Nowhere have these difficulties been so lucidly, so logically, and so ably pressed home in our experience, as in

the correspondence which has just been published between the Rev. Charles A. Briggs, of New York, and the well-known Biblical scholar, Baron von Hügel.¹ Even though we cannot at all accept as clearly established many of the assertions of Dr. Briggs in the work referred to, we think that Catholics are greatly indebted to him for putting in so clear, concise, and respectful a form the objections of critical scholarship, even to the very qualified form of the traditional view regarding the Mosaic authorship of the Pentateuch that has been adopted by the Biblical Commission. Nor will anyone question the sincerity of Baron von Hügel, or deny the force of the parity he seeks to establish between the cases of the Areopagite and the *Comma Johanneum*, on the one side, and the conclusions of the critics regarding the Pentateuch on the other, provided he can show that the evidence is as clear in favour of his present thesis as it was in the case of the two controversies on which he relies. It seems to us that in this matter writers on both sides abound entirely too much in their own sense. They present everything that is favourable to their cause; but in answering the difficulties raised by their opponents they are much more reticent and less convincing. We do not refer to the question here for the purpose of entering into a discussion of the merits of the case: but we see where the difficulties lie, and we would ask those who deal with such questions to address themselves to the difficulties. The mere repetition of the arguments in favour either of tradition or of novelty does not carry us very far. It is well that it should be done, no doubt, provided the crux of the question is seriously faced. That, we admit, can be satisfactorily done in the case of some of the difficulties raised by Dr. Briggs only by experts in Oriental languages. So far, it is not too much to say that Catholic experts show no very definite and unanimous inclinations to accept as established beyond all doubt the contention of Drs. Driver, Brown, and Briggs, based on the vocabulary and style of the various parts of the Pentateuch. It was regarded as equally well established by a certain school of critics not long ago, that St. Luke had nothing to do with the authorship of the Acts of the Apostles; and yet here comes Dr. Harnack, of Berlin,² who reasserts and confirms the traditional opinion. Who, then, is to decide whether the work of the critics is so convincing, so certain, so infallible, and so secure, that the tradition of the Church for nineteen hundred years, a tradition that has survived the attacks of heretics and unbelievers again

¹ *The Papal Commission and the Pentateuch*. By the Rev. Charles A. Briggs and Baron F. von Hügel. London: Longmans, Green & Co. 1906.

² *Lukas der Arzt, der Verfasser des Dritten Evangeliums und der Apostelgeschichte*. Leipzig: Heinrichs.

and again renewed, may be safely set aside in its favour? The Church unquestionably: and Dr. Briggs may take it for granted that the Church will never abdicate that right into the hands of critics, no matter how learned or how confident of certitude they may be. The Church is the divinely-constituted guardian of the faith. To her the Bible and all that relates to it has been committed to be securely interpreted and safely preserved. She and she alone can say with authority when the faithful may safely depart from traditional belief, even in matters that do not properly belong to the faith. She depends, no doubt, on critics and experts in the natural order of things; but it is for her to decide when the critics and experts have made things so clear that there is no further need for anxiety as to the matter in dispute. We are sure a man of such evident honesty and good-will as Dr. Briggs will admit that in such things it is at least a good thing to be circumspect and not too ready to accept the conclusions of any group of men who are entitled to call themselves critics, when these conclusions are rejected by men who are also entitled to call themselves critics, even though there may be a dispute as to the right of either side to the genuine title. People often ride a hobby and will hear nothing against it, even though it may appear absurd to all but themselves. The Baconians in the Shakespeare question are as positive that they are right as Dr. Briggs and Baron von Hügel; and yet people of common sense only shrug their shoulders and smile at them. To go back thousands of years and say that this bit of literature is much more ancient than that, even though written in the same language, may be quite easy: but if it is so, we may be sure that Catholic critics will say so in due course. In the meantime, why should we risk our salvation on such a question? Is it not possible to take a broad and reasonable view of all these things? After all, the greater or less haste of the Church to acknowledge the results of scientific investigation is not the be-all and the end-all of religion. Let the Catholic critics set themselves honestly and dispassionately to examine the question. Let them take the words of Pope Pius X as their guiding star—'The truth before everything'—and should they come forward with something like a unanimous verdict in favour of the contention of the new school, we may be sure that the Church will take such steps as the occasion will require, and that the decision of the Biblical Commission will not stand in the way of truth scientifically established. Only let us be sure that the methods are scientific in the truest sense, and let us not prejudice the issues. The last word has not been said on them by Dr. Briggs and Baron von Hügel.

J. F. HOGAN, D.D.

Notes and Queries

THEOLOGY

BAPTISM OF AN IMMATURE FETUS

REV. DEAR SIR,—According to O’Kane, a fetus is not to be baptized unless it presents ‘the first lineaments of a human body’ (page 86), and he founds his opinion on the action of the S. Congregation of the Index, which ordered Jerome Florentinus to limit his teaching in this way. How can this action of the Index be reconciled with the view that the fetus is animated by a human soul from the moment of conception?
C.C.

Modern theologians and embryologists for the most part hold that the human soul is present in the fertilized ovum from the moment of conception. The old view, held by St. Thomas and many of the schoolmen, that the human soul does not exist till the organism of a human body is formed, has lost its predominating influence. For our purpose, it matters not which view is objectively true; what does matter is the fact that a large and growing body of theologians, following in the wake of embryologists, hold that the human soul is present from the moment of conception. It follows that baptism ought to be conferred at least conditionally on a fetus, no matter how soon after conception it is born, provided that there are reasons for saying that it is in reality a human fetus, and that life is not yet extinct—such reasons as will prevent it from being clearly certain that there is no human life.

This is the teaching of modern authorities;¹ it is the teaching of the Maynooth Synod (1875): ‘Omnis foetus quocunque tempore gestationis editus baptizetur, vel absolute, si constet de vita; vel sub conditione nisi evidentiter pateat eum vita carere;’ it is also in harmony with the decree of the Holy Office, 5th April, 1715:—

In casibus propositis (nempe de baptismo foetus abortivi)

¹ Lehmkühl, vol. ii., n. 74; Génicot, vol. ii., n. 141; Noldin, vol. n. 69; Antonelli, *Medicina Pastoralis*, vol. ii., n. 28.

si suppetat rationalile fundamentum dubitandi, an foetus ille sit animatus anima rationali, tunc potest et debet baptizari sub conditione: si vero non suppetat rationabile fundamentum, nullatenus potest baptizari. Ad videndum autem an sit rationabile fundamentum talis dubii, consulendi sunt Medici et Theologi in facti contingentia, sive in casibus particularibus.

It is worthy of note that O'Kane¹ says that, shortly before he wrote, this same decision was sent to a priest who consulted the Holy See on the subject. It is worthy of mention, too, that the Holy Office evidently looks on men versed in medical science as of at least equal authority with theologians in a matter of this kind. If, then, there is reason—such as the statement of a doctor certainly supplies—for saying that a living human fetus has been born, baptism ought to be conferred, at least conditionally, even though the *human* organism of the embryo is not visible to the naked eye.

Can this teaching be reconciled with the action of the S. Congregation of the Index, to which my correspondent refers? It really does not matter much whether it can or not, since the Holy See nowadays allows us to hold the view which I have so far defended. To some extent, however, it can be reconciled with the action of the Index, because in the first place nobody would hold that baptism should be conferred even conditionally, unless there is reason for saying that the subject to be baptized is a human fetus; and in the second place the fertilized ovulum has an incipient human organism from the beginning—an organism which can be detected in its incipient stages by means of the microscope, even a few days after conception.

In his admirable book on *Pastoral Medicine*, Antonelli makes the following statement on this point: 'Falsum est asserere ovulum fecundatum velut quoddam amorphum esse; nam, si microscopico examini subjiciatur, primis diebus a fecundatione, facile videntur vere mirabilia indicia organorum compositionis.'²

¹ Page 85, note.

² Vol. i., p. 102.

**ECCLESIASTICAL IMPEDIMENTS AND MARRIAGES BETWEEN
CATHOLICS AND NON-BAPTIZED PROTESTANTS**

REV. DEAR SIR,—In this country it often happens that, against the advice of the clergy, a Catholic marries a non-baptized Protestant. It is necessary, of course, to get a dispensation from the impediment of *disparitas cultus*, but is it necessary to obtain a dispensation from other impediments, such as consanguinity, which exist in the case ?

TRANSMARINUS.

There is a general question as to how far freedom of one from an ecclesiastical matrimonial impediment communicates freedom to the other contracting party. In the case of clandestinity, it is certain that freedom of one *per se* confers freedom on the other, though *per accidens* the form of clandestinity may be necessary for the validity of the marriage, as a condition of obtaining a dispensation from some other ecclesiastical impediment. In the other ecclesiastical impediments, however, no such communication of exemption exists. Hence, in case of a marriage between baptized and unbaptized persons, a dispensation, which may be given explicitly or implicitly, is required from any impediments that directly affect the baptized party, clandestinity alone excepted.

Now, according to the unanimous opinion of theologians and canonists, when a dispensation is explicitly given from the diriment impediment of *disparitas cultus* a dispensation is implicitly granted from all other impediments of the ecclesiastical law, which mutually affect the contracting parties, and in which the Church is accustomed to dispense. This teaching is confirmed by a reply of the Holy Office to the Archbishop of Quebec, 16th September, 1824: 'Ecclesia dispensando cum parte catholica super disparitate cultus, ut cum infideli contrahat, dispensare intelligitur ab iis etiam impedimentis, a quibus exempta est pars infidelis, ut inde hujus exemptio propter contractus individuitatem communicata remaneat et alteri.' Though this statement was made argumentatively, and in reply to a particular question, it indicates the general principle which theologians and canonists adopt.

In this connexion there can be question only of ecclesiastical impediments, since the Church cannot dispense from impediments of the divine or natural law. There is question, moreover, only of mutual impediments, i.e., of impediments which arise from some mutual connexion, such as consanguinity or affinity, and which, as impediments, directly affect the baptized party and indirectly the unbaptized party. An impediment, which is not mutual—which arises from something peculiar to one side, such as a solemn vow of chastity—is not implicitly dispensed from by the dispensation from *disparitas cultus*. Again, only those mutual impediments are implicitly dispensed from, in which the Church is accustomed to dispense, because if the Church does not grant an express dispensation in such cases she must not be understood to grant an implicit dispensation. Finally, although no dispensation is required in the circumstances from the impediment of clandestinity, still in practice this exemption is usually of no avail, because the form of clandestinity as a rule is required as a condition of obtaining the dispensation from *disparitas cultus*. Whenever a condition is imposed which is in harmony with a general regulation of canon law, the condition must be interpreted in the same sense as the general law. Hence, in places where the Tridentine law is promulgated the form of clandestinity imposed as a condition of obtaining the dispensation from *disparitas cultus* is required under pain of invalidity, and in places where the decree *Tametsi* is not promulgated the fulfilment of this condition is required merely under pain of sin.

**CATHOLIC ACTING AS SPONSOR OF A PROTESTANT CHILD,
PROTESTANT ACTING AS SPONSOR OF A CATHOLIC CHILD**

REV. DEAR SIR,—(1) May a Catholic act as sponsor for a Protestant child who is baptized according to the Protestant Ritual? (2) May a Protestant be asked to act as sponsor for a Catholic child? A reply to these questions will oblige,

SUBSCRIBER.

1. The opinion which is at present universal amongst

theologians holds that a Catholic may not act as sponsor for a child who is baptized according to the Protestant ritual. One of the duties of a sponsor is either *per se* or *per alium* to ask, in the name of the child, the officiating clergyman to confer the sacrament. Now, the baptism which is demanded in the case is baptism according to the Protestant ritual, and consequently an heretical ceremony. Hence the sponsor asks for an unlawful thing, and formally co-operates with heretical rites. In confirmation of this view, the *Acta Sanctae Sedis* (vol. xxvii., p. 455), quote a decision of the Holy Office, dated 10th May, 1770: 'Sanctissimus decrevit, catholicis regulariter non licere haereticorum aut schismaticorum concionibus, baptismis, matrimoniis interesse. *Absolute autem non licere* nec per se nec per alios fungi officio patrini in baptismis, quae haereticorum filiis ab haereticis ministrantur.' And in 1870, the Holy Office declared in connection with the office of sponsor: 'Neque catholicis eodem munere fungi licet in iisdem sacramentis (baptismi et confirmationis) acatholico ritu administratis: ita enim constanter tenuit haec Apostolica Sedes.'

Formerly, theologians were not unanimous on this point. Many, v.g., St. Alphonsus, Lacroix, Laymann, held that there is sometimes merely material co-operation, which is excused by the fact that a Catholic sponsor can easily use his influence towards the conversion of his god-child to the true faith. This opinion cannot now be looked on as probable owing to the constant teaching of the Holy See.

2. A Protestant may not be lawfully employed as sponsor of a Catholic child. Sponsors are appointed by the Church to be the spiritual guides of their god-children, and a Protestant, not being a safe spiritual guide, is excluded from such position of trust. This has been the invariable teaching of the Holy See. In 1870, the Holy Office said: 'In collatione sacramentorum baptismi et confirmationis haeretici vel schismatici neque per se, neque per catholicum procuratorem, neque soli, neque cum catholicis, patrini munere fungi licite possunt.'

On the 3rd May, 1893, the Holy Office replied to the following question :—

In aliqua paroecia Hungariae accidit ut mater a fide catholica apostatavisset, quia parochus in baptizanda ejusdem prole patrinum haereticum inhaerendo legibus Ecclesiae rejecerit. Cum vero ex declaratione S. Poenitentiariae die 10 Dec. 1860 ad 19 notorie censuratus ad munus patrini admitti possit, si ex ejus rejectione gravia damna imminere videantur; ac inde quaeritur: Utrum haec declaratio etiam ad patrinos haereticos extendi possit, an vero praestet, sicut nonnulli volunt, in hujusmodi casibus difficilibus baptismum sine patrino administrare?

R. Negative, et praestare ut baptismum conferatur sine patrino, si aliter fieri non possit.

On 27th June, 1900, another decision to the same effect was published by the Holy Office: ' Num possit permittere (episcopus) ut vir protestanticus agat patrinum in baptismo catholicae conferendo cuidam filiae conjugum mixti matrimonii, qui coram ministro haeretico contraxerunt? R. Permitti non posse.' So many decisions of this kind have appeared, some of them referring to extreme cases, it seems to be certainly and absolutely unlawful to ask a Protestant to act as sponsor of a Catholic child.

A Protestant may, however, be allowed to be present as a mere *witness* and to sign the register as such, if refusal would entail serious loss or injury. This is permissible in the case of matrimony, and there seems no reason for making a different rule in the case of baptism.

DAILY COMMUNION OF BOYS

An important decision of the S. Congregation of the Council, concerning frequent Communion of boys who have just received their first Communion, has recently been published. For one reason or another some were under the impression that the decree *Sacra Tridentina Synodus*¹ about daily Communion did not apply to them, but now all doubt has been removed by the reply of the S. Congregation, which states that daily Communion is

¹ I. E. RECORD, April, p. 376; May, p. 451.

recommended to youths in the same way in which it is recommended to adults :—

Quotidiana Eucharistiae sumptio in catholicis ephebeis suaderi ne debet etiam pueris quibuscunque post susceptam primam communionem ?

R. Sacrae Communionis frequentiam commendari juxta articulum primum decreti etiam pueris, qui ad sacram mensam juxta normas in Catechismo Romano, cap. 4, n. 63, semel admissi ab ejus frequenti participatione prohiberi non debent, sed potius eos ad id hortari, reprobata praxi contraria alicubi vigente.¹

J. M. HARTY.

CANON LAW

ARE MAYNOOTH SYNOD DECREES MERE PENAL LAWS?

REV. DEAR SIR,—An interesting point on Canon Law has been raised by a friend of mine, regarding the binding force of the decrees of the Maynooth Synod. He maintains that such decrees as those enacted by Provincial and National Councils are mere penal laws, which only involve an obligation of carrying out the penalties attached to the violation of the decrees, but do not impose any obligation in conscience as to their observance under pain of sin, unless such an obligation be clearly and expressly stated by the legislators. He corroborates his statement by making a comparison between the decrees mentioned and the rules of religious Orders. Those rules are likewise laws for a particular body of men, and commonly held to be mere penal laws. Besides, he adduces the authority of Zitelli (*App. Jur. Eccl.*, lib. i., cap. iv., art. ii. in fin.), who writes : ‘Effectus ejusdem (Concilii publicationis) est ut statutis conciliaribus omnes Provinciae subditi obligentur, ita tamen ut eiusmodi obligatio sit ad poenam non ad culpam, nisi Concilium ipsum secus declaraverit.’

All that upset my notions of Canon Law on this point. I hold quite the opposite view which, so far as I remember, squares with the theory on that matter I acquired in the class of Canon Law a good many years ago. Will you kindly throw some light on such an important question by favouring us with an answer in the I. E. RECORD ?

ASSIDUUS.

Our correspondent's question is, indeed, full of interest

¹ *Analecta Ecclesiastica*, Sept.-Oct., 1906, p. 383.

and importance from the practical point of view. Its bearing on the exact observance of Church laws and maintenance of ecclesiastical discipline is evident, as obvious are the detrimental effects which may result from a false notion and even a doubt on such a momentous matter.

In answering his question we tell 'Assiduus' at once that we completely share his opinion, which is to our mind the correct one, and reject that of his friend which, notwithstanding the authority of the learned Zitelli, is wholly untenable and perfectly erroneous, as it is based on a misconception of the nature of penal laws, of the efficacy of ecclesiastical legislation, and of the character of a National Synod's decrees; hence a brief exposition of these doctrines will facilitate and naturally lead to the solution of the difficulties connected with this question.

It is a certain doctrine, which our correspondent's friend must admit, that a law of any kind involves the idea and always carries with it an obligation. This is suggested by the very word *lex*, derived from the Latin *ligare*, to bind. 'Dicitur enim lex,' says St. Thomas,¹ 'a ligando quia obligat ad agendum.' Without such an obligation a law would lose its nature and become only a counsel, and the law-giver would sink to the level of a mere adviser. 'Decretum,' writes Gratian,² 'necessitatem facit, exhortatio liberam voluntatem excitat.'

This obligation is of two kinds, as two-fold is the force of the law from which it emanates. The obligation *ad culpam* is the effect of the directive force, while the co-active force produces an obligation *ad poenam*. The first constitutes a law in the strict sense of the word, called simply *lex*, the latter makes what is termed a mere penal law. Any law, whether ecclesiastical or civil, may be and is, as a rule, possessed of the two mentioned forces and consequent obligations. There is some diversity of opinion amongst canonists as to the possibility and existence of ecclesiastical laws with only the co-active force, but they unanimously agree in holding that laws may exist

¹ St. Thomas, 1, 2. quest. 90, art. 1.

² Gratian's *Collection*, Dist. 4 ad finem.

imposing only an obligation *ad culpam*. As it is therefore indispensable to find in any law some kind of obligation, if it be proved that a particular law or body of laws are not merely penal we must necessarily conclude that they bind also or solely *ad culpam*.

We only wish to add that the latter obligation is a natural and necessary consequence of a real and strictly called law, and there is no need for the superior to state it expressly, declaring his intention of binding in that manner ; for the directive regulation or direction inserted in the law, and authoritatively imposed on the subject by the competent superior, is a precept, ordering something to be done or avoided, and it is in the nature of such a preceptive direction to bind to its observance. 'Lex,' says Schmalzgrueber,¹ 'est rationale praeceptum, et non potest intelligi praeceptum impositum subditis nisi hi obligentur ad parendum praecepto.' It is true that the character of the binding force proceeds from and depends on the superior's intention, 'Quod principi placuit legis habet vigorem,' but his will to bind *ad culpam* is always presumed, because it is certainly contained in the very nature of a preceptive regulation, and an explicit declaration in that respect would be deemed entirely superfluous. If any manifestation of the superior's mind be at all necessary it is to the contrary effect, namely, to deprive the directive precept of the law of the force of imposing an obligation in conscience to observe it in order to make it a mere penal law.²

St. Thomas proves the necessity of such an obligation in conscience in any legal law, as he terms it, from divine will and the eternal law on which it is based. Any power or authority, he states, is from God, who wishes us to obey it.³ If we dare resist the superior's authority, we resist God's command, and acquire for ourselves eternal reprobation.⁴ We are obliged, therefore, St. Paul concludes,⁵ to

¹ Schmalzgrueber, *Jus. Eccl. Univ.*, t. i., p. 1, tit. ii., par. v.

² Suarez, *De Leg.*, lib. iii., cap. 19, n. 7 *sqq.*

³ St. Thomas, 1, 2, quest. 96, art. 4.

⁴ 1 Peter ii.

⁵ Rom. xiii. 1 *sqq.*

subject ourselves to the superior authority, not for fear of incurring a punishment—*propter iram*—but for conscience' sake—*propter conscientiam*—in order to avoid a sin which follows from the transgression of God's command. The obligation in conscience, therefore, to obey the superior's directive injunctions is a necessary and natural effect of the law. Cardinal Cavagnis¹ arrives at the same conclusion by demonstrating that such an obligation is necessary for the welfare and good government of society, because then alone laws may be effective means to keep discipline, secure peace, and maintain social order. Without that obligation hypocrisy and simulation, argues Suarez,² will be fostered and encouraged in the observance of laws to the immense detriment of public weal and discipline. This is, finally, the common teaching of canonists who, by simply stating that laws imposed an obligation mean the obligation in conscience which, in case of enactments not merely penal, is to the effect of binding to the observance of the directions therein contained. 'Lex,' writes Ferrari,³ 'obligationem inducit seu vinculum quo et subditi ad obtemperandum adstringantur non solum propter iram, ut loquitur Apostolus, sed etiam propter conscientiam.'

So far we have expounded a doctrine which, if not altogether extraneous to the question, may appear at least superfluous; but it is not without a practical purpose we have indulged in a rather lengthy demonstration of the binding force of the law. Here we have anticipated the proof of a legitimate inference which will be drawn later on. If, after exposing the nature of penal laws, we show that the decrees of a National Synod are not of the same character, we must conclude, what we have already proved, namely, that they are mixed or only directive laws, naturally and necessarily binding in conscience independently of any express and definite declaration of the legislator to that effect.

First of all, whether in the Church, whatever may be

¹ Cavagnis, *Jus. Publ. Eccl.*, ii., n. 444.

² Suarez, l.c., lib. iv., tit. 22, n. 2 sqq.

³ Ferrari, *Summa Inst. I. Eccl.*, i., n. 73.

said about civil society, there may be laws or decrees merely penal is an abstruse and yet undecided question. Doctors in their endeavour to solve it arrive at different conclusions, and since a good number of even modern and living Roman canonists do not see their way to admitting the power of the Church to enact that sort of laws, the possibility of their existence may be, at least, reasonably doubted. De Angelis,¹ for instance, arguing from the nature of ecclesiastical punishments, declares that, as Church penalties consist of a suppression or diminution of spiritual rights they always suppose a disregard of an obligation *ad culpam*, because ecclesiastical authorities never deprive their subjects of these rights unless a grave sin had been committed in the violation of the directive part of the law. Again, Church penalties are in the main correctional, aiming at the amendment of the delinquent; which object is not lost sight of even in the infliction of purely vindictive punishments. That moral reformation of the offender intended by the Church, and to be achieved through punitive measures, supposes that the breach of the law for which the culprit is atoning not only is a crime before society, but also a sin before God; and that the violation was that of an obligation in conscience *ad culpam*, Sebastianelli² comes to the same conclusion by considering the general scope of the ecclesiastical legislative power, which, having for its object the spiritual welfare of the faithful, cannot but bind them in conscience to the observance of its directive enactments.³

Notwithstanding, however, the authority of those distinguished canonists, and the weight of their arguments, their opinion does not enlist our patronage. We admit the existence of mere penal ecclesiastical laws, although their instances are very rare. 'In ecclesiastica disciplina,' writes Lehmkuhl (i. 208), 'leges mere poenales raro inveniuntur.' The main reason in support of our opinion is that the

¹ De Angelis, lib. i., tit. 2, n. 12.

² Sebastianelli, *Prael. I. Can.*, i., n. 55.

³ See also Bellarminus, lib. iii. *De Laicis*, c. 2; Bouquillon, 8, 144; Santi Leitner, i., tit. 2, n. 29, etc.

efficacy of any law depends on the legislator's will, which is called *anima legis*, by which the binding force of a law must be judged and measured. Now the superior in issuing some laws may have the intention of binding his subjects only to sustain a penalty in case that some conditions laid down by him be ignored or infringed, and he manifests his intention by not inserting any direct and directive precept which would bind in conscience to its observance. Not everything laid down in a law, St. Thomas¹ warns us, is there 'per modum praecepti,' but it may be inserted, 'per modum ordinationis cuiusdam vel statuti obligantis ad certam poenam.'

In acknowledging, however, the possibility of the existence of merely penal ecclesiastical laws, we hold that they are not laws in the strict sense of the word, as strict laws contain a direction or precept of doing or avoiding something, independently of the incurring of any penalty; that is, they impose a directive precept which is at the same time a preceptive direction on account of the consequent and necessary obligation of complying with it: whereas mere penal laws do not include any precept of that nature, but only some words inflicting a conditional penalty which is the sole degree of obligation intended by the law-giver. 'Lex pure poenalis, est quae nullum in se imbibit praeceptum, sed verbis solam poenam taxantibus utitur ut: Qui talia arma portaverit, ea perdita habeat; qui hoc fecerit ad talem poenam solvendam tenetur.'² So the violation of the condition expressed in a penal law not being a precept, does not constitute a moral fault, but is only an indication that the threatened punishment is incurred and to be carried out. This is, then, the genuine meaning of the expression *obligatio ad poenam*, as distinct from the other *obligatio ad culpam*, for it would be a mistake to suppose that penal laws do not include any obligation of any kind under pain of sin; and it is on account of such an obligation that penal laws do not become mere advices; as, on the other hand, it is also due to the same obligation

¹ q.q. quest. 186, art. 9 ad 2.

² Salmaticenses, Tract x., c. 2, Punct. iii., n. 2; St. Alphonsus, i., 1456

that they preserve the specific nature of laws, although not in the strict sense of the word as already explained.

But how can we know when a law contains a precept or simply a penalty, and thus discover that we are dealing with a strict law and an obligation *ad culpam*, or with a mere penal law and with an obligation only *ad poenam*? Canonists assign several rules which are either intrinsic or extrinsic. The first regard the external form, the latter concern the nature of the matter and of the penalties of the law. Penal laws, as a rule, are not expressed in an absolutely imperative form, or with imperative words, such as *praecipio*, *iubeo*, *veto*, *prohibeo*, etc., or with phrases similar to these: *In nomine Christi*, *In virtute s. obedientiae*, etc., as is frequently done in the rules of religious families. If sometimes a preceptive form is employed, either it is given in a disjunctive proposition such as, 'Nemo in sylvis ligna cedat, aut multam rependat,' or by well-established custom, common interpretation of doctors, and, better still, by express declaration of the legislator it is known not to impose any real precept and an obligation *ad culpam*. 'Licet (lex pure poenalis) utatur verbis praeceptivis, nimirum *jubemus*, *mandamus*, tamen ipsa vel specialiter in eo loco vel generaliter in alio explicat se nolle ad culpam aliquam obligare.'

The usual form in which penal laws are framed is the conditional,¹ but lest we should, in some instances, be deceived by the external form, intrinsic rules are also to be taken into consideration. Notwithstanding the conditional form, if the penalty assigned in the law is spiritual and correctional, it cannot be a merely penal law, as spiritual punishments are not inflicted except for a sin; hence the canons of the general Councils inflicting spiritual penalties by the usual conditional form, *Si quis . . . anathema sit*, are not mere penal laws. Again, if the subject-matter of the law regard not only disciplinary affairs, but also moral direction or correction, and means necessary or closely connected with the end of the society then, although

¹ Laym. xv., i.

expressed in conditional form, that law is never presumed to be a mere penal one.

Having thus explained the principles about the efficacy of laws and the nature of penal laws, before proceeding further to their practical application I will, even at the risk of trespassing upon the patience of the reader, briefly dispose of a difficulty which naturally obtrudes itself on our mind, and is always proposed in connexion with this matter.

How in penal laws, it is argued, can the imposition of a penalty without a fault be justified? Punishment, being *noxæ vindicta* always supposes a fault; to exclude the second is to exclude the first, according to the common saying, *Nulla poena sine culpa*.

In the first place, the infringement of the condition laid down in penal laws cannot be called a moral fault, since no precept has been violated, but it is, all the same, some kind of deordination before the society, and may be termed a civil or political fault, which justifies the imposition of a penalty. So in modern codes, in order to make a distinction between those kinds of faults, the civil one is styled 'transgression,' as distinct from crime, which always includes a moral fault.¹ In the second place, if the above mentioned infringement of the condition in penal laws may be called a fault in any sense it is, certainly, a cause and a sufficient one for the lawful infliction of a penalty. 'Sine culpa, nisi subsit causa, non est aliquis puniendus.'² It is true that in the latter case penalty can scarcely preserve that name; hence Schmalzgrueber calls it *poena improprie dicta*; St. Thomas, *aliquod damnum*; for Suarez it is an *afflictio*; for Vermersch a *molestia*. 'Poena improprie dicta,' says Schmalzgrueber, 'et latius accepta pro quocumque incommodo vel damno iuste subeundo culpam vere talem necessario non praesupponit cum etiam sine hac ex iusta causa imponi possit.'³

¹ Lega, *De Judiciis Eccl.*, iii., 37.

² Cap. 23, *De Reg. Juris*, in vi.

³ Also St. Thomas, 2, 2, quest. 108, art. 4, ad 2; Suarez, l.c. iii., caps. 22, n. 11; v. cap. iv., n. 5 sqq.

It has been hitherto expounded that strict laws naturally and necessarily carry with them an obligation *ad culpam*, as they contain precepts, and therefore the superior's intention of binding his subjects in that manner, no express declaration being required for that purpose. If any declaration of that sort be necessary that is to take place in penal laws which, as a rule are not strict laws, and do not include precept, but if they do it is for the superior to make it clear that, despite their perceptive form, they are only binding *ad poenam*.

Now the decrees of National Synods, and therefore the Maynooth Synod decrees, are real and strict laws. To enact laws of this nature legitimate jurisdiction and proper intention are required. The Bishops assembled in a National Synod are vested with the proportionate and necessary authority either *ex natura rei*, as they form a juridical moral person, and are all superiors enjoying actual jurisdiction *in foro externo*, or on account of the positive ecclesiastical institution of those Councils as legislative bodies.¹ So for the binding force of these decrees, as particular strict laws, the papal confirmation or approbation is not necessarily needed, and if they are usually sent to Rome, formerly by custom, and now by decree of Sixtus V, only a correction or a recognition of them is made by the Roman authorities, seldom a confirmation, and only in *forma communi*, which leaves them in their specific nature and intrinsic value.

With regard to the intention of binding *ad culpam*, it is made manifest by the imperative words, and the preceptive way in which the decrees are formulated; by the spiritual penalties inflicted, by the subject-matter which, as a rule, concerns provisions, 'pro moderandis moribus, corrigendis excessibus, controversis componendis,' as the Council of Trent puts it. All this is equally true with regard to the Maynooth Synod statutes. It is only sufficient to read them to be convinced of the fact, and we do not know of any declaration of the Bishops for the purpose of making

¹ Suarez, l.c., lib. v., cap. v., n. 10; Conc. Trid., Sess. 24, c. 2, *De Ref.*

them mere penal laws. It is true that some statutes, as is easily detected by their wording, were left in the state of mere, though authoritative, exhortations or suggestions, but in those cases no question can be raised about their being penal laws, as no penalty is or can be attached to them.¹

Dealing, now, with the example deduced of the constitutions and rules of religious Orders and Congregations, we remark that these rules do not bear comparison with the decrees of National Synods. In fact, some authors maintain that rules of religious families do not lay down any precept, and, therefore, are not laws in the strict sense of the word. 'Talis regula,' St. Alphonsus writes,² 'non continet proprie praeceptum sed tantum est ordinatio seu instivum obligans tantum ad poenam si imponitur.' St. Thomas, Vermersch, Wernz, Bouix, and others, on the contrary, admit that the rules mentioned are real laws, issued by authorities endowed with jurisdiction *in foro externo*, and that they imply an obligation *ad culpam*, though, as a rule, a venial one; but, at the same time, they state that a declaration is made or the custom is introduced interpreting them as mere penal laws, and that such a declaration or custom affects only these rules prescribing daily exercises, as silence and rules assigning the various ways for the discharge of different offices and others of similar character. So Suarez tells us that such a declaration is found in chap. v. part 6 of the Constitution of the Jesuits.

On the authority of St. Thomas³ we know that the rules of the Dominican Order are penal laws, because 'per hunc modum ad talia observanda obligantur;' and the same, no doubt, may be affirmed of many other rules of religious Orders; but those, in which such an explicit mention of their efficacy is omitted, are, in all probability, to be explained in the same way as the others on account of the common customary interpretation: 'Probabile est,'

¹ See Maynooth Synod Decrees (1875), p. 24.

² St. Alphonsus, *De Relig.*, Tract 8, cap. 2, n. 1.

³ St. Thomas, 2, 2, quest. 186, art. 9 ad 2^m.

concludes Icard, 'regulas non aliter explicari in aliis ordinibus.' It is for this reason, then, that the S. Congregation of BB. and RR. in Art. 320 of the *Normae*, issued the 28th June, 1901, for the approbation of new religious Congregations, directs them to clearly state in drafting their Constitutions that these, with the due exceptions, do not bind under pain of sin. 'Exprimatur in Constitutionibus eas per se non obligare sub reatu culpaе, minime tamen a culpa posse excusari sorores, quae Constitutiones transgrediuntur ex contemptu vel in materia quae contraria esset sive votis, sive praeceptis Dei et Ecclesiae.'

Is it now easy to understand from what has been so far expounded how well defined and marked is the difference between the specific nature and value of the rules and constitutions of religious Orders, and that of the decrees of National Councils in general and the Statutes of Maynooth in particular?

As to the alleged authority of Zitelli, the accuracy of the quotation from his book cannot be controverted; but it seemed very strange to me, and I was, for a time, at a loss for an explanation, how such a blunder could have crept into a rather excellent work and be made by an eminent canonist, who, for a good many years, occupied the chair of Canon Law in the Propaganda College in Rome, and, together with the learned Avanzini, was the editor of the *Acta S. Sedis*. I set myself to find out the origin of his doctrine, and am able to trace it to a groundless and arbitrary statement made by Cardinal Petra, from whom Zitelli, and also Ferraris,² who shares the same view, borrowed this opinion, simply *iurando in verba magistri*.

Cardinal Petra,³ in turn, in establishing his doctrine, was deceived by c. 1 of the Twenty-first Council of Toledo, quoted by him in corroboration of his opinion, and his statement is certainly a false inference and a decided error. The following are the words of the Council mentioned, which we find in the *Acta Conc.*, tom. vii. p. 1763: 'Ne onerentur culpaе pondere ex transgressione constitutionum

¹ Icard, ii. n. 478. ² Ferraris, *Bibl. Can. v. Concilium*, art. ii., n. 55.

³ Card. Petra, *Comm. ad Const. Honorii II.*, 'Charissimus,' vol. i., sect. i., n. 120.

provincialium fideles . . . ordinamus quod constitutiones provinciales praedecessorum nostrorum et quae in futurum condentur nisi aliter in condendis expresse fuerit ordinatum, non ad culpam sed ad poenam tantum eorundem obligent transgressores.'

Here we simply find that a particular Council declares its decrees to be only penal; but, surely, this does not warrant Cardinal Petra's general statement that the statutes of all National or Provincial Councils are mere penal laws. If the above quoted decree proves anything, it proves exactly the opposite, namely, that the decrees in question are strict laws, binding *ad culpam* unless a declaration to the contrary is made; in fact, the decrees of that Twenty-first Council of Toledo would have bound *ad culpam* without that declaration, which was made for the purpose of neutralizing this effect. 'Ne onerentur culpaе pondere,' etc., are the first words of the decree; and the very fact that the Council found it necessary to make such a declaration, does it not show that without it its decrees would have never been mere penal laws? Moreover, even in the case that such a general principle as stated by Cardinal Petra were established in the decrees of the Council of Toledo, we know that that Council was only either Provincial or perhaps National,¹ celebrated *Auctoritate Blasii Archiepiscopi*, and only *pro animarum nostrorum subditorum salute*,² and as such, its decrees had simply the force of particular laws; nor were they ever made general, binding the whole Church, by inserting them in the *Corpus Juris*, or by Papal confirmation *in forma speciali*.

Finally, it would be very strange indeed to suppose that statutes of diocesan Synods, episcopal decrees during visitation, and in general all dispositions of all superiors with jurisdiction *in foro externo* should be obligatory *ad culpam*, and only decrees of Particular Councils, enacted according to the Council of Trent, 'pro moderandis moribus, corrigendis excessibus, controversiis componendis,' would have only the force and value of mere penal laws.

S. LUZIO.

¹ Suarez, l.c., lib. iv., cap. 6, n. 8.

² Conc. Tolet. (1355), cap. 1.

LITURGY

THE NUPTIAL BLESSING

REV. DEAR SIR,—In a Decree of the Congregation of the Inquisition, we are told that married persons who have not yet received the solemn Nuptial Blessing, are to be exhorted to ask for it. These are the words: 'E. et R. DD. S.R.E. Card. decreverunt. . . . Insuper hortandos esse eosdem conjuges Catholicos qui benedictionem sui matrimonii non obtinuerunt ut eam primo quoque tempore petant.'

On whom does the task devolve of giving this advice, the Parish Priest or the confessor? Is there a strict obligation for any priest to advise the married persons to apply for this blessing?

2. Can any priest give this blessing to those already married, or is it necessary to get leave of the Parish Priest or the Ordinary?

3. Can this blessing be given at the same Mass, and with one form of words to more than one married couple? If so, are the words of the blessing and accompanying prayers to be in the singular or plural number?

I have seen different directions on this latter part. Is there any authentic decree on the subject?—Very truly yours,

CLERICUS.

The solemn nuptial blessing of which there is question here, must not be confounded with the simple form which is given in the Ritual. The former is found in the Roman Missal, and consists substantially of certain prayers contained in the Votive Mass '*Pro Sponso et Sponsa*.' It is, consequently, inseparable from the celebration of this Mass. The Church desires that those about to receive the Holy Sacrament of Matrimony should be fortified with this blessing, if they have not already received it, or rather if the *sponsa* for whom it is principally intended has not previously received it.

1. The duty of 'exhorting' intending recipients of this Sacrament to comply with all the necessary ecclesiastical requirements and regulations belongs, in the first instance, to their Pastor or *Rector Animorum*, or, should the parties belong to different parishes then, according to the custom of these countries, to the *Parochus sponsae*, for he it is who

has the right to assist at the ceremony. The confessor as such has no responsibility in this direction, and he is not bound to advise the parties to get the blessing unless *ex caritate*, and in so far as the advice may be necessary for the fruitful reception of the Sacrament he is administering. If the Priest who assists at the marriage cannot give the blessing he should admonish the parties to receive it at some future time, *primo quoque tempore*, as the words run. Supposing, however, that at the time of the marriage, for some reason or another, the solemn blessing has not been given, then circumstances may arise which render doubtful who is entitled to give it, and see that it is obtained. If, for instance, the parties belong to different parishes, and after the marriage the *sponsa* goes to live with her husband elsewhere, what Parish Priest has the right to confer it and the responsibility to advise that the ceremony is supplied? There is the usual two-fold view. On the one hand, since the blessing may be regarded as complementary of the full marriage ceremony, it might seem plausible that he who commenced the undertaking should bring the work to a completion. On the other hand, the change of domicile may be said to have withdrawn the *sponsa* altogether from the jurisdiction of her former *Parochus*, and placed her spiritual interests for the future in other hands. This opinion is the more probable, judging from external reasons, and is sustained by Cavalieri, Sanchez, Barbosa, and many weighty theologians.¹ As to the duty of urging the reception of the solemn nuptial blessing, the words of the Congregation of the Inquisition, quoted by our correspondent, point to the existence of something that is rather a matter of precept than mere counsel. The obligation, however, of receiving the blessing, and consequently the correlative one of advising its reception, is regarded as only slight.² Hence, any reasonable cause might justify its omission, and such an excusing circumstance seems to be present generally in the rural districts of these countries, where we find it the general rule to omit it altogether.

¹ *Vide* Rosset, *De Mat.*, lib. v., pp. 23-4.

² Buccheroni, *Inst. Mor.*, vol. 4., n. 976.

2. The giving of the nuptial blessing, being an act of Parochial jurisdiction,¹ requires for its legitimate exercise the consent of the Pastor of the parties for the time being in accordance with the view above commended.² Needless to say, the permission of the Ordinary would be amply sufficient.

3. It being, then, a matter of some kind of obligation at any rate to give the solemn nuptial blessing, and it being also within the range of possibilities that one Priest may have several marriages to assist at on the same day, the question now arises whether the blessing can be given at the same Mass to two or more contracting couples? At the very first glance there seems a difficulty as the Mass is entitled, not *Pro Sponsis*, but *Pro Sponso et Sponsa*, and there is nothing to show that it is appropriate for more than one pair at a time. The authors, however, whom we have consulted, namely, Rosset, De Herdt, Van Der Stappen, Appeltern, state quite dogmatically that the blessing can be given at the same Mass to several contracting parties, and that in this case, no change is to be made in the *Orationes*, or any other detail of the Mass, all of which are to be said in the singular. Some of the authors referred to base their view on a decree of the Council of the Holy Office, dated September, 1841. For the seeming incongruity of using the singular form, in this instance, where the recipients of the blessing are many, a parallel is suggested in the practice of the Church, which retains the singular number in the Office for many Virgins.³

CELEBRATING MASS AND GIVING BENEDICTION WITH SMALL HOST

REV. DEAR SIR,—Would you kindly have the following *dubia* resolved in the next number of the I. E. RECORD :—

1. Suppose a priest is saying Mass in a country chapel on a Sunday, three miles or so from his house, and he discovers, at the Offertory, that he has no large host ; would it be lawful

¹ Rosset, *loc. cit.*

² Van Der Stappen, iii., § 310.

³ Cf. De Herdt, vol. viii., n. 282.

for him to use a small one ? To send to his house would entail great inconvenience on himself and the congregation.

2. Suppose at Benediction of the Blessed Sacrament, the priest discovers that lunette has been purified, might he insert a small particle from the ciborium, and give Benediction with it ?

SUBSCRIBER.

1. It is unlawful, *per se et ex usu Ecclesiae*, to celebrate with a small host, because this is not so suitable for performing the various ceremonies prescribed during Mass as the large one. In the absence of a large host theologians and liturgists commonly say (a) that it is lawful to celebrate with a small host—that is, the *particle* with which the people are communicated—*causa solius devotionis*, provided that the Mass is said privately ; (b) that it is also lawful to celebrate Mass publicly with a small host when there is a proportionately grave reason, such as to provide the Viaticum, or to give people an opportunity of satisfying the precept of hearing Mass. In this case, however, to avoid danger of scandal it is required that the people should be informed of the necessity which justifies departure from the ordinary rule.

2. We believe that Benediction might also be given with a small host if there is a corresponding necessity ; if, for example, its omission would entail a certain amount of inconvenience either to Priest or people. Here, too, an explanation might be made to avoid giving scandal or exciting criticism and surprise.

PATRICK MORRISROE.

DOCUMENTS

DAILY COMMUNION OF BOYS IN COLLEGES AND OF
THE SICK

ROMANA ET ALIARUM.—DUBIORUM CIRCA SACRAM COMMUNIONEM

Die 20 decembris 1905 SSmus. D. N. Pius Pp. X., ex H. S. C. consulto decretum edidit *De quotidiana SS. Eucharistiae sumptione*, quo 'omnibus Christifidelibus cuiusvis ordinis ac conditione' summopere commendatur 'Communio frequens et quotidiana, utpote a Christo Domino et a Catholica Ecclesia optatissima; ita ut nemo, qui in statu gratiae sit et cum recta piaque mente ad S. Mensam accedat, prohiberi ab ea possit.'

Inibi praeterea sub n. 7 statuitur: 'Communio frequens et quotidiana praesertim in religiosis Institutis cuiusvis generis promoveatur . . . quam maxime quobue promoveatur in clericorum Seminariis, quorum alumni altari inhiant servitio, item in aliis christianis omne genus ephhebeis.'

Quin imo ut laudabilis ac valde Deo acceptus communionis quotidianae usus efficacius in die ubicumque propagetur, atque uberiores fructus edat, Sanctitas Sua nedum die 30 maii 1905 omnibus Christifidelibus, qui devote quandam recitaverint orationem pro pii usus quotidianae communionis propagatione, indulgentias tribuit, verum etiam per decretum *Urbis et Orbis* diei 14 Februarii 1906 a Sacra Congr. Indulgentiis Sacrisque Reliquiis praeposita datum, benigne elargitus est, ut per quotidianam Communionem lucrari possint omnes indulgentias absque onere confessionis hebdomadariae.

Quanto cum obsequio universim, et quam laetanter apud plures exceptae sint benignae S. Sedis dispositiones et declarationes hac de re, probant litterae quam plures Episcoporum ac Superiorum Ordinum religiosorum ad H. S. C. directae, nec non ephemerides non paucae quae de decreto diei 29 Decembris 1905 egerunt.

At una simul dubia et postulationes ad H. S. C. exhiberi coeperunt, inter quae duo potissimum peculiarem considerationem merentur, quae nempe respiciunt iuvenes nuper ad S. Mensam admissos et infirmos chronico morbo laborantes.

Sciendum est enim in pluribus dioecesibus usum hucusque fuisse quod pueri et puellae, ad primam Communionem semel admissi, prohibeantur de S. Synaxi cito iterum participare; imo

alicubi nonnisi post annum ad novam eucharisticae mensae participationem accedere permittebantur, in nova nempe solempni functione primae Communionis.

Unde rogatus est SSmus. D. N. ut dignaretur haec duo dubia resolvere :

1.—*Quotidiana Eucharistiae sumptio in catholicis ephebeis suaderi ne debet etiam pueris quibuscumque post susceptam primam Communionem?*

2.—*Infirmis, qui diuturno morbo laborant, nec naturale ieiunium in sua integritate observare queant, nullum remedium suffragari potest, ne pane eucharistico tam longo tempore priverentur?*

Cum autem Sanctitas Sua huius negotii examen ad H. S. C. remiserit, quaestio, agitata in comitiis generalibus diei 15 Septembris mox elapsi, hoc obtinuit rescriptum :

Ad 1^{um} ' *Sacrae communionis frequentiam commendari iuxta articulum primum decreti etiam pueris, qui ad sacram mensam iuxta normas in Catechismo Romano cap. 4, n. 63 semel admissi ab eius frequenti participatione prohiberi non debent, sed potius eos ad id hortari ; reprobata praxi contraria alicubi vigente.*'

Ad 2^{um} ' *Iuxta mentem, facto verbo cum SSmo.*'

THE RIGHT OF APPEAL FROM THE BISHOP OF HILDESHEIM TO THE CARDINAL ARCHBISHOP OF COLOGNE

DECRETUM

QUO CURIAE ARCHIEPISCOPALI COLONIENSI FACULTAS DATUR
COGNOSCENDI IN 2^a INSTANTIA CAUSAS IUDICATAS IN 1^a
INSTANTIA IN CURIA HILDESIENSI

EX AUDIENTIA SSMI. DIE II SEPTEMBRIS 1906

SSmus. Dominus Noster Pius divina Providentia Pp. X. referente me infrascripto S. Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae Subsecretario, consulere cupiens faciliorem et promptiorem agnitionem ecclesiasticarum iudicialium controversiarum dioeceseos Hildesiensis, ad preces eiusdem dioeceseos Antistitis, et habito voto Emi ac Rmi Cardinalis Archiepiscopi Coloniensis, ipsi Emo Cardinali Archiepiscopo facultates ad septennium tribuit necessarias et opportunas, ut, ex delegata Sedis Apostolicae auctoritate, cognoscere possit in secunda instantia et iudicare tum matrimoniales tum alias fori ecclesiastici causas, quae in prima instantia ab Episcopo Hildesiensi, vel, sede evacante, a Vicario Capitulari eiusdem dioeceseos iudicatae fuerint, quaeque usque hodie in eadem instantia a Sede Apostolica cognoscebantur et iudicabantur, servata, quoad matrimoniales causas, constitutione Benedicti Pp. XIV quae

incipit ' *Dei miseratione* ' ; eaque in primis lege, ut in singulis actis expressa fiat mentio huius specialis Sedis Apostolicae delegationis, et quoad omnes praedictas causas servatis ceteris, quae Jure canonico praescripta sunt. Super quibus idem SSmus. Dominus hoc edi Decretum et in acta superius memoratae S. Congregationis referri mandavit. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria eiusdem S. C. die, mense et anno ut supra.

L. ✠ S.

HUMBERTUS BENIGNI, *Subsecr.*

PRIVILEGE GRANTED TO CAPUCHIN MINORS OF CELEBRATING VOTIVE MASS OF IMMACULATE CONCEPTION

ORDINIS MINORUM CAPUCCINORUM

PRIVILEGIO CELEBRANDI MISSA MVOTIVAM DE IMMACULATA CONCEPTIONE B.M.V. GAUDENT OMNES RELIGIOSAE CONGREGATIONES QUAE LEGITIME KALENDARIO MINORUM CAPUCCINORUM UTENTES, OFFICIUM PARVUM B.M.V. RECITANT

Rev. Fr. Franciscus Tischler, Lector Ordinis Minorum Capuccinorum in Provincia Tirolis Septemtrionalis, Sacrorum Rituum Congregationi exposuit, quod Rescripto Apostolico diei 14 Martii vertentis anni eadem Sacra Congregatio privilegium, quo gaudet Ordo Fratrum Minorum Capuccinorum celebrandi Missam votivam de Immaculata Conceptione B.M.V., extendi concessit etiam ad Ecclesias et Oratoria Religiosarum Congregationum, quae in horis canonicis persolvendis Kalendario Ordinis Minorum Capuccinorum legitime utuntur. Quaeritur an terminis *in horis canonicis persolvendis* comprehendantur omnes etiam Religiosae Congregationes quae quidem legitime Kalendario Minorum Capuccinorum utuntur quoad Missam etc., loco autem horarum Cononicarum Officium parvum B.M.V. tantum recitant ?

Et sacra eadem Congregatio, ad relationem subscripti Secretarii, audito Rmo. P. Procuratore Generali Ordinis Minorum Capuccinorum, exquisitaque sententia Commissionis Liturgicae, respondendum censuit :

' *Affirmative, iuxta Decretum Ordinis Fratrum Minorum 15 Aprilis 1904 ad I.* '

Atque ita rescripsit, die 25 Maii 1906.

A. Card. TRIPEPI, *Pro-Praef.*

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen, *Secret.*

THE PLACE OF LAYMEN IN PROCESSIONS

AVERSANA

DE LOCO QUO IN PROCESSIONIBUS INCEDERE DEBENT LAICI ALIQUO
TANTUM SIGNO CATHOLICO EXORNATI

Hodiernus Rmus. Pro-Vicarius Generalis Aversanae dioeceseos Sacrorum Rituum Congregationi sequentia dubia pro opportuna solutione humillime proposuit, nimirum :

I. An in Sanctorum Processionibus liceat laicis sive adultis sive pueris sine sacco, aliquo tamen catholico signo exornatis, et intorticia manu ferentibus, sodales confraternitatum sacco indutos et clerum praecedere, an debeant ipsi, in hisce Processionibus B.M.V. vel Sanctorum statuam sequi ?

II. An quod in casu disponitur de Sanctorum Processionibus debeat intelligi etiam de Processionibus Poenitentialibus, quando nempe clerus cum populo adeunt Dei templum ad implorandam divinam misericordiam ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae, omnibusque accurate perpensis rescribendum censuit :

Ad I. *Possunt procedere vel ante sodales confraternitatum sacco indutos vel post sacras imagines.*

Ad II. *Affirmative.*

Atque ita rescripsit, die 8 Augusti 1906.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

ABSOLUTION AND INDULGENCE FOR CERTAIN FEASTS OF
THE FRIARS MINORS

ORDINIS FRATRUM MINORUM

CONCEDITUR ABSOLUTIO ET INDULGENTIA IN FESTIS VIAE
DOLOROSAE D.N.I.C., ET SEPTEM GAUDIORUM B.M.V.

Beatissime Pater,

Frater Bonaventura Marrani, Procurator Generalis Ordinis Fratrum Minorum ad pedes Sanctitatis Vestrae provolutus, humillime petit, ut eadem Sanctitas Vestra pro Festis : (a) Mysteriorum Viae Dolorosae (Feria VI ante Dominicam Septuagesimae), et (b) Septem Gaudiorum Beatae Mariae Virginis (Dominica post Octavam Assumptionis eiusdem Beatae Mariae Virginis), sequentes spirituales gratias benigne concedere dignetur, nempe :

I. Absolutionem generalem Fratribus ac Sororibus trium Ordinum Regularium impertiendam, prouti in aliis Festis Christi Domini eiusque Beatissimae Matris iam concessum est.

II. Plenariam Indulgentiam ab omnibus ex utroque sexu Christifidelibus lucranda, qui in praefatis duobus Festis confessi ac Sacra Synaxi refecti, aliquam ecclesiam vel aliquod publicum sacellum ipsorum Fratrum ac Sororum devote visiterint, ibique ad mentem Sanctitatis Vestrae pie oraverint. Et Deus, etc.

Sanctissimus Dominus Noster Pius Papa X in Audientia habita die 13 Iunii 1906 ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia in omnibus iuxta preces. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria eiusdem Sacrae Congregationis, die 13 Iunii 1906.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

**INDULT ENABLING CERTAIN PRIESTS OF CONGREGATION
OF THE MISSION TO INVEST IN THE BROWN SCAPULAR**

SACERDOTIBUS CONGREGATIONIS MISSIONIS CONCEDITUR INDULTUM QUOAD IMPOSITIONEM SCAPULARIS B.M.V. DE MONTE CARMELO.

Beatissime Pater,

Augustinus Veneziani, Procurator Generalis Congregationis Missionis, ad pedes S. V. humiliter provolutus, enixe petit indultum cuius vigore sacerdotes dictae Congregationis, qui facultate gaudent benedicendi ac imponendi Scapularia B.M.V. de Monte Carmelo, occasione tantummodo magni concursus illa benedicere valeant, quin teneantur eadem singulis christifidelibus imponere, ommissa etiam nominum inscriptione in album confraternitatis. Et Deus etc.

SS. D. N. Pius PP. X, in audientia habita die 13 Iunii 1906 ab infrascripto Card. Praefecto S. C. Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria eiusdem Sacrae Congregationis, die 13 Iunii 1906.

A. Card. TRIPEPI, *Praefectus*.

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✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

NOTICES OF BOOKS

FREE WILL : AND FOUR ENGLISH PHILOSOPHERS. By the
Rev. J. Rickaby, S.J. London : Burns and Oates.
Price 3s. 6d. net.

THIS is a volume of 234 pages, dealing with the views of Hobbes, Locke, Hume, and Mill on the subject of Free Will : 72 pages are devoted to Hobbes, 39 to Locke, 51 to Hume, and the remainder (72) to Mill. Their views are given in a series of quotations from their works, each quotation being treated to a detailed criticism by the author. This arrangement imparts a certain variety to the work, and, though it occasionally leads to repetition, gives us a much better idea of English non-Catholic philosophy than could be gathered from a mere description, however full.

Though there are in the work some 'traces of the exuberance of youth'—the author confesses he had not the heart to 'prune them all away'—it is written for the most part in the concise style usually associated with scientific or philosophic as distinct from literary works. That does not mean, however, that the book is not very readable or that the points are not often stated with a piquancy and humour that rivet the attention.

While men will probably never all agree to accept the doctrine of free will—'the four English philosophers' are against it, though Hobbes is the only one that never flinches—we doubt if the suspicions of any unprejudiced reader can outlive a serious perusal of Father Rickaby's work. There is no attempt to evade difficulties : they are fully stated and answered with a fairness and directness that leave nothing to be desired.

Of the various theories of free will that have been advanced, Father Rickaby's seems to be the most satisfactory. He troubles us neither with Kantian distinctions between 'pure and practical' reason nor with speculations as to the possibility of the mind's making the lesser motive appear the greater, but holds that the freedom of the will consists essentially in its power to abstain from accepting any proffered complacency that does not fully satisfy man's needs. He applies this doctrine all along, and with the happiest results. His observations on punishment, on statistics as implying a negation of free will, on the practical identity of determinism and 'modified fatalism,' etc., will repay a careful study.

What does he mean, though, by asserting (page 228) that 'if a human being do evil from stupidity, there is no moral evil,' or (page 229) that 'the actions of a criminal lunatic, though horrible in themselves, are not morally evil in him'? They have not that high degree of morality which postulates intelligent advertence; but are they not generally allowed to be *materially* sinful? And if sinful in any degree, are they not within the sphere of morality?

When the determinists claim, as Mill does, that 'the best philosophic authorities' reject the doctrine of free will, it is well that the practically universal persuasion of common mortals should be voiced by men who have as good a claim to the title of 'philosopher' as many of the 'authorities' themselves. This Father Rickaby has done: and—his readers, we believe, will agree—with more than usual success.

M. J. O'D.

THE CHURCH AND KINDNESS TO ANIMALS. London :
Burns and Oates. Price 2s. 6d. net.

COMING at a time when the abuses of vivisection are being brought prominently before the public, and when the opponents of the practice are clamouring for prohibitive legislation, this little volume will be read with interest. It is an adaptation of a French work, *L'Eglise et la Pitié envers les animaux*, which has been received with marked approval by the present Pope.

Formal 'Societies for the Prevention of Cruelty to Animals' may be growths of a recent time, but the spirit that inspired their establishment was the spirit of the Catholic Church from the beginning. No better proof of the fact could be given than is found in the work before us. It recounts the legends of the saints in which their kindness to animals is displayed, and cites a host of 'modern witnesses,' among whom we may mention Cardinals Rampolla, Manning, Vaughan, and Gibbons, Drs. Ryan and Henry, Abbot Gasquet, etc. It begins with a public proclamation of Pope Pius V against bull-baiting and kindred abuses, and ends with the measured statements of professed theologians. Their motto is fitly crystallized in Coleridge's lines:—

'He prayeth best who loveth best
All things both great and small.'

Though the sceptic may refuse to pin his faith to all the details in the legends given, he has to face the fact that the Church in which such legends rose and were cherished must

have recognized a close connexion between a reverence for the Creator, and a love for the meanest living creature fashioned by His hands.

The book is written with a kindly sincerity that wins the reader's sympathy at once. Nor is he left without a reason for the faith that is in him. In the statements of popes, cardinals, churchmen, and theologians, and in the recorded transactions of various societies, he finds the subject raised from the realm of sentimental enthusiasm to the solid plane of scientific reason.

M. J. O'D.

LECTIONES ÆSTHETICES, seu, Philosophia Pulchri et Artium.
Auctore Gelasio Lepore, O.S.A. Viterbii: Typis,
Agnesotti & S. 1905. Lr. 2.50.

AN interesting little volume of over 200 pages, dealing, according to the principles of Scholastic Philosophy, with the hitherto neglected department of the Philosophy of the Arts. We share in the author's regret that artistic taste, an appreciation of the beautiful—in art, in nature, and above nature,—is not fostered and developed as an all-important element in the education of our Catholic students. We welcome his effort to place at the disposal of students a handbook in which they will find the whole subject-matter of general and special æsthetics,—including architecture, sculpture, painting, music, poetry—dealt with in a scientific and attractive manner. His views are far removed from the prevalent subjectivism of modern writers, and are generally inspired by the sane, moderate realism of Scholastic Philosophy.

P. C.

NICETA OF REMISIANA. His Life and Works. By A. E. Burn, D.D. Cambridge: At the University Press. 1905. 8vo, clx. and 194 pp.

THIS book deals with a saint whose identity has long been doubtful. He had practically been forgotten in the Middle Ages, and from the sixteenth century forward had generally been confounded with Nicetas of Aquileia. Now, for the first time, Dr. Burn gives a complete edition of his works, collecting, in a lengthy preface, all that is known from history about the author. To the general reader Niceta will be most worthy of attention as the author of the *Te Deum*, and to Irish readers

particular interest attaches to the fact that it is from Irish sources that his authorship is proved.

The name of Dr. Burn is sufficient proof that the historic part is done in the most scientific manner. We need only add that the style of writing is very pleasant, and affords agreeable reading. The writings of St. Niceta himself show him to have been a clear-headed and sober, yet warm-hearted bishop. Additional notes on the clause *Sanctorum Communione* in the Creed, on the Biblical text used by Niceta, on the ascription of the *Magnificat* to St. Elisabeth, and on Ado's *Martyrology* enhance the value of the book.

H. B.

BOOKS RECEIVED

Propaedeutica ad Sacram Theologiam, in Usum Scholarum, seu Tractatus de Ordine Supernaturali. Auctore Fr. Thoma Maria Zigliara. Editio Quinta. Roma: Desclée, Lefebvre et Cie. 1906.

History of Ireland from the Earliest Times to the Present Day. By the Rev. E. A. D'Alton, M.R.I.A. Vol. II., from 1547 to 1782. With Maps and Plans. London: Kegan Paul, Trench, Trübner & Co. 1906. 12s. net.

Early Essays and Lectures. By Canon Sheehan, D.D., Author of *Luke Delmege*, etc. London: Longmans, Green & Co. 1906. 6s. net.

Indulgences: Their Origin, Nature, and Development. By the Rev. Alexius M. Lepicier, O.S.M. New and Enlarged Edition. London: Art and Book Co.; Kegan Paul, etc. 1906. 6s. net.

The Law of Charities in Ireland. Edmund John Moore, LL.B., B.A. (Lond.); of the King's Inns, Dublin, Barrister-at-Law. Dublin: Edward Ponsonby, 116 Grafton Street. 1906. 5s. net.

Her Faith against the World. By Wilfrid Wilberforce and A. R. Gilbert. London: Burns and Oates. 1906.

The Immortality of the Human Soul. By George Fell, S.J. Translated by Lawrence Villing, O.S.B. London: Sands & Co. 1906. 5s. net.

On Religious Worship and Some Defects in Popular Devotions. By Mgr. Geremia Bonomelli, Bishop of Cremona. With a letter to the English Translator, R. E. London: Burns and Oates. 2s. 6d. net.

The Mother of Jesus. By J. Herbert Williams. London: Kegan Paul, etc. 1906. 6s. net.

Library of St. Francis de Sales. The Spiritual Conferences. Translated from the Annecy Text, under the supervision of Abbot Gasquet and the late Canon Mackey, O.S.B. London: Burns and Oates. 1906. 6s.

Das Alte Testament im Lichte des Alten Orients von Alfred Jeremias. Leipzig: J. C. Heinrich. 10 marks.

Tyburn Conferences. Oxford, Douay, Tyburn. By Dom Bede Camm. London: Burns and Oates. 1906. 2s. 6d. net.

Mary in the Gospels. Lectures on the History of Our Blessed Lady.

By Rev. J. Spenser Northcote. A new and revised edition. London : Burns and Oates. 1906. 3s. 6d.

Comforting Words for Widows and Others who Mourn. Compiled by M. G., and edited by J. S. London : Elliot and Stock. 3s. 6d.

The Garden of Roses of Our Lady. By Father M. Meschler, S.J. Authorized Translation. London : Burns and Oates. 2s. 6d.

A Text-Book of Irish Literature. Part I. By Eleanor Hull. Dublin : M. H. Gill & Son ; London : David Nutt. 3s.

The Church Catechism. By Mrs. C. D. Francis. London : Elliot and Stock.

In the Devil's Alley. By May Quinlan. Westminster : Art and Book Co. 3s. 6d. net.

Off to Jerusalem. By Marie Agnes Benziger. New York : Benziger Bros. 1906. 4s. net.

The Other Miss Lisle. By M. C. Martin. New York : Benziger Bros. 1906. 4s. net.

The Moores of Glynn. By the Rev. J. Guinan. London : R. & T. Washbourne. 1907.

Daniel O'Connell. His Early Life and Journal, 1795 to 1802. By Arthur Houston, K.C., LL.D. London : Sir Isaac Pitman and Sons. 1906.

A Bunch of Wild Flowers. By Brian O'Higgins. Dublin : M. H. Gill and Son. 1906. 6d.

A Manual of Bible History. The Old Testament. By Charles Hart, B.A. London : R. & T. Washbourne. 1906.

Exposition de la Morale Catholique. IV. La Vertu. Carême 1906. E. Janvier. Paris : Lethielleux. 4 francs.

The Victories of Rome and the Temporal Monarchy of the Church. By Kenelm Digby Best, Priest of the Oratory. London : Kegan Paul, etc.

The Eucharist in Song. A Simple Manual of Devotion for the Blessed Sacrament. Compiled by the Rev. T. H. L. Jellicoe (Rector of Challey, Sussex). With a Preface by the Rev. Walter Lock, D.D., Warden of Keble College, Oxford. London : Elliot and Stock. 1906. Paper cover, 6d.

The Glories of the Sacred Heart. From the German of Rev. M. Hausherr, S.J. With a Preface by the Rev. John Wynne, S.J. New York : Benziger Bros.

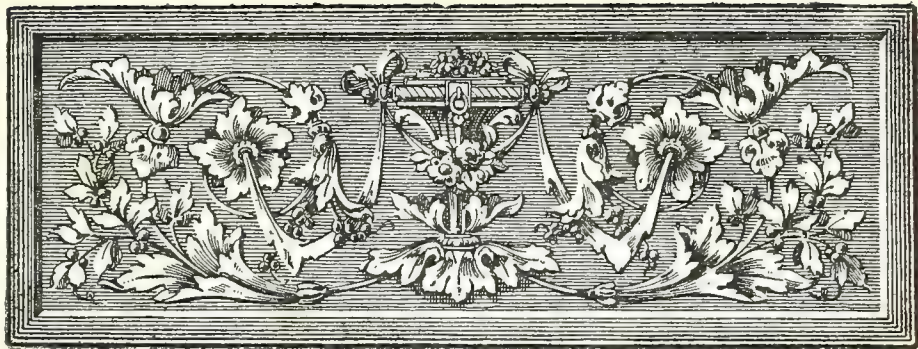
Sermons. By the Most Rev. Dr. Moriarty, late Bishop of Kerry. Dublin : M. H. Gill & Son, Ltd. 1906. One Vol. 6s. net.

The Catholic's Manual. By the Rev. Tilmann Pesch, S.J. Freiburg : B. Herder. Paper, 1s. 6d.

From the Porch to the Altar. By the Rev. John Thornton, M.A. London : Elliot and Stock.

The Life of St. Agnes. By Dom A. Smith, C.R.L. London : Washbourne. 1906.

Praelectiones Dogmaticae. Christianus Pesch, S.J. Friburgi Bresgoviae : Herder. Tom. II. Editio Tertia.



EVOLUTION OF CULTURE

I.

‘**L**ET us eat and drink, for to-morrow we die.’ No soul, no God, no hereafter. Man is nothing better than his dog or his horse, unless that he has been a little more fortunate in the disposition of the matter of which he is composed. Like the dog or the horse, he is born, lives a while, and dies ; and that is all. Materialists congratulate themselves on having explained everything without the introduction of that odious term, spirit ; or, if they have not satisfied themselves with regard to the origin, nature, and end of all things, they are consoled with the thought that they are on the high road to success, and given a little time they will satisfy all demands.

After having demonstrated to us, beyond the shadow of a doubt, that we are bound by ties of blood to the little object with the red garment you see perched on top of the street organ, these men of science ask our attention while they show us the very creditable progress we have made from a state just above, but barely above, the monkey. Much in the same way as the anatomist takes up a frog or a dead cat, Science takes up the human race, and with a plausible show of seriousness, real or feigned, proceeds to show us step by step the development of civilization from primitive savagery up to the present condition of society in Europe and America. Nor has Science

confined herself to the more material aspect of the question; ethics and religion find their explanation, too, for even religion itself lay latent in the primitive fire mist. A new school of Evolution arose and set itself to the task of showing the human race whence it came, how it came, and where it stands to-day in its relation to the past and to the future, from the point of view of civilization. But a hypothesis was necessary—hypotheses are always necessary in these cases. Ethnology cast about her and was happy in the choice. She took primitive savagery as the starting ground, and on this foundation was raised a theory buttressed by facts not altogether unquestionable. The following is a fair summary of the doctrine of this school :—

The savage state represents an early condition of mankind, out of which the present culture has been developed and evolved by processes still in regular operation as of old, showing that on the whole progress has prevailed over relapse.

Ethics and religion played a very important part in the evolution, in fact they are indispensable to the progress. But ethics and religion are all moonshine, originated as they were by false notions men got into their heads about spirits, ghosts, gods, then a hereafter, with its rewards and punishments. Yet the conclusions arrived at from these false impressions are very beneficial, nay, necessary for society, though of course they have no foundation in fact.

The present state of savagery, then, represents the first condition of the race. There is no God; and hence He cannot help in the work of Evolution. The race, therefore, unaided from without, developed through barbarism and the ancient cultures that civilization which is the boast of the present age.

II.

What is civilization? I take the definition or description given by Mr. Tylor, in the opening chapter of his work on the subject. 'Culture or civilization,' he says,

¹ Tylor, *Primitive Culture*, i. p. 28.

'taken in its widest ethnographic sense, is that complete whole which includes knowledge, belief, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.' Now, there are two sides to human life and human society; there is the mere material on the one hand, and on the other there is the moral and religious. The elements, therefore, of civilization may be grouped in two classes, ranging on one side, science, art, knowledge, custom, and law under their material aspect, and on the other morality and religion, and law as the safeguard of these two.

Now, it requires very little knowledge of human history or experience of the times in which we live, to see that these two branches of culture do not, *as a matter of fact*, go forward hand in hand, or mutually assist each other. Rather do history and observation prove that they not only do not assist each other, but that they are very much, though of course not necessarily, opposed. A glance at classic Greece and Rome, at England, Germany, and America of the present day, is sufficient to reveal material prosperity with very little regard for morality or for God.

Even in the individual, and it is of individuals that the State is made up, there is a continual fight of the spirit against the flesh, of the material asserting itself and trying to drive out the supernatural. The more the individual is concerned with the natural and mere material, the dimmer becomes the supernatural and spiritual; it is a law which holds all round that the more men are engrossed in the affairs of this world, the more oblivious do they become of those pertaining to the next. Advance in culture means advance in prosperity and consequent riches which go to pamper the body, provoke the passions, and lower the standard of morality and religion. On the other hand, ethics and religion may be well advanced where temporal prosperity is almost unknown. For it is a fundamental principle, of our religion at least, that by many tribulations we must enter into the Kingdom of God, that if we wish to reign with Christ, we must also suffer with Christ; that if we renounce all family ties and give

our property to feed the poor, we shall receive a hundred-fold in the life to come. It was this hope of future reward that strengthened individuals and nations to endure famine, oppression, even death itself in its most repulsive forms, when by one act against the dictates of conscience they might abound in peace and prosperity. Taking human society, as we find it present and past, it is almost universally true that these two groups of the elements of civilization do not develop along the same lines, nor do they develop to the same extent in any society; for while the material side is advancing the ethical and religious is lagging behind or perhaps relapsing; and, on the other hand ethics and religion may be well advanced where the material prosperity is but a minimum.

Since, therefore, there may be such a divergence between these two phases of human culture, it is important to fix on some standard which will be the test of civilization, for there is no meaning in treating of the development of civilization unless we have some means of judging the progress.

To which of these two aspects of civilization, then, are we to attach the greater importance, which should we consider the test of culture? Is the nation more advanced whose ethics and religion are of a higher standard than the nation whose material prosperity is well advanced but whose morals and religion count for little? It seems to me that the answer is very plain. Man is a rational animal, he has a spiritual soul created by God, and put on probation here a while to be rewarded or punished in a future life according to the good or evil done in the present. This is a fact, whatever scientific theorists may think about it. There are, therefore, two sides to human nature, the animal and the rational, the one in common with the lower animals, the other specifically higher. Hence the more the human being develops on the lines of that higher element of his nature, the higher will be his culture. Ethics and religion, as belonging to the higher and nobler side of human nature, should accordingly be the best test of civilization. I do not wish to say that the progress a people has made in the

various sciences, arts, commerce, manufactures, and so forth, is not an index of the people's civilization. I admit at once that it is ; but what I insist on is, that it is not the only test, nor is it the best. Morality and religion are the test. And this is the standard agreed upon implicitly at least by Materialists, too. According to them ethics and religion were the latest and highest development, and the evolution which produced them is still going on to purify and perfect them. It is their theory that man is descended from the lower animals, and that as the evolution went on, he developed what civilization he enjoys to-day. The more, therefore, he removes from the lower animals, and the higher consequently he ascends the moral and religious scale, the higher becomes his culture. Hence, even though there be no such thing as spirit, God, or eternity, Materialists must agree with us in making morality and religion the best test of civilization.

I have said so much on this point, because it seems to me that this is practically the solution of the whole question, yet, this is the point which Materialists seem to completely forget.

Now, when we look out on the condition of the race at the present day, we see at once that there is an indefinite number of states of society over Australia, Africa, America, in India, China, and the different countries of Europe : savagery, barbarism, and civilization exist in almost every conceivable form over the world. The question at once arises, how account for such differences in the state of the race ? Two answers may be given. There is the degeneration theory, according to which the race began in a more or less civilized condition, and thence proceeded along two opposite lines, one leading to higher culture the other to savagery ; and there is the progressionist hypothesis, that the primitive condition of the race was savagery, and that from this state man, left to himself, developed onward and upward, ethics and religion (?) being evolved in the process. This latter theory involves two points which I wish to consider :

(a) Primitive Savagery ; (b) That man, unaided from without, could and did develop what civilization he can lay claim to to-day.

A.—PRIMITIVE SAVAGERY

Now, strange to say, this hypothesis of primitive savagery is not supported by one single plausible argument, as far as I am aware. The only reasons advanced by such an authority as Mr. Tylor are a few customs and superstitions common to savagery and civilization, such as children's games, games of chance, traditional sayings, nursery poems, proverbs, riddles, and the like.¹ These are found to some extent in savage and civilized communities, and the conclusion is rapidly drawn. Therefore civilization is a growth from savagery. Children's games, riddles, and the rest are, to say the least, a rather flimsy proof for such a sweeping theory. There is, however, the existence of the savage state at the present day to be accounted for. Ethnologists insist that this represents the primitive state of the race. We contend, on the contrary, that degeneration from a state of civilization was the cause of savagery. Against the progressionist hypothesis we have, therefore, two questions to ask : 1st. Has degeneration taken place ? 2nd. Has that degeneration been from a primitive state of civilization ?

Is degeneration in civilization a fact ? Though he can only afford a few pages of his large work to the discussion of this side of the question, yet, in this short space, Mr. Tylor has produced abundant proof to show that not only is degeneration possible, but that it has taken place over most of the world where savagery exists to-day. I cannot stop to enumerate the cases of degeneration which have been established all through Africa, America, and elsewhere. Mr. Tylor draws attention to them (pp. 38 and *seqq.*), and gives numerous references. It is sufficient to say that archæology discovers throughout Africa and America monuments of earlier civilization among races

¹ Chapter on 'Survival of Culture.'

that now exist in a state of the most abject misery and the lowest forms of savagery. Yet, these cases are summarily despatched, and the conclusion which the author comes to is this :—

The cases here mentioned are probably but part of a long series which might be brought forward to prove degeneration in culture to have been by no means the primary cause of the existence of savagery and barbarism in the world, but a secondary action largely and deeply affecting the development of civilization.¹

We are here told that probably a long series of cases of degeneration might be brought forward. This series would cover most places inhabited by savages at the present time. At any rate degeneration from civilization is a fact, and ethnologists have to face the fact and try to explain it. Mr. Tylor is ready with an explanation in the passage quoted. The cases stated, he says, prove degeneration to have been by no means the primary cause of savagery, but only a secondary action affecting the evolution; which means, that a people cannot degenerate in civilization unless they have first developed it: culture must be gained before it can be lost. This brings us to the second point, which is the real point at issue. Has the degeneration which has taken place been relapse to the primitive state, as these ethnologists hold, or has it been a falling away from an original civilization? 'The master key to the situation,' says Mr. Tylor,² 'of man's primitive condition is held by pre-historic archæology. This key is the evidence of the stone age, proving that men of remotely ancient ages were in the savage state.' But why appeal to pre-historic archæology, to prove that men of remotely ancient ages were in the savage state? They are in countless numbers in that state to-day. You have only to go down through Africa, cross over to America, or Australia, whether you have a knowledge of archæology or not, to see for yourself that there are millions of men in the most degraded state of savagery at the present time. The master key

¹ *Primitive Culture*, i. p. 43.

² *Ibid.*, i. p. 52.

to the situation is to prove that the savage state was the primitive one, a point which has not been proved but merely stated by ethnographers. But, it will be retorted, has not a Materialist as much right to his statement as I have to say that civilization was the primitive condition ; for here we find savagery an actual fact at the present day, and we find, moreover, that, as far as archæology can furnish any proof, that state has always existed since man's first appearance on earth. The conclusion is, naturally, that the savage state represents the primitive. Let us see. Has archæology found evidence of savagery at man's first appearance on earth ? Archæology may prove that man first appeared in Europe, or Australia, or America, as a savage, but has archæology proved that man's first appearance in any of these places was his first on earth ? If archæology or any other science can prove that man's first appearance as a savage in any country was his first on earth, the question is settled for ever. But is this proved ? Archæology has established, let us say, that the first inhabitants of Europe, that left any traces of their existence behind them, were savages—the same applies to America and Australia—but how can we be sure that civilized men did not inhabit these places formerly though no traces of them have been found ? At most, archæology can only say it does not know. Besides, may not the race have been in existence somewhere in a civilized condition, and have pushed out from a common centre to those places whose first inhabitants were savages, as far as we know, losing its civilization on the way ? The real question is, where did the race begin, and what evidence have we in regard to primitive savagery or civilization in that place ?

As regards the former question, as to where the race began, neither archæology nor any other science can furnish the least clue. Archæology may unearth traces of mankind in the different strata ; it may compare them and, possibly, arrange them chronologically in particular places, but neither archæology nor ethnology can point to the place where the race began. We are told that pre-

historic archæology holds the key to the solution of the question ; but what can historic or pre-historic archæology do but disclose the traces of savagery or civilization which lie buried in the earth ; it cannot say which was first absolutely, though it may perhaps say which was first in that particular place. And, as a matter of fact, archæology has nothing to say to this whole question, nor does it pretend to tell us how or where the race began. As far as archæology, ethnology (of a kind), and the other sciences go, we simply know nothing of man's primitive condition. If Materialists, instead of pouncing with tiger-like agility on pieces of sharpened stone and bits of broken bones, that lie scattered here and there throughout the earth's strata, could be induced to lay aside their prejudice for a while, and turn their attention to the best authenticated record of man's primitive state which the world holds, they would find that key to the situation which they appeal in vain to archæology to supply.

After 2,000 years of the most hostile criticism the Bible still holds the field in defiance of its bitterest enemies. For hundreds of years it has stood in the glare of the search-light which Rationalism and Materialism have turned upon it, and it has yet to be proved faulty. Nevertheless, so-called ethnologists, breathless in their pursuit, apparently, of truth, fling the Bible aside, and hurl a bundle of childish superstitions and games, nursery poems and riddles at you, asking you to accept that, for the present, as proof that your first fathers were savages, and maybe, when the millennium comes, they will be able to supply you with something better. If Materialists would only take up the Bible, and treat it with at least as much respect as they do the doubtful findings of archæology or the romances of travellers, like Louis de Rougemont, who, a few years ago, duped the English public with his supposed Australian adventures, they would find that the original state of the race is not enveloped in the mists of pre-historic times ; they would find that the primitive state of the race was not savagery, but monotheistic civilization of a kind, however early the savage state may have commenced.

According to the Bible account, the race began in a state of monotheistic civilization, not by any means perfect, after the Fall, yet not savage. We look in vain to archæology for any inkling as to the place where the race began, and were it not for the Bible we should know absolutely nothing about it. According to the Bible account, man began his existence on earth in the south-western corner of Asia, and thence the race extended outwards over the world. Now, it was a fact, at least before the influence of the Catholic Church moulded and fashioned the future civilization of the world, that the further men were removed from this common centre, the cradle of the race, the more uncivilized were they found ; as it is a fact to-day, that in the extremes of the globe the lowest forms of savagery are to be met with. And with regard to the place itself where the race started : what has archæology to say about its early inhabitants ? Archæology testifies to the existence of a very high-class civilization in ancient Egypt, Palestine, and Assyria. Not only has it failed to produce any traces of primitive savagery in the place where the race began, but it has unearthed monuments of civilization as far back as there are traces of man. Archæology cannot say that this was the first place inhabited by man. The Bible here comes to its assistance, and both testify to the existence of a very ancient civilization, and, according to the Bible, civilization, not savagery, was the primitive state of the race.

Now, if this be so—and there is no reason for doubting it—what is the meaning of the hypothesis that the primitive condition of mankind was savagery ? And what is the meaning of telling us that the ancient civilization of Egypt and Assyria was a growth from savagery ? If the Bible, and even archæology to which these men of science appeal, show that men were civilized as far back as we have any knowledge of the past, why push back beyond the evidence and postulate a state of things for which there is absolutely no proof, or shadow of proof ? Ethnologists' key to the situation, as Tylor tells us, is pre-historic archæology. The existence of the stone age, it is said, shows

that in far-off ages men were in the savage state. That proves undoubtedly that there was a stone age and a savage state, if you will, in that place ; but we want proof that the race began there, or at all events, that wherever it began, its primitive condition was savagery. We have seen, however, that archæology has no opinion to offer as to the whereabouts of the primogenitors of the race, that the Bible locates it, and that there archæology finds traces of civilization, as far as archæology can tell us of the past.

Apart from the question as to how or where the race began on earth, it may not be irrelevant to ask whence came the human soul ? Of course, Materialists will at once deny the existence of such a thing as Spirit. Nevertheless, it is a fact ; a fact of the truth of which all men practically, at all times, have been convinced. God, Creation, Spirit, Eternity, are facts, not hypotheses thrown back into the mists of pre-historic times ; they are great living truths, truths always and everywhere accepted by the bulk of mankind, truths for which we have abundant proof to hand. Convinced as he is, that the soul of every human being comes directly from the hand of God, and goes back to Him, no one who believes in a future life can conceive how God would leave man for ages in such a state as Materialists postulate. This must be our excuse if we cannot see eye to eye with those who scout the idea of spirit and immortality. For if God created, and gave to every human being that ever existed an immortal soul to know Him and serve Him in this life, and to enjoy Him for ever in the next, it is inconceivable how man could be left in absolute ignorance of His creator and of his obligations to Him. If God created man and endowed him with a spiritual soul, or if He raised the human animal to the dignity of rational nature in order that he, as representing the works of creation, might in a fitting way give to God that extrinsic glory which is the final cause of His work ; if this be so, then it is impossible that man should, throughout almost interminable ages, be in utter, hopeless ignorance of himself and his destiny, his beginning and his end, his relations

and obligations to God. It is on account of these great fundamental truths of his religion that one who believes he has a spiritual soul created by God, must hold that man's primitive state was not savagery, but civilization of a kind, not necessarily perfect, yet by no means savage, as savagery is understood by Materialists.

R. FULLERTON.

[To be continued.]

THE FIRST FRIDAY AND THE FIRST SUNDAY

THE discussion concerning the devotion of the Nine Fridays, which appeared in the last July issue of the I. E. RECORD, brought me a very interesting letter from which I take the liberty of giving the following extract :—

. . . The question is not on the devotion of the Nine First Fridays, but on the devotion of the First Friday. It is this : Supposing a person goes to Holy Communion only once a month—whether is it more pleasing to our Lord, more the intention of the Church, and more beneficial to himself, to receive on the First Sunday of the month, or on the First Friday? In the discussion of this question it seems the following should be admitted :—

1. The recommendation of our Lord to Blessed Margaret Mary (supposed a fact) to receive Holy Communion on the First Friday in honour of the Sacred Heart, was made to a religious.

2. Every religious is supposed to receive Holy Communion at least on Sunday.

3. Therefore the recommendation (or wish) of our Lord referred to an *extra* Communion and not to a mere change in the day of the ordinary Communion.

4. Receiving Holy Communion is one of the ways of sanctifying the Sunday; and the intention of the Church, the practice of the Church, and the edification of the faithful, at least suggest that Sunday should have the preference over any other day of the week.

The writer, whose interest in the question is not exclusively personal, in asking me for my opinion, suggested that a reply given in general in the pages of the I. E. RECORD might be of interest. When I began to think over the matter, it struck me that it would scarcely lend itself to such a method of treatment. But as my thoughts continued they not merely lived but grew and multiplied amazingly; so much so that I have found the question broad and deep, and engrossingly interesting. As a result, I have not been

able to resist the temptation to speak my thoughts a little from the housetops.

I should like to say a parenthetical word in reference to the parenthesis, 'supposed a fact.' When speaking of the historical aspect of the revelation made to Blessed Margaret Mary, I stated that I had no choice but to leave the question an open one. Might I give expression to an idea which was in the background of my thoughts even then, and which has not been wrested from its position since. It is this: Even if the revelation had been most certainly made, it may have been part of the original divine purpose so to dispose the forces of history, that convincing evidence in its favour would never be forthcoming. I simply give the idea for what it is worth. It may, perhaps, be worthless; but this we know, that a little fear is sometimes salutary, and, in many things, 'security is mortals' chiefest enemy.'

I now pass on to discuss the substantial question, having premised two things. First, the consideration of the question involves very practical issues, and, therefore, ought to lead to some practical result. Were I of a different opinion, I should not deem it worth while to say one word about the matter. Secondly, I cannot claim to speak with any authority; and whatever I may say must be understood as put forward with all due intellectual submission. The Church has not pronounced formally on the subject one way or the other. It only remains, therefore, to try and solve the question by way of certain or probable deductions from the facts of ecclesiastical history and from recognized theological principles.

The argument embodied in the three first propositions can be very easily made a subject of clear understanding. The second, that every religious is supposed to receive Holy Communion at least on Sunday, is of course unassailable. The first, that the recommendation made to Blessed Margaret Mary was made to a religious, is also obviously true: in this sense, that it was made in the first instance to a religious. But, from the very character of the devotion, not less than from the words of revelation,

it is equally evident that the recommendation was not intended exclusively for religious, but was destined, in its ultimate purpose, for the general body of the faithful.

The conclusion, therefore, namely, that the recommendation in question refers to an extra Communion is warranted, but with a like limitation. That is, it is a fair inference that, for religious at least, there can be no question of a choice between the First Friday and the First Sunday; both are to be considered as days on which, according to the special wish of our Blessed Lord, religious should become partakers of His Precious Body and Blood.

But the question, in as far as it concerns the faithful generally, still remains undecided. In the supposition that the recommendation to receive Holy Communion on the First Friday was actually made to the saint, and was intended for all members of the Church—what was our Lord's design as regards communicating on the First Sunday? Did He wish, either then or in any circumstances, to supersede the devotion of the First Sunday? His will, indeed, is our sanctification; the oftener we receive Him, if we receive not unworthily, the more surely do we fulfil His behests; and all who can come are invited not merely for the First Friday, but for the First Sunday. So much is plain. But in regard of those whom inclination or opportunity will not bring to the King's table oftener than once a month, what is the will of the Divine Host? To which day does He wish the preference to be given? Are we to consider His invitations issued for the First Sunday, or for the First Friday?

What says the witness of history? While I do not consider it as in any way definitely deciding the issue, it helps, I believe, at the same time, to correct or obviate erroneous notions. Whoever wishes for a most instructive and fascinating treatment of the history of Holy Communion in the Church, from the earliest years of Christianity down to the sixteenth century, need not go farther than the well-known book by the late Father Dalgairns' *On Holy Communion*. As relevant to my purpose I give

the following summaries from the chapter dealing with the history of Holy Communion :—

1. Many a long year passed over before the touching description of the early Church, in the Acts of the Apostles, ceased to apply to Christianity, that their chief characteristics were their perseverance in prayer and their breaking the Eucharistic bread. . . . If they could not have their daily Mass above ground, they must burrow under the earth (in the catacombs) to find it. Besides which the daily Communion was an indispensable accompaniment to the Mass.

2. St. Basil (who died in 379) tells us that, in his time, the faithful in Egypt still carried the Blessed Sacrament home. Daily Communion, it is true, was more rare, but the faithful in Alexandria and Cæsarea still communicated three or four times a week.

3. It is very difficult, perhaps impossible to say when the old discipline of the Church went out, and Christians began to communicate very seldom. Probably there was a great diversity in different places. I think, however, that we may say on the whole, that good Christians still communicated once a week down to the time of Charlemagne, that is, the beginning of the ninth century.

4. At the very end of the sixth century, we know from St. Gregory the Great, that at Rome Sunday was still a day of general Communion.

5. I should feel inclined to date the commencement of the decline of frequent Communion among Christians living in the world, from the middle of the ninth century.

6. The culminating point of the medieval splendour of the Church is the Fourth Lateran Council (1215). . . . Yet it was precisely then, when the world was at her feet, that the Church was compelled to enact penalties against her children who did not communicate once a year, and to limit her commands to an Easter Communion, because she durst not require more.

That the devotion of the ordinary faithful should have ebbed so disastrously is not quite inexplicable ; but there is surely mystery in the fact that infrequent Communion was then, and had been for some time, not merely the practice but the precept of the saints. We may not dare, perhaps, to call it a mysterious divine economy, but it is assuredly a strange study in contrast—on the one hand,

our present Holy Father, Pope Pius X, exhorting all the faithful to daily Communion, as undeniably the Christian ideal as it was certainly the Apostolic practice; and, on the other, St. Francis, the Seraph of Assisi, allowing only one priest to say Mass every day in each convent of his Order, and quite content that his nuns of St. Clare should communicate only six times during the whole calendar of the year!

I again summarize the history of later times in the words of Father Dalgairns:—

7. Things seem to have come to their worst in the thirteenth century. Even the Benedictines and their offshoots, who had been faithful to their old rule of Communion every Sunday, now began to relax.

The latter part of the fourteenth century witnessed a blessed change, when St. Vincent Ferrer went from end to end of Europe, preaching God's mercy as the rule of hope, and frequent Communion as the rule of perseverance. He was indeed a bright light shining in the wilderness—but the light went out.

8. The struggle between the powers of light and darkness grew more fierce, and was brought to an issue in the sixteenth century. St. Ignatius and his companions were nearly brought before the Inquisition for communicating once a week. One of the early Fathers of the Oratory got himself ordained priest, because he could not obtain Communion from the priests of the time.

Even in Rome itself, frequent Communion was not only a thing unknown, but was under the shadow of a ban, until God sent His apostle, St. Philip Neri.

9. What St. Catherine of Sienna spent her life in preaching, what Tauler, St. Vincent Ferrer, and Savonarola fought for, St. Philip brought to pass. To counterbalance the fearful dangers which encompass us since the Reformation, the Holy Spirit inspired the saint to inaugurate a movement in favour of frequent Communion, which from that day to this has never ceased.

That it has not ceased, but has, even in this our own day, come to a happy consummation, is quite true. But

it would be a very great mistake to suppose that its path was not an uphill one, or that the obstacles to its progress were light and few. Progress there was ; but it was fitful, laboured, and slow. The world and the flesh and the devil strove against the movement mightily ; custom, grown strong with the momentum of centuries, cried ' Halt ! ' to its advance ; and even the voices of God's saints seemed to challenge its right of way in accents of strange command.

In the seventeenth century it was blessed in having such giant champions as St. Francis de Sales and St. Vincent de Paul. Nevertheless, when, in 1643, a book appeared in France with the title *Frequent Communion*, from the clever pen of Antoine Arnauld, a Jansenist and a doctor of the Sorbonne, it did not come upon a world quite unprepared to receive it. The author protested indeed that he had no intention of discouraging the practice of frequent Communion, but almost every page of his book proved the hollowness of his protestation. It became the rage all through France. It was considered suspect of course ; but, partly for that very reason, it was eagerly sought after, and received an honoured place as a spiritual book on the book-shelves of the most devout. And its evil influence seems almost imperishable. Even here in Ireland, at this very hour, we have not quite shaken off the spell of its black magic.

Whither am I tending ? To this inevitable conclusion, that when our Blessed Lord, in 1688, vouchsafed the revelation to Blessed Margaret Mary in reference to Holy Communion on the First Friday, there was very little danger of interfering with Holy Communion as a devotion of the First Sunday—for the very sufficient reason that such monthly Communion was a devotion very little in vogue amongst the body of the faithful.

In committing myself to this view, I am not unmindful of the fact that, nine years previously, Pope Innocent XI solemnly declared that the secular state was no bar to frequent, or even to daily Communion. For this decree supposes that the law of fear still held sway in the Church,

or at least was struggling to maintain its hold with some degree of success ; and it suggests the thought, too, that, even in Rome, the seed sown by St. Philip had yet to ripen into the harvest. Nay, the revelation of the Twelfth Promise itself, is most naturally understood as our Blessed Lord's own divine way of coming to the rescue of the law of love.

I now come to the cumulative argument contained in proposition 4 of the extract which I have taken as my text. In view of what has been already said it may be stated as follows :

Our Blessed Lord, in giving the revelation, did not wish to interfere with vested rights. Now, though the First Sunday was not then in actual possession, as a day of general Communion, it had been in possession—as indeed every Sunday—in Apostolic times, and had been wrongly ousted from its place ; for Sunday had remained a day of general Communion long after the other days of the week had ceased to be such. This preferential claim has been solemnly recognized in our day by the Church, the divinely-appointed interpreter of the divine will, inasmuch as she has granted a plenary indulgence to the faithful who receive Holy Communion on the First Sunday. Moreover, there is the command, as old as Christianity itself, to sanctify the Sunday ; and, surely, to receive Holy Communion is one of the ways of compassing such sanctification. Lastly, it is urged that the receiving Holy Communion on Sunday is a source of greater edification to the people than receiving on Friday could be.

All these considerations present a strong front in defence of the claims of the First Sunday. But let us hear the other side.

And first, as to edification. I think the foregoing statement is open to denial. For, edification comes from hearing as well as from seeing. And again, the motive of a sacred action is to be presumed itself sacred in default of proof to the contrary ; and I cannot see why the reception of Holy Communion on the First Friday is not in itself as holy and praiseworthy an action, and may not be done from

as holy and praiseworthy a motive, as reception on the First Sunday. Except, indeed, such a preference is contrary to the will of our Divine Lord or of His Church ; but, this is supposing what yet remains to be proved. And, as to the question of fact, it would be very hard to show that the devotion of the First Friday has in any degree contributed to lower the standard of the sanctification of the Sunday, or to lessen the reverence and love of the faithful for the Divine Sacrament of the Altar.

Secondly, as to the historical evidences in favour of the First Sunday. That Sunday remained a day of general Communion long after the other days of the week had ceased to be so, is indisputable. But what is the inference ? What **was** the reason for the preference ? As far as my reading of the history of this question has led me, the reason seems to have been simply this—that the fervour of devotion, which had ceased to be strong enough to go to the inconvenience of receiving Holy Communion on week days, when worldly occupations claimed one's allegiance, was yet strong enough to bring the faithful to the Altar rails on Sunday, when, by command of the Church, worldly occupations were suspended. The granting of a plenary indulgence on the First Sunday has ceased to have any force as an argument of preference. For, the plenary indulgence formerly confined to members of a sodality of the Sacred Heart, who received Holy Communion on the First Friday, has been extended by the Church to all the faithful without exception.¹

But, is not receiving Holy Communion, after all, a means of sanctifying the Sunday ? And, if there be a law of the Church compelling us to attain the end, is it not to be understood as also solemnly inviting us at least to adopt all the available means ? There is no strict obligation of receiving because there is no expression of the Church's binding will to this effect ; but, short of that, may we not characterize the Church's attitude towards such a means by the name of most special desire ?

¹ When discussing the devotion of the 'Nine Fridays,' I was not aware that the privilege of a plenary indulgence granted to Sodalities of the Sacred Heart, had been made universal. See November I. E. RECORD.

This, as it appears to me, is the kernel of the theological argument in favour of the First Sunday. But let us make the issue clear. That receiving Holy Communion is a means of sanctifying the Sunday is just as evident as that it is a means of sanctifying every other day of the week. In this sense, the argument is of no avail. But, there is a sanctification of the Sunday which is of obligation: is receiving Holy Communion a means to this special bounden sanctification? Does it enter into it as an integral part? In other words, is the reception of Holy Communion in any sense included under, or covered by, the law of sanctifying the Sunday? The answer to this question will very much help, I think, to decided the whole matter at issue.

The law, apostolic though not divine, enforcing the sanctification of the Sunday imposes a twofold obligation; the Sunday observance which is of precept includes abstention from servile work and participation in sacrifice.

Let us first consider the law in its negative aspect, that is, as forbidding servile work. The Old Law enforced this precept of Sabbath observance with the utmost rigour and with most searching minuteness. The Old Law has passed away, having fulfilled its destiny, and the Church, the divinely-commissioned moderator of the New Dispensation, deals more leniently with her children in enforcing the Sabbath rest. But, the objective of the law is, in both dispensations, the same in character. The enactment is a means to an end; it is setting a day apart in which humanity may solemnly acknowledge the absolute sovereignty of its Creator by prayer and worship. It does not regard individuals as such; its concern is for the worship of God by the whole human race, or at least by that portion of the race over which the legislative authority can claim jurisdiction. This consideration enables us to understand why servile, that is (speaking generally) mechanical, work is forbidden, while purely intellectual work of a secular character does not come under a ban, though this latter may be much more engrossing, and, therefore, much more calculated to interfere with the individual worship of the Creator. But, it makes no noise abroad; it does not break

in upon the silence, nor disturb the solemn hush of things. And, therefore, of itself, it creates no obstacle to the proper discharge of the duty of worship by the body of mankind. This characteristic of the precept of the Sabbath rest could be illustrated much more in detail. Enough, however, has been said to show that the sanctification at which this precept aims, is not private but public, not individual but social.

The law of rest, let me repeat, is a means to an end ; and the end is the law of worship, more especially of that act of worship which, from its very nature and significance, is consecrated exclusively to the Godhead—I mean the worship of sacrifice.

Even at the expense of wandering a little, I cannot here resist the temptation to call attention to what must be regarded as a very imperfect—though very common—enunciation of a most interesting truth. In the New Law, we hear it said, the day of rest was changed from the last to the first day of the week. So it was ; but this is giving expression to only half the truth—and much the lesser half. For it was rather the law of worship and sacrifice which was wedded to the first day of the week ; and, as a consequence, the law of rest, whose office is to prepare the way for, and to guard, the higher and more fundamental law, was compelled to break its olden bond.

We can thus more readily understand the double reason of the change. The law of worship is a necessity laid upon the whole race of man, because of creation and conservation. Man's first duty is to God ; and if any one day out of the seven is to be chosen out and solemnly dedicated to the fulfilment of this duty, the more surely to have it fulfilled, what more natural than that the day chosen should be the first ?

Then, there is a special fitness in the choice of the first day as the day of the law of Christian sacrifice. For, the first day of the week chronicles two solemn and memorable exercises of divine dominion in the order of the new creation. Christ arose on the first day ; and the Resurrection is the chief corner-stone of Christian logic, and the

great^{er} pre-requisite of Christian faith : if Christ be not risen, preaching is vain and faith is folly. On the first day of the week, therefore, the Godhead, by a new process, took solemn possession of the human mind.

And, again, on the first day, the Holy Ghost descended upon the twelve poor fishermen of Galilee, the predestined regenerators of the world. This was another exercise of divine dominion, having an immediate relation to the twelve Apostles, and an ultimate relation to the world which they were to teach and to renovate. For, by virtue of those tongues of flame—figures of that subtle masterfulness, liberty-respecting but yet compelling, which comes from the unction of the Holy Spirit—the Godhead entered into possession of the human heart, with a new title to proprietorship.

The first day of the week, then, is a day worthy of special remembrance ; it is a day which has a peculiar claim that it should be consecrated to Christian sacrifice. It is a day, above all other days, on which regenerated humanity, by participating in the great Sacrifice of the New Law, should acknowledge, with humble mind and uplifted heart, the absolute supremacy of the great Lord-Suzerain, from whom it holds in fee its mind, its heart, its soul, its life, its inmost being.

And this great Sacrifice of obligation—what is its character and significance ? What manner of sanctification does it purpose to achieve ? I do not propose these queries in reference to the special fruit which is the result of voluntary application by the minister to individual created wants. They are meant rather to refer to unconditioned sacrificial effects, especially to the cardinal effect of sacrifice, which is worship in the highest.

To the inquiry thus understood, the very definition of sacrifice will furnish the answer. For the soul, the fundamental idea, of sacrifice includes a properly constituted minister. And why ? Because the action of sacrifice is, by its very nature, a public and social action ; and, though effected by one, it is by one who has a right to act in the name of all—which can only be by legitimate deputation.

This is true of sacrifice in any order of Providence ; our faith teaches that it is so with regard to the Sacrifice of the New Law. For, it is only priests rightly ordained who can validly offer the Holy Sacrifice of the Mass.

This inborn character of sacrifice is very aptly illustrated in the ritual of Holy Mass. Every sacrificial word that is uttered, every action and movement in touch with the sacrificial oblation, bespeaks a corporate, not a personal, responsibility in the minister. I pass over the introductory portion of the rite to consider the actual beginning of the sacrifice, namely, the preparation of the victim, which is made at the offertory. The Host, it is true, the minister offers up with a personal intonation, but he does not quite dissociate himself from ' those who stand around.' And he goes on to correct himself, as it were, when he offers the chalice, as he declares, with unmistakable emphasis, that his ministry is not personal, but social : ' We offer thee, O Lord, the chalice of salvation.' He still further accentuates this solidarity of action when, at the *Orate fratres*, he asks the congregation to pray that their and his sacrifice may find acceptance with God, the Almighty Father. And all through the ceremony—except where he loses himself utterly in the personality of Christ at the moments of consecration—it is always ' we,' and never ' I.'

This with a limitation, however. For there is a break in this continuity immediately after the *Agnus Dei*. From this moment to the consumption of the Precious Blood, the priest forgets the congregation altogether, and, in secret and alone, holds solemn personal converse with the Lord Jesus Christ. Such a change, it is evident, cannot be devoid of peculiar import, which it is part of my purpose to consider.

The reason of the change is not very far to seek. The priest is nearing the consumption of the Sacred Victim, thereby to complete the sacrificial rite. But,—and herein is supremely shown the pregnant reality of the Christian dispensation—this consumption of the Divine Victim, hidden under the sacred species, while only an accidental

though integral portion of the sacrificial rite, is of the very substance of the great Sacrament of the New Law. At the consecration, the God-Man is destroyed sacrificially, and begotten sacramentally; but the sacrificial aspect predominates. The communion of the priest is the completion of the sacrifice and the reception of the sacrament; but the predominant feature is the sacramental. This change it is which necessitates, as it were, the individual isolation of the minister during the latter portion of the ceremony.

Why is such change of attitude necessary or fitting? it will be asked. And I answer: because of the character and function of the Most Holy Sacrament of the Eucharist. Of some of the other sacraments it is true to assert that their ultimate aim is public and social, and not merely private or personal. I refer to Holy Orders and Matrimony. It is quite the reverse, however, with the Holy Eucharist. Its whole aim and object, immediate and ultimate, is the sanctification of the individual soul by union with the Lord Jesus Christ, true God and true Man.

I am quite aware that this sacrament, in common with every other sacrament of the New Dispensation, postulates for its existence a rightly constituted minister. Such constitution is indeed of paramount necessity—not, however, that the minister may be able to speak in the name of his brethren, but that he may be able to speak in the name, and with the authority of Christ, whose Omnipotent word alone can realize the inherent divine efficiency characteristic of the sacramental rite.

The sole objective of the sacrament of the Blessed Eucharist is union; real union between man and God Incarnate; not real union between God and the human race, for this was completed once and for ever at the Incarnation, but union between God and the individual. The Blessed Eucharist is in fact the most intensely personal and individual of all the sacraments in all its relations with the recipient; for example, the individual can administer to himself, as the priest does wherever he celebrates Mass.

Here, then, we have an illustration of the old saying,

that the surest and most suggestive commentary on Catholic belief is to be found in the solemn liturgy of the Church. The sacred minister, when he approaches the consumption of the consecrated species, is bidden to isolate himself, to betake himself in spirit apart from the worshipping multitude who are around him, and who, up to this moment, have been one with him as co-offerers of the great Sacrifice. And this seemingly strange command is laid upon him, because he is now on the threshold of a portion of the sacred rite which is predominantly his own individual concern, and has for its aim his own personal sanctification : he is just about to become a partaker of the great sacrament of the Lord's Body and Blood.

This consideration, too, will serve to give a reply to the question as to the relation which the law of the sanctification of the Sunday bears to the reception of Holy Communion. This law, as has been sufficiently demonstrated, is, in its double bearing as a law of rest and of sacrifice, not individual, but social ; social in its aims, and social in all its appointments. The reception of Holy Communion, on the contrary, is, both in its aim and in its appointments, essentially a matter of individual relationship with God, of which personal and individual sanctification alone can be predicated. It follows that the law of Sunday sanctification in no sense covers or includes, as an integral part, the receiving of Holy Communion. I would go even farther and say, that from the standpoint of objective, participation in any public religious function is more nearly related to the law of the holy keeping of the Sunday than is participation in the sacred banquet of the Most Holy Eucharist.

Sunday has, however, another claim on Holy Communion ; because, namely, the Communion of the faithful in some degree pertains to the completion of the Sacrifice of the Mass. And yet, 'claim' is too strong a word in which to clothe the relation ; for, the Communion of those who assist is not in any sense an integral portion of the sacrifice. But it is the ideal fulfilment of the law of sacrifice, and was the universal practice of the Apostolic Church,

when faith was almost vision and charity was a consuming fire. This seems to be the sole outstanding title—and a very unconvincing one, truly—that Sunday can be said to possess to special sacramental allegiance.

And it would be embarrassing were it otherwise. For, as far as it has been given us to know her mind, Holy Church refuses to acknowledge any right of preference. She comes before us, holding the balance weighted evenly, dowering the First Friday and the First Sunday with equally lavish hand.

It must, therefore, be acknowledged that in this matter no binding rule of devotion exists which can make for uniformity of practice. It would, however, be a mistake to conclude that the selection of one day in preference to the other must be purely arbitrary. For, there is a criterion by which each individual may become a law unto himself. It is the fundamental rule of results.

And its application is in this wise. The sacraments of the New Law have, in their own right, and by reason of their inherent dignity, the virtue of imparting the divine gifts of sanctifying and sacramental grace to the soul of the recipient. It is part of Catholic teaching, however, that this divine sacramental virtue may be altogether frustrated or partially fettered. A Christian who dares to approach the Holy Table with the consciousness of mortal sin unforgiven, receives a sacrament; but far from receiving the gift of grace, he eats and drinks judgment to himself. But even where the reception is worthy, the degree of grace imparted is not always the same, but greater or less, according to the greater or less perfection of disposition on the part of the recipient. Not that the grace given by the sacrament is the wage of good dispositions, but that, according to the divine scheme of supernatural co-operation, the degree of sacramental effect is proportioned to, though not precisely measured by, the supernatural capacity for receiving.

The more perfect, then, the communicant's disposition of soul, the greater the supernatural receptivity, and the greater the sacramental effect. Now, it is quite conceivable

that, for most people, the day and the circumstances of receiving will have a certain influence on their preparation for, and thanksgiving after, Holy Communion. To many, perhaps, Sunday will be a more helpful day. The solemn rest, the pervading atmosphere of quiet and of prayerful recollection, and, in the Church, the multitude of worshippers—all these things uplift the souls of many to a degree, it may be, which is beyond the virtue of any other day of the week to effect. Of all such souls, if they wish to choose, these considerations will very much influence the choosing.

To very many, on the other hand, Friday is, in a very special manner, a dear and a hallowed day, breathing pungent odours of myrrh. It grips their souls with a strange symbolic force. Its sky is streaked with blood and clouded with tears, and there is a sighing, as of sorrow, in the wind. Its morning Mass shows as though almost something more than an unbloody renewal of the great Sacrifice of Calvary. The crucifix above the altar seems freighted with a Living Freight. The Sacred Hands and Feet are dripping blood anew ; the thorns once again shoot their arrows of pain into the Sacred Brow ; and the Sacred Heart seems to quiver, though dead, beneath the thrust of the Roman lance. Influences like these are the zealous handmaidens of faith and hope and love, and of that divinest of all human feelings, compassion for a suffering God. Holy Communion received amid the stress of so divine an environment will, like the seed sown on good ground, bring forth fruit a hundred-fold. And all, over whose hearts the First Friday holds such sacred empire, should cleave for ever to an allegiance thus golden.

Do I seem to lean to the First Friday as a day of Holy Communion for all ? Perhaps I do. If so, it is because I cannot rid myself of the impression that, even as I write, I hear the echoes of a voice quietly, but insistently, advocating its claims, speaking words of pleading and of promise. I listen—and the voice seems to come from Paray-le-Monial. And I dare not affirm that it is other than Divine.

D. DINNEEN.

THE VETO

TO an Irish Catholic who views the present religious crisis in France, and traces its existence, in part at least, to the principle of secular interference in the government of the Church, it must be a serious reflection that, but for the determined stand made by Irishmen a century ago, we might ourselves be heirs to a situation scarcely less critical. The French Catholics, like the Irish, were then offered an arrangement combining a State support of the clergy with a grant to the Government of a certain power in the appointment of the bishops. France at once accepted: Ireland, after a prolonged discussion, finally refused. The event is an important one in the history of the Irish Church, and, while all will recall the facts in a general way, some may not object to being reminded in detail of the various stages through which the controversy passed.

It began in 1799. The second century of penal legislation was then drawing to its close, and the attempts of the English Government to force the nation into conformity with Protestant ideas had proved completely ineffective. Better days seemed at length in store for Ireland. England's subjects in America had thrown off the yoke, and the rising ambition of Napoleon seriously threatened her power nearer home. She had, in consequence, for the last few years shown a willingness to relax somewhat the rigour of the penal code. But there her kindness ended. She was determined to bring about a union of the two countries, and exercise a more effective control over the Irish political life. Nor was that enough. Years of suffering in the common cause of religion and country had bound the Catholics close together, and given the priests a powerful influence even in matters outside their special jurisdiction. That influence Pitt and his followers were anxious to control: it was no part of their

design that, after the passing of the Act of Union, and especially in the event of Catholic Emancipation, positions of influence in the Irish Church should be open to men whose devotion to the Government might seriously be questioned.

‘The Catholics in Ireland,’ as Castlereagh afterwards explained,¹ were less attached to the Government, and more subservient to foreign influence than in any other country: the State should help to emancipate them, for they had never attempted, like the Gallicans, to do so themselves: they should attach themselves to their own government to the exclusion of all others.’ Precautions should be adopted to restrain within the limits of spiritual jurisdiction the influence exercised by the Sovereign Pontiff and bishops over the Irish people. Loyally should become the watchword and ultra-montanism cease. It was recognized that, if the aims of the Government were to be attained, and agreement with the Hierarchy, based on the principle of compromise and mutual concession, was the only means likely to prove effective. A scheme was agreed to, and Castlereagh—skilled agent in matters of the kind—was entrusted with the task of making known to the Irish Bishops the wishes of the Crown.

The opportunity soon arrived. The four Metropolitans and six senior Bishops—trustees of Maynooth College—having met in Dublin on the 16th January, 1799, to transact certain matters of their own, Castlereagh approached them and informed them of the intentions of the Government in their regard. England was now, he told them, disposed to ameliorate the temporal condition of the Catholic clergy, and was anxious they should show their appreciation of her generosity by a ready co-operation with her wishes. There was, he assured them, no wish for direct control over appointments, but the Government was anxious to have some means of being satisfied of the loyalty of prelates who were to watch over the spiritual interest of Catholic subjects and enjoy immense influence in their

¹ In his speech on the Catholic question, in 1810. Cf. Pitt’s reply to Mr. Grey in Parliament, 1801.

temporal matters also. Let the Catholics grant the King a negative power of opposing the election of undesirable candidates. In return for such a concession, the Government would raise the clergy from a condition of dependence on an impoverished people, and enable them, in times of popular tumult, to walk with a firmer and bolder step in the path of duty.

To the prelates all this appeared quite natural and just. The rights of Government seemed to demand that men appointed to high positions should not be foes to civil order and established rule. The Church had often granted princes, either directly or by tacit approval, considerable power in the election of prelates within their dominions. The sad experiences of two hundred years had strongly impressed on their minds the evils of persecution and Government hostility. The advantages of Emancipation no one realized more fully than they; and Emancipation, they were led to believe, would be granted only on condition of their giving some such pledge of their loyalty as the Ministers demanded. Finally the temporal prospects of the clergy, whose only source of revenue lay in the voluntary offerings of their flocks, seemed hardly such as became their sacred calling. Without having recourse, then, to the supposition that undue influence was exercised to induce them to assent,¹ we can easily understand the motives which led them to take a step they afterwards bitterly regretted. They yielded to Castlereagh's demands. They agreed that the Government claims were perfectly just, and that a State support should be thankfully received. To secure the loyalty of the prelates, they decreed that, when a see became vacant, the names of the nominated candidates should be submitted to the Crown: those to which reasonable objection on civil grounds were raised should be removed; and this process should go on until a candidate were found whose claims would meet the approval of temporal and ecclesiastical superiors.

¹ Dr. Milner and Mr. Clinch seem to have inclined to that method of defence. Cf. Butler's *Memoirs*, Dr. Healy's *Centenary History*.

Such were the provisions of the Veto. Were they lawful? Were they expedient?

That, apart from privileges derived from a concordat mutually agreed to, the State has no right to control the internal government of the Church, will, we think, be granted by anyone, not imbued with Erastian principles, who reflect for a moment on the origin, claims, and objects of the two societies in question. We need not labour the point, however, for, at the time of the Veto, the question was not so much whether the State was justified in demanding a voice in the appointment of prelates, as whether the Church might lawfully concede it. The few extremists, who maintained that the State might have exacted as a right what she chose to have conceded as a favour, might have found their answer in the history of the Church herself. A Constantine might endeavour to trample on her rights, but only to be met by the unyielding courage of an Athanasius: or a Henry might presume to appoint her prelates and exact from them pledges of homage and submission but the snows of Canossa would cool his pride and convince him that the Church of God was beyond his grasp. In later times, indeed, when the spirit of infidelity has gone abroad and men refused to submit to the claims of Christ's Vicar, princes have arrogated to themselves, in Church matters, privileges at variance with reason and justice; and the Church, in the interests of peace, agreed to tolerate the usurpation. That has been so, and is so still. But, even in such circumstances, she clings to her ideals, and looks forward to the dawn of a better day when she will, in God's own time, be restored to the position He has destined for her, and will fulfil her mission freed from the trammels with which the pride of temporal power now unfortunately binds her.

But, it may be said, the government has a right that none but loyal subjects be appointed to positions of influence. Without pausing to consider how far the obligations of loyalty were binding on the Irish Catholics of the time, we grant all that is true. The only conclusion however, which, it seems to us, follows is, that the govern-

ment is justified in imposing, if it so pleases, on the men in question such tests as will, if complied with, furnish a sufficient guarantee of their submission to the powers that be. That the State is justified in practically appointing, by virtue of an effective negative, the rulers of a society superior to itself is a contention thoroughly unwarranted.

Now England had already imposed such tests. She had established oaths which sufficiently provided for the loyalty of every Catholic in the Three Kingdoms who held a public position in Church or State. Nor can it be said that the conduct of the prelates in the past had rendered a further test desirable. They had shown, in times of danger, how true they were to their pledges of loyalty and allegiance. When their people rose to revenge the wrongs of centuries, they had so strenuously exerted themselves in the cause of peace as to earn, in many cases, the name of 'Orange Bishops' and the imputation of being mere agents of the Saxon power. It was with feelings of conscious innocence and of pride in the record of their past that, eleven years later, when the Veto controversy was at its height, they declared that the existing pledges of loyalty were sufficient and that no other country demanded so much; and hinted that any further attempt of the Government to interfere in the affairs of the Church entrusted to their care could be dictated by no other motive than the wish to cast a stain on their honour and their oath.¹

The question, however, that the Bishops had to face was, as we have said, whether, though the State had no right to exact, the Church might lawfully and prudently concede, a privilege of the kind proposed. Now, while the concession of a merely indirect or negative power such as the Veto implied would not, in the abstract, be unlawful or incompatible with Catholic faith and discipline, we believe that its concession at the time in Ireland would have done untold harm to religion in the country, and inflicted a blow on the Irish Church from

¹ 'Declaration to the Clergy and Laity of Ireland,' 1810.
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the effects of which she would probably never fully recover.

Many of the European powers, Catholic and Protestant, had—the Irish were often told—obtained from the Pope privileges similar to those the English Government now sought. The fact might, we grant, be worth considering, were the condition of Ireland similar to that of the nations in question. But was it? Patriotism and loyalty were synonymous in other lands: in Ireland, to the popular mind at least, there was a distinction too marked to be disregarded. Continental Catholics had every reason to be loyal to their kings and emperors, and were bound to them by ties of friendship and gratitude: though differing in religious convictions, they were of the same race and stock as their Protestant fellow-countrymen: their civil rights had not generally been trampled upon by the civil government: they had not for two centuries gone through the fires of persecution for their opposition to the dogmas of a Henry or a Luther: their temporal rulers were anxious for their well-being, nay in many cases were dutiful children of the Catholic Church and zealous for the preservation of her life and purity. Evils, no doubt, would result, and have resulted, even in those countries, from a subjection of the clergy to the State such as the Veto implied; but they are not too great to be tolerated in view of the concessions made to the Church, or of the misery which a sudden attempt to restore her to her due position would inevitably entail.

Things were different in Ireland. What had the down-trodden Catholics to expect here, if their clergy, 'the sole remaining monument of their ancient glory,'¹ became subject to their enemies and persecutors? Had they not some reason to suspect that a Government whose every nerve had been strained in the attempt to extirpate their race and religion, would try to grind them deeper in the dust through an abuse of the power it now solicited? Might they not be pardoned for entertaining suspicions about

¹ Dundalk Resolution, 1808.

the real intentions of the Government, or for forming convictions to which Dr. Milner of England, who knew both sides of the question, gave expression afterwards, when he wrote :—

The Bill is a most infamous Bill, the like of which was never devised by Cecil or Shaftesbury or Robespierre . . . contrived with a heart of malice which none but the spirits of wickedness in high places themselves could have suggested, to wither and undermine the fair trees of the English and Irish Catholic Churches. . . . A fed and corrupt clergy were first to be established ; through them the priesthood was to be overawed and bribed (a thousand pounds being provided in each county for the purpose) and by means of the clergy the Catholic religion was to be reduced to a state of schism or heresy, or worse.¹

Timeo Danaos et dona ferentes was a quotation often repeated. Once granted the English Crown, they argued, power over the prelates, and the days of the Irish Church are numbered. The Government had violated Irish treaties before ; its fair promises now would meet with a similar fate. Spies and servile tools of the British power would be elected to the highest offices in the Church, and ruin the religion they were supposed to protect ; and the bark of St. Patrick, after having braved the storm for over a thousand years, would perish in the hour of peace, without an effort being made to save it from destruction.²

The State support was regarded at first as a blessing. It would soon be transformed to a curse. Its natural result would be to make the clergy appear, in the eyes of the people, mere Government officials, paid to fulfil their spiritual duties, just as the civil functionary to administer justice in the law courts. In the Russian Church, Aksakov assures us, ' those who minister at the altar, incorporated as servants of the State, consider themselves simply as instruments of the secular power ; ' and he adds : ' The Russian code was only meant to introduce the necessary

¹ *Orthodox Journal*, March, 1819.

² M'Geoghegan assures us that it was to ' the utter exclusion of Royal and Protestant connexion, influence, and power in the constitution and perpetuation of the Catholic Hierarchy that the laity ascribed ' their almost miraculous preservation.'

order in the government of the Church, but in doing so it has destroyed its soul.' The State salary would deprive the clergy of a certain incentive to zeal and industry, for, unfortunately, while human nature remains as it is, men will be sometimes remiss, even in their most sacred duties, when they know that their income is independent of their personal exertions in their particular sphere of life. It would raise them, it is true, from a condition of dependence but, at the same time, would separate their interests from those of the people, and, by severing the golden links of affection that should bind the pastor to his flock, be the death-blow to the influence of the Irish priest.

At the time with which we are at present concerned, the memories of long oppression, and especially those associated with the late rebellion, lingered in the minds of the people and embittered their hearts. To them the English Government, with all its friends and hired servants, seemed the enemy of Ireland's ideals in religious as well as political life. We can easily conceive the consternation that must have filled their hearts, did their priests, who had stood by their side in joy and sorrow, now desert them and enrol themselves among the hired agents of their enemy. The priest's voice would no longer be a charm to lull their stormy passions or stimulate their flagging zeal. The people would see the glitter of English gold in their every action, and feel the poison of English influence in their every utterance; and their voices, when raised in the interests of peace and justice, especially if the Government were concerned, would be treated as the self-interested pleadings of corrupted hirelings.¹

In France the clergy are partially subjected to the temporal power, and are granted a yearly revenue out of the coffers of the State. We see the sad but natural result. Her priests are no longer shown the same reverence and respect as they were when their Church was free, and their influence in temporal matters, and to some extent in

¹ Dr. Moylan tells us, in the Report of the Secret Committee, that it had been already insinuated that the Bishops were the pensioned supporters of the Government.

the spiritual sphere as well, is little more than a shadow of its former self. If, in a country where Catholics have never been persecuted for their faith, and where every influence seemed to work for harmony, the results have been so undesirable, what could we expect were a similar measure introduced into Ireland, where racial animosity had poisoned the cup of domestic peace, where the national religion had not only at the time in question been for two centuries the object of bitter persecution, but even still at a time when we might expect some enlightened tolerance continues to be stigmatized as an idolatrous superstition by every monarch that ascends the throne?

The concession of the Veto, then, we believe, would have been highly imprudent and injudicious. We believe, moreover, that had the issue ever become a practical one, the Bishops would have found themselves face to face with a policy reprobated more than once by the Catholic Church.

For, is it not clearer than the noonday that whatever the negative power claimed by the Crown might be in theory, it was in practice tantamount to one of direct and positive appointment? If it were granted, the Government could, by steadily vetoing the appointment of every candidate it was pleased to consider undesirable, finally point out and virtually nominate the very man whose claims met its approbation. When a prominent personage of those days was asked by Dr. Milner what course of procedure the Government would adopt if the Veto were passed, he answered that the appointment would be made by a *cong   d'  lire*, as in the case of the Protestant bishops: the Government would not directly appoint, but would say: 'You may not elect A or B or C; you may have D if you wish.'¹ We challenge the schoolmen for a more palpable example of a distinction without a difference. The dangers might, indeed, be lessened, if suitable restrictions were imposed as to the number of times the Government might object in a particular case. But it

¹ Milner, *Supplementary Memoirs*.

is quite clear that no law embodying the restriction would ever be passed. It would defeat, to a great extent, the very object the Government professed to have in demanding the Veto at all, the exclusion, namely, of all except 'loyal' candidates, that is—to use the correct expression—servile tools of the civil power.

Suppose, for instance, the Government were allowed to object once or twice or three times. Is it not quite possible that, in every case in which the Ministers would feel inclined to interfere, the number of 'disloyal' candidates might be two or three or four, or even that every single man whose name appeared on the list might be a patriot and a foe to British rule? Was the Government likely to pay a high price for a rather useless privilege of the kind? When, moreover, we come to reflect on the history of the time, we find that no responsible member of the Government ever sanctioned such a proposal. The Pope might devise such schemes, or Dr. Milner might build his airy castles, but, when the crisis came, the law would be formulated, not by the friends of the Catholic cause, but by the Legislature, 'which,' as Lord Erskine said in 1810, 'never treats with subjects.' The proposers of such measures soon became convinced of their futility. 'Such,' says Dr. Milner, 'were my fond speculations, but in the end I found them to be impracticable and vain.' 'Royal negative,' says Plowden, 'is actual influence.' 'National election,' the Bishops declared, in 1810,¹ 'would lapse into the sole and positive appointment by the Crown.' When we remember in what emphatic terms appointments by the lay lords had been condemned by the Seventh Ecumenical Council, and how Benedict XIV, in his letter to the Bishop of Breslau, on the 15th May, 1748, stated that no power of direct appointment had ever, even in the most trying circumstances been granted to a Protestant sovereign, we can easily see how impossible it would be to accede to the terms of the Veto if due regard were to be paid to the uniform Catholic practice of the past.

¹ In their 'Declaration to the Clergy and Laity of Ireland,' 1810.

But to return. The Act of Union was carried, and the way seemed open to a discussion of the Catholic claims. Circumstances, however, necessitated the resignation of the Ministers of 1800. Their place was supplied by men who were opposed to Emancipation, and who knew, moreover, nothing of the negotiations of 1799. For several years the transactions regarding the Veto remained unknown and unmentioned in public life. Not even in the debate of 1805, when the position of Emancipation was brought forward and supported by Grattan, was there a single word uttered on the subject, though Sir John Cox Hoppisley, in advocating the Catholic claims, proposed a royal *exsequatur* on Papal rescripts as a means of minimising foreign influence in the temporal affairs of the realm.¹

Before three years more had passed, however, the secret had leaked out, and, as we learn, from Dr. Milner, was frequently a subject of discussion, especially in England. Dr. Milner himself, who, to judge from the fact that he secured instructions on the subject from Rome in 1805, must have taken no small interest in the matter, visited Maynooth in 1807, 'on private business,' presumably in connexion with this very question, and was appointed by the Irish Bishops their official representative in England. With the advent of the year 1808, measures were adopted to have the Catholic claims once more advanced, the petition on this occasion being supported by a formal offer of the Veto to the Crown. Dr. Milner was consulted by the intending proposers, and, relying on the fact that the decision of 1799 had never been explicitly retracted, gave it as his private opinion that the Irish Bishops were quite willing to allow the Crown the required negative. Parliament assembled and the Veto was put forward as the free concession of the Catholic subjects. The statements of its advocates were rather alarming, and plainly indicated the general feeling as to the results that would follow if it were once granted. Ponsonby, the principal speaker, made the startling announcement, before the members of the Lower

¹ He had written, but had not published, a paper on the Veto, in 1806.—Plowden's *History*.

House, that the Irish Bishops had, in the interests of conciliation, modified their former principles, and no longer entertained any serious objection to granting the King an unlimited negative and having him appointed 'virtually the head of their Church.'¹ The public antipathy, however, to anything savouring of Catholic Emancipation was too deeply rooted to be moved by even such an astounding offer. Grattan's petition in the Commons was rejected by a majority of 153, and Grenville's, in the Lords, two days later, was opposed by Sidmouth, and met with a similar fate.

Strange to say, the speeches of the Veto advocates met with little hostile criticism for a time. The speakers were even thanked for their strenuous defence of the Catholic cause. But, when the public got time to reflect, the feeling soon changed. To anyone who knows with what fidelity the Irish cling to the fundamental doctrine of Church government, and how they resent any suspicion of the divine commission of the Pope to rule the Church, the consternation aroused in Ireland by the late proceedings needs no explanation. That the friends of Catholic interests should dream of such a concession was an omen of what might in the near future be attempted by their declared enemies. They might well perceive a grim parallel between their own times and the days when Henry burst the bonds of unity and proclaimed himself head of the English Church. They were determined to repudiate all connexion and sympathy with statements so manifestly schismatical. In the month of July fierce denunciations began to appear in the Press over such signatures as 'Sarsfield,' 'Laicus,' and 'Inimicus Veto.'

The attack in England was led by Mr. Perceval. Dr. Milner, finding his name closely associated with the measure, made his last defence of it on August 1,² though he was sorely mortified by the manner the Ministers had overstepped their commission in debate. The public clamour, however, could not be stilled. Pamphlets appeared

¹ Butler's and Milner's *Memoirs*.

² In his *Letter to a Parish Priest*, not intended, he says, for publication.

in hundreds. Had the Bishops been remiss in their opposition to the scheme, the spirited protests of the laity, who declared, 'Better no Emancipation than Emancipation with a Veto!' would have been a stern call to duty. But they needed no such incentive. With a noble resolve to sacrifice their material interests to the liberty and well-being of their flocks, they assembled on the 14th September, and, while accepting Dr. Milner's explanation of his attitude for the past few months, declared: 'It is the decided opinion of the Roman Catholics of Ireland that it is inexpedient to introduce any alteration in the canonical mode hitherto observed in the nomination of Irish Roman Catholic Bishops, which mode long experience has proved to be unexceptionable, wise, and salutary.'¹

But while the Veto was condemned by the Irish generally, and while the voice of a few among them, who—because it would raise them to eminence in the political and social life—were anxious to have it carried, was drowned in the general cry of indignation, the English Catholics thought that opposition was going too far, and that the Veto and State provision might be acquiesced in without in any way violating Catholic principles. They had promised, in their letter to the Irish Bishops on 26th July, 1808, to take no step in matters involving their common interests without the advice and approval of the Irish. But when more than a year passed and nothing was being done, they determined to neglect the promise and direct their course as they deemed best. Having consulted, on the 29th January, 1810, with the members who, two years previously, had been specially active in forwarding the Veto, they volunteered a statement in which, though they did not specifically pledge themselves to support the measure, they gave it to be clearly understood that any similar arrangement deemed necessary by the Government would meet with their cordial approbation.

Adequate provision [they declared in their famous 'fifth' resolution, signed by 220 clergy and gentlemen] for the main-

¹ Dr. O'Reilly afterwards gave a fuller explanation of their motives. Three dissented. At least seven of the signatories of 1799 were present.

tenance of the civil and religious establishment might be made consistent with the strictest adherence on our part to the tenets and discipline of the Román Catholic religion ; and any arrangement founded on the basis of mutual satisfaction and security and extending to us the full enjoyment of the civil constitution of our country will meet with our grateful concurrence.

Dr. Milner, who had now become one of the sternest opponents of the Veto in every shape and form, was present, and though to avoid importunity he advised Lord Clifford and Mr. Weld to sign if they pleased, refused emphatically himself to support the resolution. His refusal raised against him a perfect storm of abuse and indignation. As soon as the Irish were apprised of what had taken place, there was a loud complaint that 'the English Catholics had betrayed them.' The Bishops adopted, on the 26th February, a counter-resolution known as the 'sixteenth,' and thanked their representative for his 'apostolic firmness in opposing a vague . . . resolution pledging the Roman Catholics to an eventual acquiescence in arrangements possibly prejudicial to the integrity and safety of their Church discipline.'¹

The English paid little attention to the protest. Some of them contended that the 'sixteenth' resolution was a forgery, and were hardly satisfied even when Dr. Troy assured them it was genuine. The breach between the Catholics of the two countries became so marked that Sir John Hippisley was able to state, in 1811, that there was no unity whatever between the Irish and English prelates. Dr. Milner made an attempt, but unsuccessfully, to bring about a reconciliation in 1812, when Drs. Moylan and M'Carthy visited London for the purpose. A Bill, based apparently on the 'fifth' resolution, and explicitly mentioning the Veto, was drawn up, and when circumstances seemed favourable in 1813, laid before the Lower House. The Ministers, no doubt exasperated somewhat by the opposition shown in Ireland to every attempt at encroachment on the liberties of the Church, seized the slightest pretext for rejecting the petition. Its defeat was

¹ Milner's *Memoirs*.

hailed with delight by all earnest Catholics. They were confident that the days of the Veto were over, and breathed freely when they thought the danger past. But, as events showed, the calm was only momentary. The end was not yet.

Events of importance had been taking place on the Continent. Napoleon had risen to the summit of power, and had made the Pope a prisoner. With the general history of the Pope's captivity and its consequences we have no concern: one particular phase of it, however, affects the present question in no slight degree. During the period of his forced absence from Rome, extraordinary powers were delegated to Mgr. Quarantotti, the Vice-President of the Propaganda, who was a pious, well-meaning old man, but scarcely competent to deal with complicated political intrigues. English influence was strong in Rome, for the horror inspired by the common enemy had united in mutual sympathy the subjects of George III and the immediate adherents of the Pope. The advocates of the Veto saw their opportunity. A campaign was started, in which Dr. Poynter, of England, Dr. M'Pherson, the Rector of the English College, and a Scotch lawyer resident in Rome, took the leading part. They represented the Veto in a favourable light,¹ and, notwithstanding a decision of the Irish Bishops, in 1810, to accept no rescript from Rome till the Holy Father should be set at liberty, asked him to make a pronouncement on the subject. A rescript with his signature was sent to Dr. Poynter, on the 16th February, 1814. The Bill of the preceding year was spoken of in favourable terms: the oath it embodied, requiring Catholics to act in no way that would compromise the Catholic religion, was explained as having reference merely to illegal and physical means: the claim of the English monarch to be satisfied of the loyalty of Catholic prelates was acknowledged; the right of appointing bishops was given to a lay aristocracy under Protestant control;² and it was decided that any subject receiving

¹ They assured Mgr. Quarantotti, for example, that prayers were offered for the Pope in English Protestant churches.—Milner's *Memoirs*.

² 'A Domestic Court of Inquisition,' its opponents called it.

letters from Roman authorities should, under pain of transportation, submit them to the Government. The declaration was, needless to say, welcomed with acclamation by the Vetoists of England. In Ireland its reception was none of the best : priests and people alike received it with one universal roar of execration. It was felt that the crisis had arrived, and that efficient means must be adopted, once for all, to prevent having forced on the country a measure so repugnant to the feelings of every Catholic worthy of the name. The Bishops wrote in terms of indignation to Dr. Poynter. A meeting of the Dublin clergy was held on the 12th May, and the rescript reprobated as the precursor of untold evils. The prelates, at a meeting in Maynooth on the 27th, condemned it, and appointed Dr. Murphy, of Cork, and Dr. Milner, of England, to proceed at once to Rome, and inform the authorities of the dangers that menaced the very existence of the Irish Church. The delegates set out on their mission, while, with the most intense feelings of anxiety and suspense, their friends at home in Ireland awaited the result.

The delegates arrived. Dr. Milner was favourably received by the Cardinals on the 28th July, and his exertions in the Catholic cause warmly approved of. The Pope regained his freedom, and, in answer to an address from the English Catholics, on the 17th June, replied, in December, that the whole matter should be again discussed.

But the discussion was soon interrupted. Napoleon escaped from Elba in March, and the Neapolitan general, Murat, overran Italy with an army of 90,000 men. The Pope, with his retinue, fled from Rome to Tuscany, and thence to Genoa, where he was protected by an English garrison, and his retreat by sea secured by an English fleet. English influence was now in the ascendant. Fortune had so disposed the affairs of the nations that, in the eyes of the Pope and of Romans generally, England appeared to be, after all, the real friend of the oppressed, and the protector of God's Church in the hour of trial. She had borne an important part in the struggle against men who had, in the sacred name of liberty, perpetrated

the most shocking of crimes, and trampled on the sacred rights of religion ; even now she was mustering her forces to deal the final blow to the would-be enslaver of the Papacy. By a strange irony of fate, the Government whose very name was to an Irish Catholic synonymous with bigoted persecuting Protestantism, appeared, and with good reason, too, to the world in general and to the Pope in particular, a very model of religious tolerance and of friendship for the Catholic Church. The soldiers, whose swords had for two centuries been dripping with the blood of Irish martyrs, now stood up to champion the cause of the Catholic world ; the statesmen, whose perverted ingenuity had fashioned the penal code, were now devising means to hurl from his throne the arch-enemy of Papal power. To the Pope the English were well known in one capacity ; in the other their record was either unknown or likely to be forgotten.

It was at this critical moment that the discussion of the English proposals was resumed. The opposition offered by the Irish was represented as arising not so much from their devotion to the Catholic faith, as from their love of political commotion and their morbid desire for some pretext for a quarrel with a Government that meant them well. The fate of the Irish proposal was sealed. The ablest and most successful politician in the Sacred College, Cardinal Consalvi, who entertained a well-known prejudice for the British Government, and had, it was generally supposed, learned his first lessons in Vetoism during an official visit to London,¹ threw in his influence in favour of a modified Veto. The English Lord Bentwick (he tells us himself) used all his endeavours in the same direction. Some of the Cardinals saw the true import of the measure ; Cardinal Litta himself asked the Pope not to sanction it. But all in vain. Letters were dispatched, on the 26th April, 1815, to England and Ireland over Cardinal Litta's signature. The claim for the Government to scrutinize the Papal documents was rejected : with a few restrictions every other claim was granted. No objection was raised to the

¹ Brennan's *History*.

Veto, provided the King left on the list of candidates, a sufficient number of names to allow the Pope freedom in his ultimate appointments.

Now, were the English Government one whose ministers might be relied on to act for the interests of the Irish Catholics, the Pope's letter might have satisfied the wishes of everyone concerned. But, unfortunately, England's record was none of the best, and the popular feeling was strongly opposed to any arrangement of the kind. One course of action lay open to the Bishops, and they took it. Knowing that the document was merely permissive, and in no sense a command, they held a meeting, on the 23rd August, and declared :—

1. It is our decided and conscientious conviction that any power granted to the Crown of Great Britain of interfering, directly or indirectly, in the appointment of Bishops of the Roman Catholic Church in Ireland, must essentially injure and may eventually subvert the Roman Catholic religion in this country.

2. That, with this conviction, we should consider ourselves as betraying that portion of the Church which the Holy Ghost has committed to our charge, did we not declare most unequivocally that we will, at all times and under all circumstances, deprecate and oppose, in every canonical and constitutional way, any such interference.

3. Though we venerate the Pope, we think our apprehension as to the safety of the Roman Catholic Church in Ireland cannot be removed by any such determination of His Holiness, adopted not only without our concurrence, but against our repeated resolutions and memorial presented by Dr. Murray, who was better able to instruct His Holiness on the real state and interests of the Irish Roman Catholic Church than any of the others with whom he is said to have consulted.

The resolutions expressed the general feeling of the time. Dr. Milner said they 'should be inscribed in letters of gold on a monument to the world that Ireland was still Catholic.' Roused by the fiery eloquence of O'Connell, the laity held a meeting on the 29th, condemned the Veto, and appointed delegates of their own to represent them in Rome.

The Bishops' resolutions were submitted to the Pope

by Dr. Murray. Thinking he had acted for the best, the Holy Father was naturally somewhat surprised, and perhaps a little irritated, at the unexpected result. To set their fears at rest, however, he condescended to argue the point, and sent them, on February 1, 1816, an able document setting forth the motives that had dictated his decision. The principles he acted on had, he said, been laid down by such illustrious predecessors of his own as St. Leo, Gelasius, and Innocent III; the English Government was Protestant, and therefore he had granted no right of direct nomination or presentation; it was only natural that the King should now exact additional proofs of loyalty, seeing that, if Emancipation were granted, the Bishops would have a seat in Parliament; a king's hostility would do serious harm to a bishop in the discharge of his functions, while his testimony to a candidate's good character was always a desirable thing in the eyes of the Church. Why did the Irish suspect the intentions of the Government? Had it not, in recent times, revoked several of the penal laws, and been mainly instrumental in restoring the Pope to his see?

It were indeed to be wished [he said], and it is what we, of all others, most earnestly desire, that in the election of Bishops we enjoyed that full and complete freedom which so peculiarly marks our supremacy, and that no lay power whatever had any share in a matter of so much importance, but you all see how far things are removed from this happy state in Europe. . . . Be your right to Emancipation what it may [a bill embodying it] will never certainly pass without our previously granting the privilege in question.

Let them, therefore, consent to the measure. Emancipation would follow on the concession, and the long night of Ireland's sufferings would come to an end at last.

However logical the argument, it bore no conviction to the Irish mind.¹ By what rule would the King be guided in his selection of bishops? Would he choose the

¹ Within a few days of the arrival of the letter, Dr. Murray condemned it in vigorous language: 'It would imply the degradation and enslavement of the sacred ministry . . . let no Catholic be a second Judas. —(Sermon on 5th February.)

ablest and holiest men and staunchest patriots, or would his choice fall on those who were most servile to himself? The Pope had no suspicions of bad faith, and was convinced no ill results would follow, but Edmund Burke knew the circumstances pretty well, and these are his words :—

Never were the members of one religious sect fit to appoint pastors to another. . . . The Seraglio of Constantinople is as equitable as we are, whether Catholic or Protestant, and, where their own sect is concerned, quite as religious; but the sport which they make of the miserable liberties of the Greek Church, the factions of the harem to which they make them subservient, the continual sale to which they expose and re-expose the same dignities and by which they squeeze all the inferior orders of the clergy, is rarely equal to all the other oppressions exercised by the Mussulman on the unhappy Oriental Church. It is a great deal to expect that the present Castle would nominate bishops for the Roman Church of Ireland with a religious regard for their welfare. Perhaps they cannot, perhaps they dare not do it.

In a letter to Dr. Hussey he gives a similar warning :—

I am sure that the continual meddling of your bishops and clergy with the Castle, and the Castle with them, will infallibly set them ill with their own body. . . . At least you will have a marked schism, and more than one kind, and I am greatly mistaken if this is not intended and diligently and systematically pursued.

Bishops, no doubt, 'should have a good testimony from those without.' Yes; when the testimony is worth having. But did it become the Catholic clergy to be over-anxious as to whether they stood high in the opinion of men who, since the days of Henry, had been plotting schemes for the ruin of their faith? That prelates should not be under the frown of their respective governments is, of course, in the abstract, a very desirable thing: but some of the greatest men that ever fought the battles of the Church had no more deadly enemies than the temporal princes who, 'dressed in a little brief authority,' had 'played such tricks before high heaven as made the angels weep.' If George III refused to believe the oath of a Christian and

a bishop, that certainly was no reason why the prelates should prejudice the interests of the faith, or endanger the liberty of the Church. They 'obeyed God rather than man,' and though in history there lives no record of the fact, we may be pardoned the pious belief that the impending stigma or imperial censure never deprived them of a moment's peace.

For sixteen years now had the tempting offer of Emancipation and royal favour been held out as an inducement to the Catholics of Ireland to bring the Church within the sphere of Government influence. Their determined opposition began at last to convince the Vetoists that their cause was lost. Finding themselves cut off from orthodox Catholics, they forsook the flimsy pretext of 'indirect influence,' and clamoured loudly for unlimited Government control. But whether they donned the mask of friendship or appeared in their true colours, to the Irish Catholics it mattered not. *Their* views on the subject were now fixed: the last sweeping condemnation by the Bishops had held the Veto up to the execration of the nation. The Pope, indeed, in answer to a protest from the Irish Catholic Board assured them again, on the 21st February, 1818, that their fears were groundless, but they felt they knew the circumstances too well to entertain the hope.

The Veto lingered on for many a year, and was even embodied in Plunkett's rejected Bill of 1821. But its days were numbered. As the years went by, England found it a growing necessity to conciliate her Catholic subjects by concessions more conformable to the fundamental principles of their faith. In 1825, the time had arrived for decisive action. Irish churchmen—among them Dr. Doyle—were summoned to England to give an account of Catholic doctrine, and, in answer to charges made on the occasion of the Bill of 1821, satisfy their Protestant neighbours that their principles were not a source of danger to the temporal welfare of the realm. He swept away the barriers of ignorant prejudice that had so long shut out the Catholics from their civil and religious rights, and ere four years

more had passed it was proclaimed to the world that Catholic Ireland was free. The bells that rang in the newer era proclaimed, too, in tones that Irish Catholics well understood that the Veto of unhallowed memory had at length been laid to rest.

May its spirit never rise to haunt the Irish Church or arouse again the bitter feelings its friends and foes exhibited during the first quarter of the century just passed.

M. J. O'DONNELL.

THE MEMOIRS OF PRINCE HOHENLOHE

THE two volumes recently published, containing the memoirs of one of the most influential of European statesmen, are of absorbing interest to all students of politics and public affairs, but they are of special interest to Catholics and to those who follow the movements in which the Church is directly or indirectly involved at the present day.

Prince Chlodwig von Hohenlohe-Schillingsfürst belonged to an old princely family of middle Germany. One branch of the family—the Hohenlohe-Oeringens—joined the Lutheran schism; another—the Hohenlohe-Langenburgs—is partly Lutheran and partly Catholic; the branch to which Prince Chlodwig belonged has always been Catholic, at least in name.

Born in 1819, he served in his early manhood as Imperial Minister to Athens, Rome and Florence. In 1867, he became Prime Minister of Bavaria. From 1870 to 1874 he was a member of the German Reichstag; from 1874 to 1885 German Ambassador in Paris; from 1889 to 1894 Governor of Alsace-Lorraine; and from 1894 to 1901 Chancellor of the German Empire. The famous statesman does not offer any very striking characteristics until he became a member of the Bavarian Government in 1867. He soon reached the highest post in Bavaria, and it was as Prime Minister of that country that he set himself to alarm all the States of Europe about the proposal of Pope Pius IX to hold a general council. The circular forwarded to the various States was drafted by Döllinger who was the intimate friend and adviser of Hohenlohe in all ecclesiastical matters. The following is the full text of the circular now authentically published for the first time:—

CIRCULAR LETTER TO THE BAVARIAN LEGATIONS, APRIL 9, 1869

It may now be assumed with certainty that the General Council summoned by His Holiness Pope Pius IX will, if no

unforeseen circumstances intervene, actually meet in December. Undoubtedly it will be attended by a very large number of bishops from all parts of the world, and will be more numerous than any previous Council. It will, therefore, make a corresponding claim upon the public opinion of the Catholic world, that both itself and its decisions shall be credited with the high significance and authority which belong to an Œcumenical Council.

That the Council will deal with simple questions of creed, with matters of pure theology, is not to be supposed, for no such questions calling for settlement by a Council are at present extant. The only matter of dogma which, as I learn from a trustworthy source, might come up for decision at Rome by the Council, and for which the Jesuits in Italy, as well as in Germany and elsewhere are agitating, is the question of the infallibility of the Pope.

Now, this question, highly important and pregnant with results as it is, is pre-eminently of a nature to draw the attention of all Governments having Catholic subjects to the Council, but their interest, or rather perhaps their anxiety must needs be still further heightened when they see the preliminaries already in preparation, and the composition of the committees formed in Rome to carry out these. Among these committees is one in particular, whose sole business it is to concern itself with politico-ecclesiastical matters. It is, therefore, beyond a doubt the deliberate intention of the Roman Curia that the Council shall lay down at any rate some decisions on these matters, or on questions of a mixed nature. To this may be added that the journal edited by the Roman Jesuits, the *Civiltà Cattolica*, to which Pope Pius, by a personal brief, has given the weight of a semi-official organ of the Roman Curia, has quite lately indicated as a duty assigned to the Council to transform the damnatory judgment of the Papal Syllabus of December 8, 1864, into positive decisions or decrees of the Council. Now, as these articles of the Syllabus are directed against several important axioms of State organization as this has come to be understood among all civilized peoples, Governments are confronted with the serious question whether and in what form they would have to advise either the bishops subject to their authority, or, at a later stage, the Council itself, of the perilous consequences to which such a deliberate and fundamental disturbance of the relations of Church and State must necessarily lead.

The further question arises whether it does not appear advisable that the Governments acting in common, perhaps

through their representatives at Rome, should present a warning or protest against such decisions as might be taken by the Council on their sole responsibility without consultation with representatives of the secular power or any previous communication regarding politico-ecclesiastical questions or matters of a mixed nature. It seems to me absolutely necessary for the Governments interested to endeavour to arrive at some mutual understanding on this very serious matter.

I have waited till now to see if any move would be made on one side or the other, but as nothing of the sort has happened, and time presses, I find myself compelled to charge your Excellency to make this the subject of a conversation with the Government to which you are accredited in order to elicit information as to its ideas and views on this important question.

The replies of the various Powers to this circular were communicated to Döllinger who was asked to draw up a report on their general tenour for the information of the Government. Döllinger supplements his report by a summary of what he regards as the consequences sure to result from the definition of Papal Infallibility:—

(a) The Syllabus of 1864 will become *eo ipso* an act of faith invested with infallible authority.

(b) The Pope is to determine by his own sovereign authority the boundary line between Church and State. In subjects of various kinds the judgment of the Pope, which has become infallible, is also decisive, and no successor can ever deviate from it.

(c) Paul IV's Bull which orders every heterodox prince to be deposed becomes dogma.

(d) The same is true of the Bull *Unam Sanctam*.

(e) As the Pope has declared the immunity of the clergy, which is now accepted everywhere as divinely ordered (*juris divini*) this becomes dogma.

(f) In consequence of this every bishop and even every clergyman will be entirely free from secular jurisdiction; or this may be allowed, as in the Austrian Concordat for a certain time as a temporary need of the Pope, and the clergy and Church property can only be taxed by permission of the Pope.

(g) It would be the duty of Catholics to give the preference to a Catholic monarch instead of to one who, though a direct heir, is of another religious belief. These consequences might even in our days soon become very practical.

Even this does not exhaust the possible and certain consequences.

The insidious suggestions of Hohenlohe, instigated by Döllinger, were not on the whole received with enthusiasm by the Governments to which they were addressed. Count Beust, the Austro-Hungarian Minister of Foreign Affairs, hit the nail on the head when he retorted that as modern States had accepted the principles of freedom of belief and equality of creeds there seemed no reason why an exception should be made in the case of the Church to which the vast majority of the Austro-Hungarian people belonged. Those, however, who wish to acquaint themselves with the full measure of the insistence of Hohenlohe and Döllinger must refer to the Memoirs.

Whilst Prince Hohenlohe was egged on at home by Döllinger, he was encouraged and approved by his brother, Cardinal Gustav Hohenlohe, whom Pius IX had taken into the Sacred College. The Cardinal had the Jesuit on the brain as badly as any Protestant. The Jesuits were to him the cause of all the misfortunes of the Church, owing to the unfortunate policy they had imposed on Pius IX. The Jesuits, on their part, had no great liking in this troubled age for a Cardinal of the *renaissance* type who held his court at the Villa d'Este at Tivoli, and rejoiced in the society of poets, musicians, and painters. Having been promoted to the suburban See of Albano one of his first acts was to make the Abbé Liszt a Canon of his Cathedral. A great festival was given for the occasion, when one of the guests addressed a *brindisi* to the Abbé :—

Evviva il nostro Liszt
 Del Europa primo pianista,
 Uomo molto cortese
 Un nobile Ungherese
 Chi oggi stessi dal capitolo
 Ha ricevuto un novo titolo
 Viva ! viva ! lungo e sano
 Il novo Canonico d'Albano.

The Jesuits were not admirers of this kind of poetry, nor of the circumstances that gave birth to it. There were other causes of disagreement besides. Indeed the

Cardinal seems to have pursued the Society with relentless enmity during his whole life. The Jesuits are pretty well able to defend themselves ; but as it would not be fair to judge any body of men by what their avowed enemies have to say of them, neither would it be just to regard the Cardinal as a pure worldling. He was in many respects a very pious and religious man and very conscientious ; but he had a rooted prejudice against the Jesuits which nothing could eradicate. This prejudice is fully attested in the numerous notes and letters of the Cardinal published in these volumes. It was some compensation to the Order, however, that both the Pope and the Church were on their side.

A very interesting conception of the liberal-Catholic view of *the Christian State* is given in a speech delivered by Prince Hohenlohe in the Upper House of the Bavarian Parliament on the occasion of presentation of a Bill to remove some of the disabilities of the Jews. The discussion took place in the year 1861. Prince Hohenlohe said :—

According to the conception which was current all over Europe in the Middle Ages, the State was subordinate to the Church, a subordination which men sought to explain and justify by declaring the Church to be the founder of the State. Religion and politics, Church and State, were thus continually intermingled. The State was the servant of the Church. Not to be a member of the Catholic Church was to have no existence as a recognized member of the State, and who so stood in opposition to the teaching or constitution of the Church was regarded, *ex ipso*, as an enemy of the State. This was pre-eminently the case with the Jews who, less because they were aliens in Europe than because they were enemies of Christendom and of the Christian State, were regarded as creatures absolutely outside the law.

They might count themselves fortunate if, in the Roman Empire of the German Nation, they secured forbearance and protection in return for a heavy tax, first from the Emperor as 'Imperial Chattels,' and later from various petty sovereigns to whom the right to protect the Jews (*Judenschutzrecht*) was delegated as a privilege. Even the Reformation did little to alter this conception of the Christian State. It, no doubt, dissolved the old relations between the Catholic Church and the State : but the State remained none the less 'Christian,' if by

that word we understand the maintenance of an exclusive creed even in matters of jurisdiction against the unrecognized sects of religion.

Not till the middle of the eighteenth century did a fresh conception of the relations between Church and State, and consequently of the whole nature of the latter, begin to gain ground. Church and State gradually came to be recognized as two different, separate, and independent organisms, each with its own peculiar mission to perform. Thus the ideas of religious liberty and of the State based on law went hand in hand. With the triumph of the former, the conception of the 'Christian State' which had hitherto been workable enough became untenable. The State could no longer remain doctrinally exclusive and intolerant. It must of necessity become Christian in another sense, that is to say just and tolerant towards every class of its subjects. It must in fact become the State based on law, or, as is much better, the State based on justice.

True, an opinion and an apprehension has been expressed that the modern State has ceased, or would soon cease, to be Christian; and reference has been made to the observation which is frequently heard that 'the State is of its nature atheistic and cannot be otherwise.' I fail to share either the opinion or the apprehension. A sounder theory has long since recognized and rectified this misleading idea, and it is understood that it is founded on an impossible presupposition. The modern State can only be Christian if it has ceased to be the doctrinal and feudal State of the Middle Ages. It can only claim to be Christian because all the relations of citizen and family life are permeated with the spirit of Christianity; because our social, political, and judicial institutions are built upon a Christian foundation, because our whole modern system of morals is Christian; and, finally, because the moral code to give full effect to which is the constant endeavour of the State founded on law is identical with the Christian code. There can be no question, therefore, as to whether the Christian State will or will not continue to exist. It does exist and will exist as long as Christianity is the creed of the great majority of its members.

The modern State however, has, long since repudiated the idea, so irreconcilable with a truly Christian point of view, that any person or persons can be outside the law, and has extended the conception of citizenship on which our present-day political life is chiefly founded so as to embrace all classes of its subjects. It must be admitted by everyone that the State has done this without any compromise of its Christian character. If there was no impediment in the Christian character of the

State of our days to the grant of the rights of citizenship to non-Christians, still less can the grant of these privileges to the Jews be met with any reasonable opposition. No modern State, without being false to the whole trend of its historical evolution, can refuse to give legal and political equality to Jew and Christian alike.¹

A similar conception of the Christian State was given expression to by the Prince in a debate on an Education Bill in the same place in the year 1867, when he held the reins of power himself. The scheme of the Bill sought to establish the exclusive right of the State to the conduct and inspection of schools except with regard to religious instruction, and in the place of the pastor as sole local inspector or manager, proposed a local board of inspection and management in which the congregation, the Church, the family, and the educational authorities would be equally represented. The agitation against the Bill was so vigorous that on that occasion at least it was defeated. Here is how Prince Hohenlohe sought to secure its passage :—

There are times and questions when one cannot remain neutral. The present is such a time, and the subject of discussion is one about which every man who is called on to take an active part in public life is bound to give his opinion. About the necessity of reform in our scholastic system, it appears that opinions are not divided, though there are divergent views as to the best ways and means of carrying the reform into effect. As many as twenty years ago an eloquent member of this honorable House, who is still with us, indicated to us the drastic reform of our elementary school system as an indispensable necessity. On that occasion the honourable member said : ' I hope we shall finally get rid of the idea, which was rather common in former days, that the prosperity of the State depends on keeping the lower classes ignorant. Our enlightened Government will foster the conviction that danger may arise for the State, not through the education of the people, but through the opposite—through lack of education ; and that the strength of the nation, with its national prosperity, reposes principally on the intelligence of the people. Starting with this conviction the Government will not delay atoning for the sins of the past, and submitting our scholastic system to the most thorough

¹ Vol. I., pp. 99, 100.

revision. By doing this it will remove a principal cause of the increasing poverty.'

When I say that I agree most heartily with these words, I believe that I shall meet with no opposition from either side of this House. This exhortation was not the only one which was addressed to the Government through the Chamber. I will only remind you of the joint decision of both Chambers in 1866, when the proposition of an Education Bill, on a Liberal basis, was called for. The Government acceded to these wishes, and brought in a measure in accordance with the demands then made. Since then the discussion has begun, first outside the Chamber of Deputies, and then in both Houses. It is one of the advantages of constitutional life that questions which excite public opinion are threshed out and made clear through the discussions of the constitutional representatives of the people, and that as a result of this, tranquillity of mind is re-established. In the present question this was the case, and if I am not entirely mistaken, the original antipathy to what people were pleased to call the 'Godless Education Bill,' has given way to a less prejudiced view. That much-airod grievance that the Church is threatened in her rights by such an Education Bill as the Government has projected is less heard now, at any rate outside the Chamber; for whoever criticises the Bill impartially will gradually arrive at the conviction that the difference between the present circumstances and the proposals of the Government is not so great as was originally believed. In any case, the decisions of the Committee, and the declarations of the Lord Archbishop von Scherr, go far beyond the scheme of the Bill and the existing conditions. These decisions are based partly on the fundamental determination to claim for the Church a preponderant, if not exclusive, influence in the popular schools, a determination which was very clearly expressed in the Brief of His Holiness Pius IX, addressed to the Archbishop of Freiburg (July 14, 1864). At this point too opposite currents meet, for if the Church claims the unrestricted control of popular education, the State, on the other hand, cannot renounce its right to direct the education and training of the people. If we would in fact, start from an ideal comprehension of State and Church, we should be forced to the conclusion that it could only be an advantage for the State if the greatest possible influence on popular education could be left to the Church, the dispenser of salvation and consolation, the great teacher of the human race. We are not, however, at an ideal standpoint; but on the ground of positive constitutional right, and by this

alone can we be guided. This constitutional right is the expression of the idea of the modern State, as it has been evolved from the political life of the nation, and to this the Bavarian people will hold fast. I am well aware that the term, modern State, will be rejected in certain circles, but I know no other name for the State which is called upon to protect and care for our whole life as civilized beings, and which has not compromised the Christian faith but advanced its interests, as the members of the higher clergy here present will confirm when I refer them to the tremendous manifestations of Catholic sentiment which have taken place in recent times. The difficulty of harmonious co-operation of both powers, Church and State, lies, I venture to think, in the fact that declarations have lately been made which show hostility towards the State on the side of the party at present in the ascendant in the Church.

I would remind you of the Encyclical *Mirari Vos* of Gregory XVI, which calls the legal establishment of liberty of conscience *sententia erronea et absurda : a deliramentum*, an erroneous and absurd idea, a piece of madness. I would remind you of the Encyclical of December 8, 1864, which reckons religious toleration among the damnable heresies. Finally, I would remind you of that article in the same Encyclical which refuses to allow that the Pope could ever be the friend or ally of progress, liberalism, or modern civilization.

When President von Harless spoke of *revevants*¹ and evoked these *revevants* from the domain of the rationalism of a hundred years ago, I leave it to your consideration whether the expressions which I have quoted to you do not also belong to the category of *revevants*, and *revevants*, too, of a long past age, and whether one *revevant* does not call up another.

I am, however, not at all inclined to submit these manifestations to criticism. I wish to bring them to your notice merely to show that the fact of a divergence between these expressions and modern Liberalism not only exists, but exists side by side with the Bavarian constitutional rights. I have to remind you that the principle of liberty of conscience is proclaimed and guaranteed as a fundamental right of the Bavarian people.

The Constitution is liberal: it is the product of modern Liberalism. It recognizes expressly that 'advance towards what is better,' according to well-tried experience shall not be excluded. These are the very words of the Constitution.

This contradiction, this fundamental divergence of con-

¹ Ghosts.

ception disturbs the harmonious co-operation of State and Church, which I ventured to point out before as ideal. Under such circumstances when the divergences were so pronounced nothing was left for the Government when it proposed to introduce a School Bill but a compromise, or, as we are accustomed to call it, a *modus vivendi*.

This proposal has certainly the disadvantages of every compromise ; but as may be seen from what I have already said, a reconciliation of principles was not to be thought of. I am, therefore, of opinion that we must at present content ourselves with adopting the scheme of the Bill, in accordance with the proposals of the Government. The scheme contains many improvements which will benefit the congregation and the teachers, and I am convinced that it will not injure the Church.

My Lords, in all times there will be found men, yes, and they are the great majority, who in the battle and storm of life fear to suffer shipwreck, or have already suffered it ; men who take refuge in the sure haven of the Church in order to find there consolation, help, and redemption. Mankind needs this helpful, consoling, and conciliatory Church at all times, and the fifty-six school inspectors will not succeed in shattering her. Whether mankind also needs a militant and condemning Church the theologians must decide.

I have reproduced this important pronouncement merely *à titre de document*. I believe that it embodies and formulates in language that has nowhere been surpassed, the principles on which liberal Catholic statesmen endeavour to satisfy their consciences in yielding to claims that know no bounds, and to parties who are never satisfied.

There are very many entries in the journal of the Prince published in these volumes which give a vivid insight into the inner working of the Church in countries where Church and State are still bound together by the slender link of a concordat. This is particularly true of Alsace-Lorraine. Here is one of the entries :—

STRASSBURG,

May 29, 1886.

The Superior of the priests' seminary, Herr Dacheux, came to me to-day, to present me with some of the books which he has written. We talked first about the Seminarists, who have

been called in for military service, and whom he would like to see freed from this obligation. I advised him to send me a memorandum which I would send with my recommendation to the Commander of the Eleventh Army Corps, General von Schlottheim, at Cassel. I advised him also to make the Seminarists go through the examination for the one year's voluntary service, and he then complained that the boys' seminary at Zillisheim was badly organized, that the young people came in to the Seminary badly prepared, and that in his opinion each Seminarist before being admitted should have passed the *abiturienten* (school-leaving certificate) examination. He came next to the subject of the Coadjutor, of whom he complained that he had not yet made him a canonicus, although the Superior of the Seminary ought, by right, always to be a canonicus. He spoke altogether very freely, and complained of the low level of culture on which the Alsatian clergy stood. He protested that he had no ambition for himself, personally, and was not striving for anything, least of all a bishopric. He was altogether disgusted and so forth. On the whole he impressed me with the idea that he wanted to recommend himself to me as confidential friend and adviser in spiritual matters. I may be glad to make use of him thus, but must use discretion.

The following account is given by the Prince of the foundation by himself of a new Catholic church in his native parish of Schillingsfürst :—

STRASSBURG,
June 3, 1890.

On the 22nd the foundation stone was laid of the new chapel at Schillingsfürst. The guests were invited for ten o'clock, and were the District Superintendent, the Judge of the Sessions, the Burgomaster, and the two parish priests. I had arranged with the priest, Lehner, that I should first say some introductory words, after which he should proceed with the consecration of the foundation stone. All was beautifully decorated with flags and foliage. When everybody had taken their places, I delivered my speech, saying :—

‘I have resolved to build a chapel here, the foundation stone of which we are to lay to-day, in order to provide a suitable, peaceful and ever accessible resting-place for myself and my family. We have indeed in the vault of the Catholic church a suitable burying place, and one sanctified by its situation. It is, however, not easily accessible, and the wish to visit from time to time and to decorate the graves of those whom we have

loved and mourned is deeply rooted in the mind of man. Thus I conceived the idea of choosing this spot for a burial ground, and in order that the sanctity and protection of the Church may not be wanting, a chapel is to be built around which the gravestones of the departed will stand beneath the shadow of the trees in sight of their native countryside. I was also actuated by the desire to relieve the Catholic congregation of a troublesome duty. If the vault in the church were to be opened now, it would be necessary to move the pews and take up the pavement. For this reason I hope that the inhabitants of Schillingsfürst will join in respecting and protecting the burial-ground, and recommend it to the care of the congregation. I will now ask the priest to perform the ceremony of consecration.'

The ceremony was then performed. After the priest had read the prayers and had sprinkled the holy water upon the stone, he retired, without giving any discourse, much to the dissatisfaction of those present. Dinner was at two o'clock, and in the evening I went to the Wolfsau, where I shot a roe.

The two volumes are replete with matters of interest, political and ecclesiastical, from beginning to end. It is impossible not to admire the vigour and vitality of the old man who, at the age of seventy-five, after a life of strenuous activity in the storm and stress of a very eventful period, was called upon to fill the highest post in the German Empire in succession to Bismarck and Caprivi, and held the reins of power with consummate ability till he had passed his eightieth year. Then whilst enjoying the full confidence of the Emperor and the unimpaired lucidity of his mind, he retired with dignity and spent some time in quiet preparation for the long rest in the chapel of Schillingsfürst.

J. F. HOGAN, D.D.

CANONIZATION OF THE IRISH MARTYRS

OPENING OF THE APOSTOLIC PROCESS REGARDING THEIR WRITINGS

WE are pleased to be in a position to place before our readers the following documents from which it will be seen that a further step of great importance in the Process for the Canonization of the Irish Martyrs has now been taken.

As all who are familiar with the proceedings in cases of Beatification and Canonization are aware, the Holy See, when a certain stage of the Process has been reached, requires an exhaustive search to be made for all writings ascribed to those whose case is in question. The object of this is that all such writings—including not only books, but letters that may have passed in ordinary correspondence, and even fragmentary notes,—may be available for examination by the Holy See before any decision is come to.

The subjoined documents are four :—

I. The Decree giving to the Archbishop of Dublin the necessary authorization to proceed with the inquiry.

II. The Instruction drawn up for the occasion by the *Promotor Fidei*,¹ Mgr. Verde, prescribing the manner in which the inquiry is to be held.

III. A complete list of those whose cases are under investigation. This list, it will be observed, is much fuller than that published in the I. E. RECORD for January, 1903, a considerable number of names having been added during the progress of the case in the Diocesan Court in Dublin.

IV. The Archbishop's Edict, issued in accordance with the directions of the Holy See, requiring all persons who

¹ The *Promotor Fidei* is the official who, from the nature of his duties in connexion with cases of Canonization, is popularly designated 'The Devil's Advocate.'

may be in possession of writings attributed to any of our Martyrs, to bring before his Grace either the writings themselves or authenticated copies of them.

As will be seen from document No. II, the strictest obligation is imposed on all who are under the jurisdiction of the Archbishop of Dublin, and are in possession of any books, treatises, pamphlets, meditations, sermons, letters, petitions, controversial matter, or even fragmentary notes, written by any of the undermentioned Servants of God, or dictated by them, to hand over to His Grace's Court, within the time specified in his Edict, all such writings. A similar obligation is imposed on all who know of the existence of any such works or documents to reveal their whereabouts, and the Archbishop is authorized to summon any person or persons under his jurisdiction who are known or believed to have such documents in their possession, and require them to testify whether the information is correct, and command them with the full authority of the Church to produce whatever works or documents relating to this process they possess.

Enormous labour has been spent by the Archbishop and his assistants on the Process of the Martyrs in taking evidence according to all the formalities that the Church requires and presenting it to the Holy See in the manner prescribed. This minor process, or *Processiculus*, which has now been reached, will involve no less care and trouble. We feel confident that the Court will be facilitated in every way by those who have anything to lay before it.

I.

DUBLINEN.

BEATIFICATIONIS SEU DECLARATIONIS MARTYRII SERVORUM DEI
PRO FIDE IN HIBERNIA INTERFECTORUM
[AB ANNO 1540 AD ANNUM 1711]

PERILLIS ET RŔME DOMINE UTI FRATER.

Postulator Causae Beatificationis seu declarationis Martyrii praedictorum Servorum Dei obtinuit a Sanctissimo Domino Nostro PIO PAPA X, ut in ista Amplitudini Tuae concredita

Dublinensi Archidioecesi fieret iuridica perquisitio scriptorum iisdem Servis Dei quomodolibet, sive singulis sive aliquibus ipsorum, attributorum; verum servata Instructione a R. P. D. Promotore S. Fidei apposite tradenda.

Quum itaque idem S. Fidei Promotor eiusmodi sibi commisso muneri satisfecerit, grave ne sit ipsi Amplitudini Tuae rem omnem iuxta Instructionem hisce litteris adiectam executioni rite demandare.

Interim Amplitudini Tuae diuturnam ex animo felicitatem adprecor.

Amplitudinis Tuae,

Romae, die 4 Augusti, 1906,

Uti Frater addictissimus,

A. Card. TRIPEPI, *Pro-Praef.*

Perill. et Rñõ Dño

Archiepiscopo Dublinen.

(*cum inserto*)

✠ D. Panici, Archiep. Laodicen., *S.R.C. Secret.*

II.

DUBLINEN.

BEATIFICATIONIS SEU DECLARATIONIS MARTYRII SERVORUM DEI PRO FIDE IN HIBERNIA INTERFECTORUM

[AB ANNO 1540 AD ANNUM 1711]

INSTRUCTIO

Pro Rñõ Dño Archiepiscopo Dublinensi, sive pro eius Vicario Generali, aut alio Viro in ecclesiastica dignitate constituto, ab alterutro deputando, qua in sua civitate et Archidioecesi perquirat omnia et singula scripta quae tribuuntur praefatis Dei Servis, sive haec ab ipsismet, sive aliena manu, eis dictantibus vel eorundem iussu, exarata fuerint.

Quum in Actis Sacrorum Rituum Congregationis exhibitus sit Processus Informativus in Ecclesiastica Curia Dublinensi adornatus super fama Martyrii praefatorum Servorum Dei, quin tamen Processiculus scriptorum quae eisdem Servis Dei attribuantur constructus sit, Rñus Dñs Georgius (*sic*) O'Riordan, Collegii Hibernensis in Urbe Moderator et huius Causae Postulator, SSñum D. N. Pium Papam X suppliciter exoravit ut facultates necessarias et opportunas impertire dignaretur Rñõ Dño Archiepiscopo Dublinensi ad eorundem scriptorum perquisitionem cum relativo Processiculo rite peragendam. Sacra Rituum Congregatio, vigore facultatum sibi specialiter ab ipso SSñõ D. N. tributarum, his precibus benigne annuit, dummodo

omnia peragantur ad tramites Instructionis a me hac de re apposite tradendae, veluti patet ex Decreto diei 7 Aprilis vertentis anni 1906.

Quum itaque valida habeantur argumenta, Dublinensi in Urbe et Archidioecesi reperiri scripta Servorum Dei pro Fide in Hibernia interfectorum [ab anno 1540 ad annum 1711] necesse est ut in eadem Civitate et Archidioecesi praedicta perquisitio fiat.

Porro ex Urbani VIII decretis, scriptorum nomina veniunt nedum opera, sed et tractatus, opuscula, meditationes, conciones, epistolae, supplices libelli, adversaria, et id genus alia quae vel ab ipsismet Servis Dei, vel aliena manu, iis dictantibus vel eorumdem iussu, exarata sint.

Quare Rñus D. Archiepiscopus Dublinensis, vel eius Vicarius Generalis, sive Vir alius in ecclesiastica dignitate constitutus, ab alterutro delegandus, cum sibi opportunum visum fuerit, accerset Promotorem Fiscalem Curiae, et Cancellarium, seu Tabellionem alterum ecclesiasticum ad rem eligendum, iisque negotium hoc pandet, ac rationem constituet, qua omnia perbelle impleantur.

Monendi itaque omnes Christifideles Rñi D. Archiepiscopi iurisdictioni subiecti de hac scriptorum perquisitione a SSñño Dño Nño iniuncta, ut, ne censuris obligentur, singula Servorum Dei scripta quae penes eos extent Rñno D. Archiepiscopo, sive eius Vicario Generali, aut alio delegato ecclesiastico Viro, vel hac de re electo Tabellioni, vel propriis Parochis tradant, qui eadem Rñno D. Archiepiscopo, sive etc., subinde mittant. Monendi item, ut illos indicent, qui scripta eadem detineant, et congruum praefiniatur tempus, non minus tamen viginti dierum, quo utrumque fiat.

Haec autem iniunctio ope Edicti peragenda esset, ad valvas Ecclesiae Metropolitanae et aliarum de more affixi. Si tamen id rerum adjuncta non ferant, eiusmodi SSñni mandatum patefieri poterit Parochorum opera, vel alio quovis modo qui rei obtinendae par a Rñno D. Archiepiscopo, sive etc., videbitur.

Si ab aliquo Servorum Dei scripta afferantur, Rñus D. Archiepiscopus, sive etc., ab ipso qui ea tradet iuramentum exigit veritatis dicendae et nihil occultandi de quo interrogatus fuerit; quod praestandum flexis genibus, tactisque SS. Dei Evangeliiis. Illum deinceps interrogabit de qualitate et numero scriptorum, de loco et locis ubi ea asservabantur, ac de aliis quae ad rem pertineant, et num praeter allata scripta, alia, necne, ipse habeat, vel sciat ab aliis detineri; an fraus hac de re intercesserit, vel adversus casus: qui, quando, quomodo. Quae interrogatoria, ac simul tradita responsa Cancellarius Curiae vel Notarius alter sedulo adnotare debet, adiiciendo foliorum numerum quibus eadem scripta constant, et alia adiuncta necessaria et opportuna.

At si pateat, vel saltem coniciatur, Servorum Dei scripta ab aliquo detineri, qui Rm̃i D. Archiepiscopi Dublinensis iurisdictioni subsit, neque ea fuisse tradita, idem Rm̃us Vir, sive etc., illum advocabit, eique pandet onus omnia et singula exhibendi scripta praefatorum Servorum Dei, et eos etiam innuendi, qui ipsa habeant. Deinde ab eodem iuramentum exigit veritatis dicendae et nihil occultandi de quo interrogatus fuerit. Postea illi proponit interrogationes superius traditas, aliasque addet pro re nata si necesse sit.

Haec autem omnia fieri semper debent coram Promotore Fiscali, et cuncta in Actis describente Cancellario sive altero Notario Deputato.

Si relatum fuerit huiusmodi scripta esse in Bibliotheca, vel Archivo publico, Rm̃us D. Archiepiscopus, sive etc., ea transcribi iubebit, atque exemplar legitime confectum, recte cum autographo collatum, et authenticum declaratum, Processiculo inseretur.

Si vero appareat, vel saltem coniciatur, Servorum Dei iis in locis detineri quae Rm̃i D. Archiepiscopi Dublinensis iurisdictioni minime subsint, eius erit hac de re Sacram Rituum Congregationem certiore facere, loca et homines indicando qui illa servant, ut Sacra Congregatio, quid in casu fieri opus sit, opportune provideat.

Singula porro scripta quae tradentur, vel alia quavis ratione reperiri poterunt, Rm̃i D. Archiepiscopi sigillo obsignabuntur, ac, prouti extant, transmittentur ad SS. Rituum Congregationem. Quod etiam fiet de exemplaribus quae a Cancellario conficiuntur vel ab altero Notario Deputato, aut desumentur ex Archivis, vel aliis locis publicis.

Quae quidem omnes diligentiae adhibitae ad scripta Servorum Dei perquirenda, ab Archiepiscopalis Curiae Cancellario, sive ab altero ecclesiastico Notario Deputato, in Processiculum referendae sunt, qui ad SS. Rituum Congregationem, una cum repertis scriptis, et mea hac Instructione vel ejus exemplari, transmittetur. Hic vero Processiculus confici, et Romam transmitti debet, etiamsi nulla scripta reperta fuerint. Ipse porro Rm̃us D. Archiepiscopus, sive etc., utroque in casu Processiculum subscribet, et suo sigillo obsignabit.

Si quae autem desiderentur adhuc, Rm̃i D. Archiepiscopi atque eius Vicarii Generalis commendantur religioni, prudentiae, atque in rebus gerendis dexteritati, quibus SSm̃us Dñus Nr̃, et SS. Rituum Congregatio plurimum in Domino confidunt.

Die 10 Iulii 1906.

ALEXANDER VERDE S. C. Adv.;
S. Fidei Promotor.

III.

LIST OF THOSE SERVANTS OF GOD

WHOSE CASES ARE UNDER CONSIDERATION

CATALOGUS PRIMUS

SERVORUM DEI IN HIBERNIA AB ANNO 1540 USQUE AD ANNUM
1711 PRO CATHOLICA FIDE INTERFECTORUM.

1540

Guardianus et Socii, O.S.F., Conventus Monaghensis.

1541

Robertus et Socii, Ord. Cist., Conventus Dublin.

1563

Conatius Macuarta (MacVarra)	Rogierius Congall (MacCongall),
(MacCarthy), O.S.F.	O.S.F.

1569

Daniel O'Neilan (O'Duillian), O.S.F.

1575

Joannes O'Lorcan, O.S.F.	Edmundus Fitzsimon, O.S.F.
Donatus O'Ruarch, O.S.F.	Fergallus Ward, O.S.F.

1577

Thomas Coursy, Sacerdos, v.G.,	Gulielmus Walsh, Ord. Cist.,
diœc. Corcag.	Episc. Midensis.

1578

Patritius O'Hely, Episc. Maion-	Thomas Moeran, Sacerdos, De-
ensis, O.S.F.	canus Corcag.
Cornelius O'Ruarke, O.S.F.	Phelim O'Hara, O.S.F.
Daniel O'Hurley, Sacerdos,	Henricus Delahoyd, O.S.F.
Decanus Imelac.	

1579

Thaddæus Daly et Socii. O.S.F.	Joannes O'Dowd, O.S.F.
Edmundus Tanner, Ep. Corcag.	Thomas O'Herlahy, Ep. Rossen.

1580

Edmundus MacDonough (M'Donnell, Donatus, Dunallus), s.J.	Daniel O'Nielan, o.s.f.
Laurentius O'Moore, Sacerdos, diœc. Kerrien.	Daniel (Donatus) Hanrichan, o.s.f.
Oliverus Plunkett, laicus.	Mauritius O'Schanlan, o.s.f.
Gulielmus Walsh (de Wallis), laicus.	Philippus O'Lee (Lews), o.s.f.
	Prior et Socii, Ord. Cist., Mon- asterii Graeg.

1581

Nicolaus Nugent, laicus.	Robert Giraldinus (Fitzgerald), laicus.
David Sutton, laicus.	Matthæus Lamport, Parochus Diœc. Dublin.
Joannes Sutton, laicus.	Ricardus Frinch, Sacerdos diœc. Fernen.
Gualterus Layrmus, laicus.	Robertus Meiler (Miller), laicus.
Thomas Eustace (Aylworth), laicus.	Eduardus Chevers, laicus.
Joannes Eustace, laicus.	Joannes O'Lahy, laicus.
Gulielmus Organ (Wogan), laicus.	Nicolaus Giraldinus (Fitz- gerald), Ord. Cist.
Robertus Scurlock (Sherlock), laicus.	Patritius Hayes, laicus.
Joannes Clinch, laicus.	Patritius Canavanus, laicus.
Thomas Netherfield (Netter- ville), laicus.	

1582

Thaddæus O'Meran, o.s.f.	Rogierius O'Hanlon (Henla), o.s.f.
Phelim O'Corra, o.s.f.	Thaddæus O'Morochu, o.s.f.
Æneas Penny, Sacerdos Prov. Tuamen.	Henricus O'Fremlahaid, o.s.f.
Rogierius Donnellan, o.s.f.	Joannes Wallis, Sacerdos Prov. Dublin.
Carolus Goran, o.s.f.	Donatus O'Reddy, Parochus diœc. Connor.
Petrus O'Chillan (Goillanus), o.s.f.	
Patritius Kenna, o.s.f.	
Jacobus Pillenus (Pilanus), o.s.f.	

1584

Dermitius O'Hurley, Archiepis- copus Casseliensis.	Eugenius Cronius (Cronin), Sacerdos Prov. Tuam.
Gelasius O'Cullenan, Ord. Cist., Abbas.	Joannes O'Dalaigh, o.s.f.
Hugo (Joannes), Mulcheran (Kieran), Ord. Præmonstr.	Eleonora Birmingham, vidua.
	Thaddæus Clancy, laicus.

1585

Ricardus Creagh, Archiep.
Armacanus.

Patritius O'Connor, Ord. Cist.
Malachias O'Kelly, Ord. Cist.

Mauritius Kenraghty (Kin-
rechtin), Sacerdos diœc.
Limeric.

1586

Moriarthus (Mauritius) O'Brien,
Episc. Imelac.

Donatus O'Hurley (O'Mur-
heely), o.s.f., et Socius.

1587

Joannes Cornelius (Cornulies),
o.s.f.

Gualterus Farrell (Ferrall),
o.s.f.

1588

Dermitius O'Mulruony (Mul-
chonry), o.s.f., Frater
Thomas et Socius.

Patritius Plunkett, laicus,
Eques.

Mauritius Eustace, laicus.

Petrus Miller (Meyler), Sacer-
dos diœc. Fernen.

Joannes O'Molloy, o.s.f.

Patritius Meiler, laicus.

Cornelius O'Dogherty, o.s.f.

Patritius O'Brady, o.s.f.

Godefridus Farrell, o.s.f.

Thaddæus (Theig) O'Boyle,
o.s.f.

1590

Matthæus O'Leyn, o.s.f.

Chrystophorus Roche, laicus.

1591

Terentius Magennis, o.s.f.

Loglain Oge Mac O'Cadha,
o.s.f.

Magnus O'Fredliney
(O'Todhry), o.s.f.

1594

Andreas Strich, Sacerdos diœc. Limeric.

1597

Joannes Stephens, Sacerdos
Prov. Dublin.

Gualterus Ternanus, o.s.f.

1599

Georgius Power, Sacerdos, v.g. diœc. Ossor.

1600

Joannes Valesius, Sacerdos,
v.g. diœc. Dublin.

Jacobus Dudal, laicus.

Patritius O'Hea, laicus.

Nicolaus Young, Sacerdos
diœc. Miden.

1601

Redmundus Gallagher, Epis. Derrien. et tres Socii.	Joannes O'Kelly, Sacerdos Prov. Tuam.
Daniel O'Mollony, Sacerdos, v.g., diœc. Laon.	Donchus O'Croninus, Clericus. Bernardus Moriarty, Sacerdos, v.g., diœc. Dublin.

1602

Dominicus Collins (O'Colinus, O'Calan), s.J.

1606

Bernardus O'Charnel (O'Carolan), Sacerdos Prov. Dublin.	Eugenius (Hugo) O'Gallagher, Ord. Cist.
Eugenius MacEgan, Episcopus Ross. desig.	Bernardus O'Trevir, Ord. Cist.

1607

Dermitius Bruodinus, o.s.f.	Joannes Olvinus, o.p
Nigellus O'Boyle (O'Buighill), o.s.f.	Patritius O'Derry, o.s.f. Franciscus Helam, o.s.f.
Donatus (Gulielmus) Olvinus (O'Luin), o.p.	

1610

Joannes Luneus (Lune), Sacerdos diœc. Fernen.	Joannes de Burgo, laicus, Eques.
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1612

Cornelius O'Deveny (Devanius) Episc. Dun. et Connor.	Patritius O'Locheran, Sacerdos diœc. Corcag.
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1614

Gulielmus MacGillacheni (Gillachoine), (MacGollen), o.p.

1617

Thomas Giraldinus (Fitzgerald), o.s.f.	Joannes Honan, o.s.f.
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1620

Franciscus Tailler, laicus, Decurio (Alderman), Dublin.	Jacobus Eustace, Ord. Cist.
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1628

Edmundus Dungan, Ep. Dun. et Connor.

1641

Petrus O'Higgin, o.p.

1642

Philippus Clery, Sacerdos.	Robertus (Malachias) Shiel,
Hilarius Conerius (Conræus),	Ord. Cist.
O.S.F.	Edmundus Hore, Sacerdos
Fergallus Ward, O.S.F.	diœc. Waterford.
Cornelius O'Brien, laicus.	Joannes Clancy, Sacerdos
Franciscus Matthew (O'Ma-	diœc. Waterford.
hony), O.S.F.	Raymundus Keoghy, O.P.
Thomas Aquinas à Jesu, O.D.C.	Connallus MacEgan, O.P.
Angelus a S. Josepho, O.D.C.	

1643

Petrus a Matre Dei, O.D.C.

1644

Cornelius O'Connor, O.S.S.T.	Giraldus Giraldinus (Fitz-
Eugenius Daly, O.S.S.T.	gerald), O.P. ; alias Gibbon.
Hugo MacMahon, laicus.	Christophorus Ultanus (Dun-
Cornelius Maguire, laicus.	levy), O.S.F.
	David Fox, O.P.

1645

Henricus White, Sacerdos	Malachias Queely, Archiepis-
diœc. Miden.	copus Tuamensis.
Edmundus Mulligan, Ord. Cist.	Thaddæus O'Connell, O.S.A.

1647

Ricardus Barry, O.P.	Theobaldus Stapleton, Sacer-
Gulielmus Boyton, S.J.	dos diœc. Cassel.
Ricardus Butler, O.S.F.	Eduardus Stapleton, Sacerdos
Jacobus Saul, O.S.F.	diœc. Cassel.
Elisabeth Carneus.	Thomas Morrisæus, Sacerdos et
	duo Socii, diœc. Cassel.

1648

Donaldus O'Neaghten, O.P.	Andreas Hicquæus, O.S.F.
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1649

Stephanus Petit, O.P.	Petrus Costello, O.P.
Robertus Netterville, S.J.	Raymundus Stafford, O.S.F.
Joannes Bath, S.J.	Paulus Synnott, O.S.F.
Thomas Bath, Sacerdos Prov.	Joannes Esmond, O.S.F.
Armac.	Petrus Stafford, O.S.F.
Dominicus Dillon, O.P.	Didacus Chevers, O.S.F.
Ricardus Oveton, O.P.	Josephus Rochford, O.S.F.
Petrus Taaffe, O.S.A.	Gulielmus Lynch, O.P.
Bernardus Horumlæus, O.S.F.	Gulielmus O'Connor, O.P.
Ricardus Synnott, O.S.F.	

1650

Boetius Egan, Episc. Ross.	Jacobus O'Reilly, O.P.
Mylerus Magrath, O.P.	Thomas O'Higgin, O.P.
Franciscus Giraldinus (Fitzgerald), O.S.F.	Æneas Cahill, O.P.
Gualterus de Wallis, O.S.F.	Thomas Plunkett et alii duodecim, O.S.F.
Antonius Musæus, O.S.F.	Bernardus O'Ferrall, O.P.
Joannes Dormer, O.S.F.	Eugenius O'Teman, O.S.F.
Nicolaus Uganus (Ulagan), O.S.F.	

1651

Dionysius Nielan, O.S.F.	Bernardus O'Brien, laicus.
Thaddæus O'Carighy, O.S.F.	Daniel O'Brien, laicus.
Hugo MacKeon, O.S.F.	Joannes O'Kennedy, laicus.
Rogerius de Mara (O'Mara), O.S.F.	Jacobus O'Kennedy, laicus.
Daniel Clanchy, O.S.F.	Patritius Purcell, laicus, Eques.
Jeremias O'Nerehiny, O.S.F.	Galfridus Galwey, laicus.
Edmundus O'Bern, O.P.	Thomas Strich, laicus, Præfectus civit. Limer.
Bernardus O'Farrell, O.P.	Dominicus Fanning, laicus.
Laurentius O'Farrall, O.P.	Daniel O'Higgin, laicus.
Ludovicus O'Farrell, O.P.	Donatus Niger, O.P.
Franciscus Sullivanus, O.S.F.	Daniel Clanchy, laicus.
Gulielmus Hicquæus, O.S.F.	Henricus O'Neill, laicus.
Philippus Flasberry, O.S.F.	Theobaldus de Burgo, laicus.
Jacobus O'Moraen, O.P.	Gulielmus O'Conor, O.P.
Carolus O'Dowd, laicus.	Vincentius Giraldus Dillon, O.P.
Donatus O'Brien, laicus.	Gulielmus Lynch, O.P.
Jacobus O'Brien, laicus.	Thomas O'Higgin, O.P.

1652.

Rogerius Ormilus, Parochus Prov. Tuam.	Cornelius MacCarthy, Sacerdos diœc. Ardfert.
Hugo Carrigi, Sacerdos Prov. Tuam.	Jacobus Wolf, O.P.
Eugenius O'Cahan, O.S.F.	Eduardus Butler, laicus.
Bernardinus Bruadinus (McBriody), laicus.	Joannes O'Conor, Kerry, laicus
Antonius Broder, O.S.F.	Antonius O'Ferrall, O.S.F.
Bonaventura de Burgo, O.S.F.	Joannes Ferrall, O.S.F.
Thaddæus O'Conor, laicus.	Thaddæus O'Conor, Sligo, laicus.
Joannes O'Cullen (Collins), O.P.	Constantinus O'Rorke, laicus.
Nielanus Lochran, O.S.F.	Bernardus Fitzpatrick, Sacerdos diœc. Ossor.
Terentius Albertus O'Brien, Episcopus Imelac.	Brigida Darcy (Fitzpatrick).

1653.

Joannes Karneus, O.S.F.
Thaddæus Moriarti, O.P.
Raymundus MacEagha
(Keaghy), O.P.

Bernardus O'Kelly, O.P.
David Roche, O.P.
Daniel Delany, Parochus diœc.
Dublin.

1654.

Bernardus Connæus, O.S.F.

Domina (Lady) Roche

1655.

Lucas Bergin, Ord. Cist.

Daniel O'Brien, Decanus Fernen.

1679.

Felix O'Conor, O.P.

1691.

Stephanus Kochelius, O.S.F.

1700.

Dominicus Egan, O.P.

1704.

Clemens O'Callaghan, O.P., alias O'Colgan.

1707.

Felix MacDowell, O.P.

Annis incertis.

Quadraginta Fratres Ord. Cist.,
Monasterii de Magio.

Daniel O'Hanan, laicus.

Donatus O'Kennedy, O.S.A.

Donatus Serenan, O.S.A.

Fulgentius Jordan, O.S.A.

Raymundus O'Maly, O.S.A.

Thomas Tullis, O.S.A.

Thomas Deir, O.S.A.

Jacobus Chevers, O.S.F.

Jacobus Roche, O.S.F.

Joannes Mocleus, O.S.F.

Joannes O'Loughlin, O.P.

Joannes O'Moroghue, O.P.

Duo Patres, O.P., Conventus
Killoensis.

Michael Fitzsimon, laicus.

Conacius O'Keananus (Okienanus), Sacerdos.

Daniel O'Boyle, O.S.F.

Dermitius MacCarrha, Sacerdos.

Donchus O'Falvius, Sacerdos.

Joannes Maeconnanus (Makonanus), Sacerdos.

Joannes O'Gradius, Sacerdos.

Thomas Fleming, laicus.

Ludovicus O'Lavertagius,
Sacerdos.

Margarita de Cassel, O.S.DOM.

(B)

CATALOGUS SECUNDUS

SERVORUM DEI IN HIBERNIA AB ANNO 1558 USQUE AD ANNUM 1711
PRO CATHOLICA FIDE INTERFECTORUM.

Ex Ordine Patrum Praedicatorum.

1558-1603.

Pater McFerge, Prior cum communitate viginti quatuor fratrum
in urbe Coleraine.

Triginta duo fratres in urbe Derry in una eadem nocte occisi.

Duo Sacerdotes et septem novitii ex urbe Limerick et Kilmallock
(cum ipsis quadraginta duo monachi Benedictini Cistercenses)
in mari submersi.

Pater Joannes O'Luin (O'Luighen) in urbe Derry.

1608.

Pater Gulielmus O'Luin, cum fratre in urbe Derry.

1614.

Pater Gulielmus M'Gillacunny, in urbe Coleraine.

1633.

Pater Arturus M'Geoghegan.

1641.

Pater Petrus O'Higgin, in urbe Dublino.

1642.

Frater Cormac Egan (frater	Pater Raimundus Keogh.
laicus).	Pater Stephanus Petit.

1645.

Pater Joannes Flaverty.

1647.

Pater Riccardus Barry, in urbe	Margarita ex urbe Cashel (Ter-
Cashel.	taria O.S.D.)

1648.

Frater Geraldus FitzGibbon	Pater Petrus Costello.
(clericus) in urbe Kilmallock.	Frater Dominicus O'Neaghten.
Frater David Fox (frater laicus)	

1649.

Pater Dominicus Dillon, in urbe	Pater Jacobus O'Reilly, in urbe
Drogheda.	Clonmel.
Pater Riccardus Oveton.	

1650.

Pater Miler Magrath.

1651.

Terentius Albertus O'Brien,	Pater Bernardus O'Ferral, in
Episcopus Emelien, in urbe	urbe Longford.
Limerick.	Pater Vincentius Gerald Dillon,
Pater Joannes Wolfe.	in urbe York.
Pater Joannes O'Cuilin (Collins)	Frater Donatus Dubh (frater
Pater Gulielmus O'Connor, in	laicus).
urbe Clonmel.	Frater Jacobus Moran (frater
Pater Gulielmus Lynch.	laicus).
Pater Thomas O'Higgin, in	Pater Ambrosius Aeneas
urbe Clonmel.	O'Cahil, in urbe Cork.

1652.

Pater Edmundus O'Bern.

1653.

Pater Thaddeus Moriarty, in	Soror Honoria Burke, in urbe
urbe Tralee.	Borrishoole.
Pater Bernardus O'Kelly, in	Soror Honoria Magan (ambae
urbe Galway.	Sorores ex tertio Ordine).
Pater David Roche, in urbe S.	
Kitts.	

1665.

Pater Raimundus O'Moore, in urbe Dublino.

1679.

Pater Felix O'Connor, in urbe Sligo.

1691.

Pater Geraldus Fitzgibbon, in urbe Listowel.

1695.

Pater Joannes O'Murrough, in urbe Cork.

1703.

Pater Joannes Keating.

1704.

Pater Clemens O'Colgan, in urbe Derry.

1707.

Pater Daniel M'Donnell, in	Pater Felix M'Dowell, in urbe
urbe Galway.	Dublino.

1713.

Pater Dominicus M'Egan, in urbe Dublino.

Ex Ordine Sancti Francisci.

1631.

Paulus (Patritius) Fleming,	Matthæus Hore, Sacerdos.
Sacerdos.	

E. Societate Jesu.

1639.

Joannes Meagh, Sacerdos.

Ex Ordine Erem. S. Augustini.

1654.

Gulielmus Tirry, Sacerdos.

*Sacerdos Sæcularis.*1711 (*circiter*)

Jacobus O'Hegarty (seu Hesarty), Sacerdos sæcularis dioecesis
Derriensis.

IV.

THE ARCHBISHOP'S EDICT

ISSUED IN PURSUANCE OF THE FOREGOING DECREE AND
INSTRUCTION

*WILLIAM, by the grace of God and favour of the Apostolic
See, Archbishop of Dublin, Primate of Ireland, etc., etc.,*

To the Clergy and Faithful of the Diocese of Dublin.

WHEREAS, in obedience to the injunctions of the Apostolic See, it is necessary to collect all writings attributed to the Servants of God who were put to death for the Faith in Ireland from the year 1540 to the year 1711, if any of the faithful of this city or diocese have in their possession, or know that others have in their possession, any manuscript or printed work, whether autograph, or dictated, or composed by direction of any of the aforesaid Servants of God, We order, under the usual spiritual penalties, that within the space of forty days, to be counted from the 1st day of February, 1907, such persons present themselves before Our Diocesan Court and give such information regarding those works as may secure their being duly lodged in court. Those of the faithful who, from devotion to the Servants of God, may wish to retain the original writings, may deposit in their stead authenticated copies of the same.

We rest assured that all the faithful will gladly second the painstaking labours of the Holy See in the Cause of the Beatification and Canonization of the aforesaid Servants of God.

Given at Dublin on this the 21st day of January, 1907.



Notes and Queries

THEOLOGY

COMMUNION OF THE SICK

THE Sacred Congregation of the Council has published a decree of far-reaching importance on Communion of the sick who are unable to observe the natural fast. Outside the case of Viaticum and the probable case of Paschal Communion, the sick, who were unable to fast, were excluded from the reception of Holy Communion. The law is now modified so as to allow the sick, who are unable to fast, sometimes to receive the Holy Eucharist though they have taken some nourishment by way of drink.

Excitato inde studio fovendae pietatis, quaesitum est, si quo forte modo consuli posset aegrotis diuturno morbo laborantibus et Eucharistico Pane haud semel confortari cupientibus, qui naturale jejunium in sua integritate servare nequeant. Quare supplices ad hoc preces delatae sunt SSmo. D. N. Pio PP. X ; qui, re mature perpensa auditoque consilio S. Congregationis Concilii benigne concessit ut infirmi, qui jam a mense decumberent absque certa spe ut cito convalescant, de confessarii consilio SSmam Eucharistiam sumere possint semel aut bis in hebdomada, si agatur de infirmis qui degunt in piis domibus, ubi SSmmum Sacramentum adservatur, aut privilegio fruuntur celebrationis Missae in Oratorio domestico ; semel vero aut bis in mense pro reliquis, etsi aliquid per modum potus antea sumpserint.¹

I. The conditions and limitations of the privilege now promulgated are indicated in the decree itself. There is question only of those who have been sick for at least a month—*qui jam a mense decumberent*. The word 'decumberent' does not imply that only those who are sick in bed enjoy the privilege. Although, looked at derivatively, 'decumbere' would point to people who lie prostrate on bed or couch, still in its secondary meaning,

¹ S. Cong. Con., 7 Dec., 1906.

it denotes all who are seriously ill. It would, indeed, be strange if the Sacred Congregation were to deny this privilege to those who, though ill, cannot or do not remain in bed, while others, who are no worse, are in the enjoyment of it. Hence I would say that all who are seriously ill are allowed to receive Holy Communion, if the other conditions are fulfilled.

2. The decree speaks only of those who, having been sick for a month, have no certain hope of a speedy recovery—'absque certa spe ut cito convalescant.' What is meant by a 'speedy' recovery? Remembering the desire of the Church to bring Holy Communion within easy reach of the sick and also the fact that the decree is of wide interpretation, to me it seems reasonable to hold that a speedy recovery is one which will take place within a few days.

3. To enjoy the privilege it is not enough to be ill and without certain hope of a speedy recovery; the patient must, moreover, be unable to observe the natural fast from midnight till morning—'qui naturale jejunium in sua integritate servare nequeant.'

4. It is permitted to the sick who have been ill for at least a month, who have no certain hope of a speedy recovery, and who are unable to observe the natural fast, to take some nourishment *per modum potus* before Holy Communion. They are allowed no solid food, but anything that, in common parlance, comes under the name of liquid can be taken.

5. Finally, with the advice of a confessor, the sick, who live in pious houses where the Blessed Sacrament is reserved or where the privilege of having Mass celebrated in a private oratory holds, are permitted, though not fasting, to receive the Blessed Eucharist once or twice a week; and others are allowed Holy Communion once or twice a month. By 'pious houses' the decree does not mean private homes noted for the piety of their inmates, but rather houses that are pious in the ecclesiastical sense, such as houses of religious, ecclesiastical seminaries, residential schools under religious management, and the like.

J. M. HARTY.

CANON LAW

TITLE OF 'MONSIGNORE,' INSIGNIA AND PRIVILEGES
OF VICARS-GENERAL AND CAPITULAR

REV. DEAR SIR,—If a Vicar-General is a Domestic Prelate he has, of course, the title of Monsignore, and the right of wearing the prelatial dress we are familiar with, but if he is a simple priest does he bear the title of 'Monsignore,' and has he any special insignia or privileges?

V.-G.

Vicars-General, and also Vicars-Capitular *durante munere*, bear the honorary title of 'Monsignore'; for, whatever may be said about it in former times, after the *Motu Proprio* of Pius X, 21st February, 1905, there is no doubt that they are titular apostolic Protonotaries as long as they hold their office. It is stated in n. 62 of the decree mentioned, as follows: 'Pariter qui Vicarii Generalis aut etiam Capitularis munere fungitur, hoc munere perdurante, erit Protonotarius titularis.' Now, Protonotaries of all kinds are prelates, and all prelates bear the honorary title of 'Monsignore.'

As to their insignia, for choir purposes they have the right of wearing a special prelatial dress and that only in the case that they are not domestic prelates or canons in the diocesan chapter. In the latter instance they must wear the same canonical robes as those worn by other canons or dignitaries, as the case may be. This special prelatial dress already referred to is thus described in n. 64 of the above-mentioned document:—

Extra Urbem . . . in sacris functionibus rite utuntur habitu praelatitio, nigri ex integro coloris, idest veste talari, etiam si libeat cum cauda (nunquam tamen explicanda) zona serica cum duobus flocculis a laeva pendentibus, rocchetto, mantelletta et bireto, absque ulla horum omnium parte, subsuto aut ornamento alterius coloris.

This choir dress, therefore, may be worn by Vicars-General and Capitular only outside Rome, as they are

prelates only *extra Urbem*. It consists of a black soutane (even with a train, if desired, which is always tied up and on no occasion can be displayed), of a black silk cincture with tassels hanging on the left side, and a rochet, black biretta and mantelletta shaped like that used by domestic prelates, with this difference only that it must be black in colour, as also must be all accessories such as trimmings, stitching, and other minor ornaments.

In everyday dress, in countries where priests wear the soutane and the tricorn-shaped hat for street use, the Vicars in question in going out may wear, even in Rome, besides the soutane, a black silk cincture with fringe instead of tassels at the ends of the two portions hanging on the left side, and also a black cord with fringed tassels in the hat.

In missionary countries this black silk cincture may be used at home or in the chapel, and wherever the soutane is worn, and especially on particular occasions such as solemn meetings, audiences, official visits, receptions, etc.

Dressed in their special costume in assisting at the Church ceremonies, they enjoy the privilege of precedence over all priests, and even canons taken only separately—because they have not the right of precedence if canons are present in their corporate capacity, forming the cathedral or collegiate chapter.

Besides, in ecclesiastical functions where a genuflection is required by Rubrics to be made by priests in passing before the curcifix or the bishop, Vicars-General may make only a bow, and also in the choir are incensed with a double swing.

They may use a coat of arms, which is either that of their own family or a conventional one, ornamented with a hat, cord, and tassels, which must be all black in colour.

Outside Rome, they may have the use of a *bugia* when singing High Mass, when officiating in solemn Vespers, when saying Low Mass on some particular festive occasion, and in other Church functions celebrated with special solemnity.

As Vicars-General and Capitular are only temporary prelates, their honorary titles and privileges expire as soon as they cease holding their office.

**POWER OF VICARS-GENERAL AND CAPITULAR ABOUT
FORMULA VI.**

REV. DEAR SIR,—I am aware that a decree issued by the Congregation of the Holy Office has recently modified the doctrine about the use of special faculties granted by the Holy See to the Bishops. Is it true that in force of that decree a Vicar-General in this country may use *ex officio*, and without any delegation of the Bishop, the faculties of the Formula VI, sent by Propaganda to the Irish Bishops?

P. C

It is quite true, because it has been decided that special apostolic faculties, given to the Bishops *habitualiter*, are meant to be granted to the Ordinaries, and as the faculties of Formula VI have the nature of special habitual powers, and Vicars-General come under the name of Ordinaries, so they are entitled to use these special faculties independently of any delegation from the Bishop, the powers of the formula being already delegated to them directly by the Holy See.

There are several decrees issued by the Holy Office in connexion with this question. First of all, it was decided that all special habitual faculties henceforth will be granted by the Holy See only to Ordinaries 'facultates omnes habituales in posterum committendas esse Ordinariis Locorum.'¹ Subsequently it was asked of the same Congregation whether the habitual faculties already given to the Bishops in the past are to be explained in the sense of the decree referred to, that is, as given to Ordinaries; and the Congregation answered: 'Declarationem S. Officii factam circa facultates concedendas . . . extendatur ad facultates iam antecederenter concessas, facto verbo cum Sanctissimo.'² Moreover, in subsequent decrees it was stated that this

¹ S. Congr. S. Off., 20 April, 1898.

² *Ibid.*, 23 Jun., 1898.

doctrine holds good even in the case that the faculties in question were sent, or will be sent only under the name of the Bishop of the diocese ;¹ and no matter whether they are or will be granted *ad tempus*, *ad revocationem*, or for a given number of cases ;² and, finally, that those faculties do not expire with the death or resignation of office of the superior to whom they were first conceded, but go to his successor.³

We infer from that doctrine that a Vicar-Apostolic without definite diocese, and superiors of religious Orders, not coming under the name of Ordinary, though they may have special faculties directly given to them, yet do not partake of the powers about special habitual faculties granted by the Holy See to the Ordinaries ; nor do their special faculties remain for their successors, so that it required a special decree of the Holy Office⁴ to decide that special apostolic habitual faculties of regular superiors might pass down to their successors.

That Vicars-General and Capitular are Ordinaries, thus enjoying the privilege of Papal delegation about special apostolic habitual faculties, is proved by the decree of 20th February, 1888, and the other of 20th April, 1898, where we find it stated—

Appellatione Ordinariorum venire Episcopos, administratores seu Vicarios Apostolicos, Prelatos seu Praefectos habentes iurisdictionem cum territorio separato, eorumque officiales seu Vicarios in spiritualibus Generales, et, sede vacante, Vicarium Capitularem vel legitimum Administratorem.

That, in fine, the Formula VI, usually sent by Propaganda to the Irish Bishops, is composed of a number of special habitual powers, will be made clear by briefly stating the meaning of faculties apostolic, special and *habitualiter* granted.

(a) By faculties we understand here all powers of jurisdiction either *in foro interno*, or *in foro externo*, which are

¹ S. Congr. S. Off., 5 Sept., 1900.

² *Ibid.* 3 Maii, 1899.

³ *Ibid.* 24 Nov., 1897.

⁴ *Ibid.* 20 Dec., 1899.

necessary or useful for the direction of the faithful and the good government of the Church, so a personal indult, such as that of the privileged altar, is not one of the faculties we have under consideration.

(b) The faculties are called apostolic that come from the Pope, either directly or through some of the Roman Congregations; hence faculties received from superiors of religious Orders, say, of blessing scapulars or religious articles, are not in a strict sense apostolic.

(c) Those faculties are special which are granted to a special church or nation; so that the word special in this connexion is not the same as rare or unusual.

(d) Faculties are given *habitualiter* when they are conferred for an indefinite number of cases or period of time, and also for a limited period of time or number of cases not determined *in concreto*.¹ An apostolic faculty, then, delegated to the Bishop for a special determined case, may be sub-delegated by him to the Vicar-General.²

Now the faculties of Formula VI contain all the above described elements. They are powers of jurisdiction sent to the Irish Bishops by Propaganda for a number of years, and for the governing of the Irish Church; so they have the nature of those special apostolic faculties which have been extended to Ordinaries, and therefore, to Vicars-General and Capitular. This is also confirmed by Putzer,³ who writes: 'Ex quo eruitur omnes facultates formularum nostris Episcopis concessarum, quia a S. Sede eis habitualiter conceduntur ad administratorem . . . transire.'

From what has been hitherto said, we draw the following inferences:—

(1) Besides the faculties of Formula VI, all other apostolic faculties granted *habitualiter* to some Bishop in this country, v.g., the power of dispensing in several matrimonial impediments for a number of times, may be used by his Vicar-General, and *sede Vacante* by the Vicar-Capitular.

¹ S. Congr. S. Off., 3 Maii, 1898.

² *Ibid.*, 14 Dec., 1898.

³ *Comm. in facult. apost.*, Appendix vii., p. 461,

(2) A Bishop cannot deprive his Vicar-General of those apostolic faculties ; nor can he restrict them, as the Vicar-General had them delegated directly from the Holy See.

(3) A Vicar-General may sub-delegate those faculties, either in general or in particular, save if such a sub-delegation be expressly forbidden, or if a particular faculty instead of an act of jurisdiction be only a *nudum ministerium*, which is always personal, and given *ratione industriae personae*.¹

(4) While these faculties may be sub-delegated whenever their sub-delegation is not expressly forbidden, they cannot be communicated except in the case that such a communication be expressly permitted. Communication differs from sub-delegation especially in the effect which it produces. Only those to whom apostolic faculties are communicated become delegates of the Holy See and not those to whom such faculties are sub-delegated. Now, by a general law of the Church, Papal delegates are only allowed to constitute sub-delegates of their powers ; so that without a special permission they cannot create new Papal delegates by communication.

(5) By the death or removal from the office of the delegate, those faculties do not expire for those to whom they were communicated or sub-delegated. Putzer says : ' Nec in eo cui (facultates speciales habitualiter a S. Sede concessae sunt communicatae vel subdelegatae morte aut cessante officio subdelegantis cessare.'

S. LUZIO.

¹ S. Congr. S. Off., 1 Jun., 1904.

LITURGY

FIRST FRIDAY INDULGENCES ; NECESSITY OF CONFESSION
FOR GAINING THEM

REV. DEAR SIR,—Would you kindly supplement your reply to 'C. D.' in the November, 1906, issue of the I. E. RECORD, by solving the following difficulties :—

In several parishes in Ireland the practice is to hear confessions in the principal church on the Saturday proceeding the first Sunday, and in the rural churches on the following Saturday. Now the difficulty is this, is the plenary indulgence attached *solely* to the *prima dominica cujusvis mensis*, or to the first available Sunday, leaving to the Ordinary, or the pastor, the power of determining the day? If not in the second manner, the people of the half-parishes are, practically, perpetually deprived of this indulgence; and I may add that, in my experience, the latter believe they can gain the same indulgence on the second, which those in the parish church can gain on the first Sunday.

Finally, when you included confession among the conditions necessary for gaining the indulgences you spoke of, you were referring, I presume, to the original decree granting those indulgences. For is it not a fact that since the recent decree on Holy Communion, all that is necessary for gaining *all* and *every* indulgence incidental to any day, is a worthy Communion, with the usual prayers for the Pope's intention?

P. P.

To anyone reading the decree printed in the November, 1906, issue of the I. E. RECORD, it will become apparent at once that the indulgences there granted to the faithful in general for the first Friday of each month may be gained on this day *only*. The extension of the indulgences to non-members of any Sodality of the Sacred Heart was granted for the same occasion precisely on which they could hitherto be gained by members. Now, nobody claims that Sodalists could avail themselves of this privilege except on the *first* Friday. The indulgences, then, must be held to be restricted to this day. It may be, no doubt, a hardship on people who have not an opportunity of fulfilling the necessary conditions to be deprived of the spiritual

advantages offered by the indulgences, but then it is to be remembered that these latter constitute a singular favour and privilege which may not be enjoyed unless by complying rigorously with the requirements set forth by the Holy See. Moreover, it might be possible to devise some means of giving those in the half-parish, who desire it, facilities for complying with the necessary conditions before the first Friday, or on that morning.

When we included Confession among the conditions requisite for gaining plenary indulgences, we had before our mind ordinary contingencies, and the ordinary run of the faithful. The special circumstances of daily Communicants under the recent legislation were not contemplated. It is, then, quite true as our correspondent remarks that 'daily Communion—even though one or two days of the week be omitted—is sufficient, without weekly confession, for gaining indulgences for which confession was formerly necessary.' This does not apply to Jubilees, for which special confession will still be required.

USE OF REVERSIBLE CHASUBLE

REV. DEAR SIR,—Kindly have me informed in the I. E. RECORD if there is any decree of the Congregation of Rites *permitting* or *forbidding* the use of a reversible chasuble? Yours truly,

AUSTRALIAN.

As far as we have been able to ascertain there has been no decree issued by the Congregation of Rites on the subject of the reversible chasuble. Presumably, the matter has not been brought under the notice of the Roman authorities. Our own view is that this class of vestment is not rubrical at all events; but, like many other things of the kind, exceptional circumstances of great necessity may sometimes arise to justify its employment. For using it ordinarily there can scarcely be any justification. There is a certain measure of liturgical deordination, or unbecomingness, in using one vestment as a sort of lining to another. If economy is desired either in the way of room—should it

be necessary to take vestments on a journey,—or on the score of expense, might not the end be attained with greater propriety by using a cloth of gold set which answers for three colours?

CHARACTER OF MUSIC AT A LOW MASS: PRAYERS
PREScribed BY LEO XIII

REV. DEAR SIR,—An answer to the following questions will greatly oblige:—

1. (a) At a Low Mass may a choir sing the *Kyrie, Gloria, Credo, Sanctus*, and *Agnus Dei*? If so, how are they to manage about the first words of the *Gloria* and *Credo*? (b) May a choir sing the *Proprium Missae* (of the day itself, or any appropriate piece from another feast) during a Low Mass?

2. Is there any Rubric which allows the priest to take the chalice off the altar at the end of his Mass, and hold it in his hands whilst reciting the *preces* prescribed?

B. W.

1. There is no general law of the Church that regulates the character of the music, or singing, that may be rendered during a Low Mass. As far as the Liturgy is concerned the functions of a choir in these circumstances do not seem to be contemplated at all. In the absence, therefore, of general legislation on the subject the Bishop is the person who is to decide what kind of music may be sung at a Low Mass. Should he permit it, there can be no objection, as far as we can see, to the pieces suggested by our correspondent. If the *Gloria* and *Credo* be selected the initial words of each—that are intoned by Celebrant in a *Missa Solemnis* or *Cantata*—must be sung by the choir. It would be very irregular and meaningless to pass over the beginnings of these sacred chants.

Subject to the same reservations our answer to the second part of this question is in the affirmative.

2. The prayers prescribed by the late Pope to be said after every Low Mass are extra-liturgical in the sense that they are not covered by the general Rubrics of the Mass, which conclude with the last Gospel, and, consequently, that there are no detailed directions regarding them such as we find in reference to all the other ceremonial minutiae

of the Holy Sacrifice. Neither have we so far any authoritative decision of the Congregation of Rites on the many points raised in connexion with them. Rubricists, therefore, in solving the question proposed by our correspondent and many others of kindred character have to be guided for the most part by analogy and by their notions of what is best calculated to promote the *decentia* of liturgical worship. Relying, then, on these principles they commonly teach that it is, at least, the more *proper* thing to do to leave the chalice on the Altar until the prescribed *preces* are finished. It would, indeed, we fancy be rather awkward and unbecoming, and, possibly liable to other inconveniences also, if the priest were to hold the chart on which the prayers are printed in his right hand, while the left is engaged at the same time with the chalice and its coverings. And even if the chart is not required, then it seems to be more becoming to say the prayers *junctis manibus*.

ALTAR DECORATION ON CERTAIN OCCASIONS IN LENT

REV. DEAR SIR,—Would you kindly answer the following question: Is it lawful to use flowers, palms, etc., on Passion Sunday, and to omit covering statues, crucifixes, etc., with purple on that day, simply because it is the close of a week's mission, and the public renewal of Baptismal Vows takes place on Passion Sunday evening in the church?—Yours, etc.,

J. J. D.

A question almost identical with above was asked some time ago¹ of the Congregation of Rites, and was answered favourably. The exact query was whether it is lawful on the occasion of the First Communion of children, or of Devotions to St. Joseph in the month of March, to decorate the altar with flowers, and use the organ during Lent, and, also, to leave the statue of the saint uncovered during Passion-time. To all points the answer was in the affirmative, from which we conclude that there can be no great deordination in doing what our correspondent seems desirous of being free to do.

¹ May, 1878. Decr. 3448 (nov. Col.).

BENEDICTION OF THE MOST HOLY SACRAMENT. PRESENCE OF REMAINS IN CHURCH AND PERFORMANCE OF CERTAIN PAROCHIAL FUNCTIONS, Etc.

DEAR REV. SIR,—Kindly answer the following questions in a future issue of the I. E. RECORD :—

1. When the nuns of an enclosed order (e.g., Carmelites) have permission for benediction of the Blessed Sacrament on a particular day or days (e.g., for a novena or octave), and it is given immediately after Mass, is the chaplain bound or supposed to give it when in order to do so, *he* has to make all the requisite preparations, viz., to remove the altar charts, the missal and stand, the cross, etc., light the candles, bring thurible, incense, monstrance, etc., from the sacristy? In other words, after divesting himself of chasuble and maniple, can he then make these preparations? or is he to divest himself also of stole, alb, and amice, and after making the preparations, resume them, or is he free to decline in the circumstances to give Benediction?

2. When Benediction is given immediately after Mass, as in the above case, what should be the colour of the stole and cope? Is there any option?

3. After a Low Mass, or a 'Missa Cantata (de Requies) *præ-sente cadavere*,' if the Absolution is to be given, is the celebrant and he only to give it (*episcopo non præ-sente*)? Is there any exception (*præ-sente cadavere vel non*)?

4. It is the custom in many places to have the remains of deceased parishioners brought to the church on the evening before burial. Is it rubrical to have the coffin placed in the centre of the church before the High Altar (whether immediately outside the altar rails, or near the entrance of the church), if the Sacred Heart Sodality or other devotions with Benediction of Blessed Sacrament are to take place after the remains are brought into the church? Kindly let your answer embrace the case where there is a side chapel and where there is not?

5. Again, suppose it is allowed by the Rubrics (which I do not believe) that the remains may be left in front of the High Altar during Benediction of Blessed Sacrament (as above), if on the morning of the burial a Requiem Mass is said for deceased (and the Absolution is to be given), and a novena with Benediction of Blessed Sacrament is being held in the church *after Mass*, is it rubrical to hold the novena devotions before giving the Absolution for the dead?

IMAAL SACERDOS.

1. Part of this question has an aspect that bears on matters of discipline, and as it is outside the province of

this department of the I. E. RECORD to enter into such details, this side of the query shall be dealt with merely incidentally and very briefly. The Rubrics indeed, do not contemplate any set of circumstances, similar to those described, in which the officiant at Benediction has himself to make all the preliminary preparations, and it does seem to be an *incommodum*, that not many priests would willingly undergo, to be obliged to perform the petty duties that should normally fall to the lot of a sacristan, or altar boys. There should indeed be some way out of the difficulty by which the priest would be relieved from this manifestly inconvenient arrangement, and the Benediction still rendered possible without any infringement of conventual rules. It is then with a view to such an adjustment of things that the point of discipline arises, and recourse to proper ecclesiastical authority seems fully warranted. But if the celebrant has got to put up with this inconvenience, what is best to be done? There would be a certain rubrical *indecentia* or unbecomingness if he were to go about the altar, while wearing the alb, and prepare things for Benediction. Therefore, the best plan would seem to be that he should divest himself after Mass, not only of his chasuble and maniple, but of *all* the vestments, then make the necessary preparations in his soutane, and having made them, vest in surplice, stole and cope for Benediction.

2. The rule is that when Benediction follows Mass immediately and without any interruption, the colour of the Mass is to be used throughout, provided it is not *black*. The reason is that in this case there is really but one action or ceremony, the Benediction being regarded as the complement of the whole. This unity is violated if the celebrant has to come to the sacristy, or go away from the altar after Mass, and if this occurs the Benedictional service, being now an independent function, is entitled to its own proper colour, which is *white*. Here there is no option.¹

3. The Rubrics² lay down explicitly that the Absolution

¹ Cf. Van Der Stappen, *De Sac. Adm.*, § 178; Wapelhorst, *Comp. Sac. Lit.*, n. 218.

² Cf. *Rit. Rom.*, Tit. vi., c. 3, n. 7.

should always be given after the Exequial Mass. Hence the Absolution is a continuation, or appendix of the Mass. Therefore it should be given by the celebrant. There is only one exception to this rule and it is that if the Bishop of the place is present, he is privileged to give the Absolution whether he said the Mass or not. The matter is placed beyond all doubt by a decree of the Congregation of Rites of comparatively recent date.¹ The following question was asked : ' Num post missam in die obitus, alius sacerdos a celebrante diversus accedere potest ad Absolutionem peragendam ? '

And the answer was : ' Negative : et ex decretis hoc jure gaudere tantum Episcopum loci Ordinarium.'

It is worthy of note that in former editions of the Decrees of the Congregation of Rites the words in the response ran : ' Hoc jure gaudere tantum Episcopos.' The recently amended edition of 1898 has the words given above, thus limiting the privilege more definitely. For the reasons given there can be no other exception, whether the corpse is present *physically*, or *morally*—that is, when it is absent on account of some approved cause.

4. The custom of having the remains brought to the church the evening before interment is most laudable and in thorough harmony with the wishes of the Church. The Ritual directs the remains to be placed before the High Altar, and this because they are to be the central object of the prayers and ceremonies of the Exequial Office and Mass. In giving this direction, however, the Rubrics never contemplated the case where any other function intervened between the transfer of the coffin to the church and the recital of the Dead Office. In fact the necessity of performing certain Parochial Offices, and the due celebration of certain of the greater feasts of the year are two causes that sometimes exclude the Exequial service. Van der Stappen² says in regard to Exposition of the Most Holy Sacrament : ' Exposito SS. Sacramento cadavera in Ecclesiam inferri nequeunt.' Now, what is true of the Solemn

¹ 12 August, 1854.

² *De Adm. Sacr.*, § 255

Exposition applies, with similar propriety, to Benediction of the Blessed Sacrament. If, therefore, it is necessary to bring the remains to the church before this ceremony has taken place, they ought to be placed in a side chapel or, in its absence, in some remote and quiet corner of the building.

5. The reply to this point has been anticipated in the foregoing. The remains should not be prominent during Benediction or any other Parochial functions in the church, and, *a fortiori*, it would be a far greater sin against the Rubrics to interpose this ceremony or other devotions between the Exequial Mass and its natural complement, the Absolution. Such a proceeding would destroy the unity of the whole Exequial function.

PATRICK MORRISROE.

DOCUMENTS

EXCARDINATION AND ORDINATION

ROMANA ET ALIARUM.—EXCARDINATIONIS ET S. ORDINATIONIS

S. Concilii Congregatio die 20 Iulii 1898 decretum edidit quo circa ordinationem laicorum et clericorum ex aliis dioecibus provenientibus, qui frui nequeunt beneficio excardinationis, statuit *standum esse dispositionibus Const. 'Speculatores,' iuxta quas dispositiones Episcopus nequit s. ordinationem conferre nisi iis qui sub eiusdem iurisdictionem cadant vel ratione originis, vel ratione domicilii.* Ut vero quis subditus censeatur *ratione domicilii relate ad ordines suscipiendos*, statuit H. S. C. in citato decreto ut oportere saltem per congruum tempus moratus sit in loco, in quo ordinatio suscipienda est, et sub iuramento spondeat illic perpetuo remansurum esse.

Cum vero saepius contingat, ut in locis Missionum S. Congregationi de Propaganda Fide subiectis, Ordinarii iuvenes, laicos praesertim, acceptent ex aliis dioecibus provenientes, *dummodo testimonialibus ac consensu respectivi ordinarii polleant*, eos inde mittentes, studiorum ss. ordinationumque causa, in exteris collegiis *quin antea proprium Episcopi acceptantis territorium petant*, ut devitentur ingentes expensae itinerum (quo fit ut domicilium in territorio Episcopi ordinantis non acquirant, deficiente uno ex elementis necessariis ad domicilium acquirendum nempe facto commorationis), ipsa S. C. de Propaganda Fide die 8 februarii 1899 preces Sanctitati Suae porrexit ad obtinendum, ut ex speciali indulto Ordinarii locorum missionum acceptare possint iuvenes laicos ex aliis provenientes dioecibus, sub solo iuramento respectivae dioecesi vel Missioni in perpetuum inserviendi, antequam actu commorationis domicilium in ipsis acquirant, utpote ex peculiari indulto fit pro alumni Collegii Urbani de Propaganda Fide. Eiusmodi petitionem SSmus ad H. S. C. Concilii remisit.

Interea die 24 februarii eiusdem anni 1899 Episcopus Ratisbonensis alteram praecedenti intime connexam quaestionem ad H. S. C. resolvendam movit :

“ In Germania adhuc in usu erat ut sicuti clericis, ita etiam laicis concederentur litterae dimissoriales, quibus ab una dioecesi dimittebantur, ut statim in aliam dioecesim in perpetuum reciperent, absque conditionibus in Constitutione *Speculatores* praescriptis. Nunc quaeritur: (1) utrum eiusmodi litterae dimissoriales, laicis concessae ante Decretum S. C. C. diei 20 Iulii 1898 validae fuerint necne; et quatenus affirmative: (2) utrum etiam

post citatum Decretum eiusmodi litterae dimissoriales laicis valide concedi possint.'

Porro dicta dubia pro opportuna solutione proposita fuerunt in generalibus comitiis die 17 Iunii 1899 sub hisce dubitationis formulis :

I. *An attenta consuetudine, vir laicus qui cum litteris testimonialibus et de licentia proprii Episcopi apud alienum Episcopum eligit domicilium, statim, vi electionis domicilii iuramento confirmatae, ad Ordines promoveri possit in casu.*

II. *An et quomodo providendum sit in casu.*

Tamen variis de causis quaestio usque ad praesens insoluta mansit, sed nuperrime ex parte eiusdem S. C. de Propaganda fide novae instantiae factae sunt, ut res examini subiiceretur.

Simul vero Delegatus Apostolicus in Foederatis Statibus Americae Septemtrionalis a S. C. de Propaganda dubium definiri poscebat, quod ad eandem materiam pertinet. Litterae eius ab illa ad H. S. C. pro opportuna provisione transmissae, ita sonant : ' S. C. Concilii die 20 Iulii 1898 decretum ferebat circa incardinationem et excardinationem clericorum, in quo (sub n. 2) statuitur, *Incardinationem faciendam esse ab Episcopo, non oretenus, sed in scriptis, absolute et in perpetuum.* In Concilio III Baltimorensi (A.D. 1884) sub n. 66 legitur : *Praescriptam incardinationem haberi declaramus, si Episcopus, elapso triennio vel respectivo quinquennio probationis, actum ad scriptionis formalis emiseric.*

' Quaeritur an vi dicti Decreti Concilii, quod requirit incardinationem *in scriptis*, nullum sit citatum decretum Concilii Baltimorensis, quod admittit *incardinationem praesumptam*; et in casu affirmativo, an eadem lex vim habeat retroactivam ad casus quibus triennium vel quinquennium probationis, iuxta praefatum Con. Baltimorensis (n. 62, 63), expletum sit ante publicationem citati decreti S. C. Concilii.'

Tres quaestiones quoad propositorum dubiorum solutionem solvendas Emis Patribus subiectae fuerunt. Et circa primam, quoad nempe dubia proposita a Rmo. Delegato Apostolico Wasingtoniae quaesitum est :

1° *An dispositio Concilii Baltimorensis, quae admisit incardinationem praesumptam, abrogata fuerit ex decreto A primis 20 Iulii 1898, quo statutum fuit, ut incardinatio in scriptis fiat. Et quatenus affirmative ;*

2° *An haec abrogatio retrahenda sit ad casum quo aliquis clericus admissus in non propria dioecesi, ibi expleverit triennium vel quinquennium commorationis (quo praesumitur incardinatio) ante diem 20 Iulii 1898, scilicet ante decretum A primis, quo vetus disciplina mutata est.*

Alia vero est quaestio relate ad usum in Germania atque

alibi inolitum concedendi excardinatorias litteras (seu, uti vocant, dimissoriales) ipsis laicis ad effectum, ut hi possint ordinari ab Episcopo benevolo receptore, tanquam proprio, non servatis regulis Constitutionis *Speculatores*, eodem modo ac um clericis fieri coeptum erat. Et quoad hanc quaestionem quaesitam fuit :

1° *An haec consuetudo vim legis obtinere potuerit, seu praescribere contra ius commune, adeo ut Episcopi legitime inolitam praxim servare potuerint.*

2° *An decretum A primis, vi clausulae finalis superius citatae, has particulares consuetudines abrogaverit.*

3° *In quocumque casu (et haec quaestio est practica) utrum haec ratio obtinendi proprium Ordinarium ad effectum S. Ordinationis probanda sit, et quibusnam cautelis : uno verbo, utrum extendenda sit ad laicos norma pro clericis introducta, ad Episcopum ordinatorem facilius acquirendum.*

Tertio loco est quaestio principalissima, quam S. C. de Propaganda iam pridem diluendam postulaverat, et nunc denuo instabat ut definiretur. Porro ut punctum clarius lucesceret, casus practicus propositus fuit. Titius iuvenis laicus dioeceseos Westmonasteriensis in Anglia acceptatur ab Ordinario Sydneyensi in Australia subsequenter ad conventiones, quae per epistolas intercesserunt, exhibito consensu cum dimissorialibus litteris Archiepiscopi Westmonasteriensis. Ast Titius non proficiscitur ad dioecesim adoptionis, sed convenit cum Archiepiscopo Sydneyensi, ut studia peragat in Lovaniensi Universitate : ibique durante studiorum curriculo, cum dimissoriis litteris Archiepiscopi Sydneyensis (qui illum retinet quia proprium subditum) ad sacros ordines gradatim promovetur, ac demum Sydneyum pergit sacerdos iam factus. Ut patet haec quaestio non parum differt a praecedenti. In praecedenti supponitur laicus, qui discessoriales obtinuit et Episcopum receptorem benevolum invenit, in eius dioecesim migrasse, et in eo domicilium canonicum incoepisse : heic vero non ita. Illic igitur minor iuris communis offensio, legis derogatio ; heic maior. Illic supponitur Episcopum personaliter cognoscere et experiri hominem quem recepit ; heic autem excluditur. Itaque casus ille ab hoc differt et species facti ac quaestio diversae sunt.

Hisce positis, allegationibus ex officio allatis sedulo perpensis, Emi. Patres responderunt :

In prima quaestione : *Ad I 'Affirmative,' ad II 'Negative.'*

In secunda quaestione : *Ad I et II 'Providebitur in tertio' ; ad III 'Affirmative iuxta normas per decretum evulgandas, facto verbo cum SSmo.'*

In tertia quaestione : *'Provisum in praecedenti.'*

**MODIFICATION OF THE LAW OF FAST AND ABSTINENCE
IN ITALY**

DECRETUM

DE JEIUNII ET ABSTINENTIAE LEGE IN ITALIA REFORMANDA

Feria IV die 5 Septembris, 1906.

Frequentes pluribus abhinc annis preces Italiae praesules ad Sedem Apostolicam dirigere consueverunt, quibus ecclesiae legis jeiunii et abstinentiae mitigationem temporum conditioni congruam pro dioecesi quisque sua petierunt. In quo temperamento efflagitando illud etiam intenderunt, ut, uniformi vicinarum saltem regionum disciplina constituta, non levibus incommodis quae ex varia legis observantia sponte sua consequuntur, remedium afferretur.

Re penes Supremam hanc S. Officii Congregationem discussa, Emi. ac Rmi. DD. Cardinales in rebus fidei et morum Inquisitores Generales, omnibus mature perpensis, in plenario conventu abito feria IV, die 5 currentis mensis Septembris, haec statuenda decreverunt :

1. In omnibus et singulis Italiae regionibus, dioecesibus quoque Melitensi et Gaudisiensi comprehensis, quae dispositionibus hac in re pro Italia latis uti solent, *ieiunium, seu lex unicae per diem refectionis*, servandum erit :

Toto tempore Quadragesimae, Dominicis tantum diebus exceptis ;

Feriis sextis et sabbatis Adventus ;

Feriis quartis, sextis et sabbatis Quatuor anni Temporum ;

Vigiliis : Pentecostes, SS. Apostolorum Petri et Pauli, B. M. V. in coelum Assumptae. Omnium Sanctorum et Nativitatis D. N. I. C.

Quibus vero diebus ieiunium praecipitur, vetatur insimul semper et absolute, in Quadragesima ne diebus quidem Dominicis exceptis, carnum pisciumque in eadem comestione permixtio.

2. Praeter ieiunium, in cunctis (ut supra) Italiae regionibus servanda etiam erit *lex abstinentiae a carnibus ab iisque omnibus quae ex carne trahunt originem*, lacte scilicet, butyro, caseo, ovis et ex quocumque animali adipe condimentis :

Feria sexta Quatuor Temporum in Quadragesima ;

Feria sexta in Parasceve ;

Vigiliis Assumptionis B. M. V., et Nativitatis Domini Nostri Iesu Christi.

3. Prima vero die quadragesimalis jeiunii ;

Feriis sextis et sabbatis Quadragesimae ;

Feriis sextis et sabbatis Adventus ;

Feriis quartis, sextis et sabbatis Quatuor Temporum :

Vigiliis : S. Ioseph Sponsi B. M. V., Annunciationis eiusdem B. M. V., ubi haec festa sub praecepto recoluntur et, ad vigiliam Annunciationis quod spectat, dummodo ea nitra Quadragesimam incidat ; Pentecostes ; SS. Apostolorum Petri et Pauli et Omnium Sanctorum abstinencia a carnibus tantum et a iure a carnibus quomodocumque expresso servanda erit : ita ut liceat pro lubitu in principali refectione vesci ovis et lacticiniis, et tum in eadem principali refectione tum in refectiuncula uti ex quovis adipe, butyro, margarina (quam vocant) et similibus condimentis.

4. Haec eadem abstinencia a carnibus tantum et a iure carnis servanda pariter erit omnibus et singulis aliis sextis per annum feriis, absque tamen obligatione jeiunii et, consequenter, nulla refectionum facta distinctione quoad ovorum, lacticiniorum et condimentorum liberum usum.

5. Quoties autem in aliquem ex supradictis diebus jeiunio aut abstinentiae aut utrique consecratis, inciderit vel festum aliquod ex solemnioribus in Ecclesia, vel festum Titularis aut Patroni principalis alicuius loci vel dioecesis, vel extraordinaria aliqua religiosa solemnitas (uti centenaria, pia peregrinationes et similia), vel publicae annuales nundinae quae inusitato populi concursu celebrantur, conceditur locorum Ordinariis, excepto tempore Quadragesimae et Adventus, ut tum jeiunium tum abstinentiam vel pro tota dioecesi vel, iuxta diversos casus, pro determinatis aliquibus locis in alium liberum diem sibi benevisum anticipare aut etiam, gravissimis tamen ex causis, super iis dispensare valeant.

6. Jeiunia et abstinentias in aliquibus locis ex peculiari voto servandas hoc decretum non respicit. Quod autem attinet ad Regulares utriusque sexus Familias speciali abstinentiae aut jeiunii voto non adstrictas, eas eadem ac simplices fideles lege uti posse decernitur.

7. Praesenti decreto revocantur, abrogantur ac penitus abolentur quaevis in contrarium localia indulta, concessiones, privilegia, consuetudines etiam immemorabiles, ne *Bulla* quidem *Cruciata* (ubi et quavis sub forma nunc in Italia viget) excepta. Vehementur vero fideles sibi subditos hortentur Ordinari, ut Apostolicam indulgentiam aliis bonis operibus compensare studeant.

Et sequenti feria V, die 6 huius eiusdem mensis SSmus. D. N. Pius divina providentia PP. X in solita audientia R. P. D. Adessori huius Sacrae Supremae Congregationis impertita haec

omnia et singula Sibi relata Sua auctoritate adprobare et confirmare dignatus est, mandans ad quos spectat, ut eadem, ad fidelium notitiam opportune deducta, inde a Dominica I Adventus currentis anni 1906 ad uguem servant atque ab omnibus servari satagant.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Aedibus S. O. die 7 Septembris, 1900.

PETERUS PALOMBELLI,
S. R. U. I. Notarius.

A QUESTION OF PAROCHIAL JURISDICTION

DUBIA PROPOSITA ATQUE IUXTA MOREM EIUSDEM S. C. DE IURE
RESOLUTA IN GENERALIBUS COMITIIS DIEI 15 SEPTEMBRIS, 1906

BERGOMEN.—IURISDICTIONIS PAROECIALIS

Per summaria precum :

In dioecesi Bergomensi duae adsunt conterminae paroeciae, quarum uni inest nomen *Almenno S. Bartolomeo*, et alteri nomen *Almenno SS. Salvatore* ; harumque fines torrens signat interfluens, nuncupatus Tornago.

Nonnulla praedia, pertinentia ad dotem parochialis beneficii SS. Salvatoris, iacent trans torrentem, in territorio scilicet S. Bartholomaei.

In his praediis vero est ecclesia, quae dicata est S. Thomae Apostolo quaeque vulgo dicitur '*San Tomè*,' et passim etiam vocatur : '*La rotonda di San Tomè*.' Haec ecclesia sive ob veteris basilicae formam, sive ob figuras affabre muro pictas, magni dicitur a peritis in arte, et censetur inter monumenta nationalia.

In praesens inter duos titulares harum paroeciarum quaestio est, cuinam ex ipsis iurisdictio super praefata capella sit tribuenda, scilicet an oratorium publicum S. Thomae sit sub dependentia praepositi parochi S. Bartholomaei, vel potius sub iurisditione praepositi parochi SSmi Salvatoris.

Enunciata praedia cum dicto oratorio antiquitus pertinebat ad quandam monialium comunitatem, qua vero extincta, transiit ad efformandam dotem beneficii SSmi Salvatoris, cuius Praepositi autem annis 1709 et 1753 propriis sumptibus restauraverunt atque ornaverunt oratorium S. Thomae pluries ictu fulminis deformatum et vetustate fatiscens.

Praeterea expensae pro eiusdem oratorii manutentione

semper erogatae fuerunt a Praepositis SSmi Salvatoris qui insuper claves retinuerunt.

Lites tamen inter duos parochos SS. Salvatoris nempe et S. Bartholomaei ab antiquis temporibus efferbuere circa sum et exercitium ss. functionum in dicto oratorio, quibus litibus vero etiam populus utriusque paroeciae partem sumere consuevit. Quare Curia dioecesana dispositione provisoria cavit, ut parochus S. Bartholomaei uteretur praefato oratorio pro explendis officiis paroecialibus aliisque ss. functionibus pro ruriculis circumstantibus, quoad usque quaestio a superiori auctoritate resoluta esset.

Hodiernus vero Episcopus in actis causae ad H. S. C. transmittendis haec refert :

Ad huic necessitati consulendum Episcopus praedecessor statuit, ut saltem quoadusque quaestio a superiori auctoritate dirimeretur, parochus S. Bartholomaei uti possit ecclesia S. Thomae, salvis iuribus quae in ipsa competere possint parochi SS. Salvatoris. Addit autem convenire partes contententes ecclesiam S. Thomae pertinere ad beneficium paroeciale SS. Salvatoris ; certum esse oratorio S. Thomae pro circumstantibus incolis indigere parochum S. Bartholomaei, qui consequenter teneretur ad expensas solvendas pro cultu atque usu oratorii ipsius ; conveniens esse, quatenus ab usu oratorii damna exoriantur, ad ea reparanda concurrere teneri etiam Fabricam Almenni S. Bartholomaei, quod acceptant tum ipsa fabrica tum ipsa civilis Communitas Almenni S. Bartholomaei. Ergo, concludit Episcopus in suo voto, quaestio resolvenda est favore parochi S. Bartholomaei, salvo iure determinandi modum, quo in toto vel in parte minuatur ante civilem auctoritatem oeconomica praesertim responsabilitas parochi SS. Salvatoris.

Emi. Patres voto Episcopi et allegationibus utriusque parochi mature perpensis, quaestionem dimiserunt discernentes :

' Ad mentem iuxta votum Episcopi.'

DECISION OF SACRED CONGREGATION OF RITES REGARDING CERTAIN CEREMONIES IN CONNEXION WITH MASS AND BENEDICTION, ETC.

DUBIA

CIRCA NONNULLAS COEREMONIAS IN SACRIS FUNCTIONIBUS, ORATIONES IN MISSA ET BENEDICTIONE, CONFORMITATEM KALENDARII, ETC.

Insequentium dubiorum declarationes a Sacra Rituum Congregatione expostulatae sunt ; nimirum :

I. An clerici prima tantum tonsura initiati, ad mentem

decreti 14 Martii 1906,¹ tangere possint vasa sacra et lineae sacra ac calicem praeparare in sacristia absque speciali indulto ?

II. An omnes qui vestem talarem induunt, sint vel non tonsurati, debeant iuxta Rubricas Missalis (*Ritus servandus in celebratione Missae, tit. II, 1*) superpelliceum induere dum Missae inserviunt ?

III. An Diaconus ratione ministerii sui possit, etiam praesentibus sacerdotibus et extra casum necessitatis, Sanctissimum Sacramentum de uno altari ad alterum deferre ?

IV. Iuxta Caeremoniale Episcoporum (*Lib. II, cap. 3, n. 5*) Celebrans Vesperarum, in initio huius Officii, quando ad suum locum pervenit, sedet paululum, exceptis pluvialistis ; an omnes de choro sedere debeant in eodem momento, et in sensu affirmativo consuetudo contraria pro clero de choro potestne servari ?

V. Utrum in Missa solemni coram SSmo. Sacramento exposito Celebrans, postquam dixit in initio *Oramus te* et ad Offertorium *Veni Sanctificator*, debeat cum ministris rursus genuflectere antequam aliquantulum se retrahat versus cornu Evangelii in thuris impositione ?

VI. In eadem Missa, Subdiaconus, accepta patena post oblationem calicis genuflectit in suppedaneo ad dexteram diaconi, debente iterum genuflectere, cum venerit ante infimum gradum ?

VII. Sacra Rituum Congregatio decrevit quod Missa Ordinationis in Sabbatis Quatuor Temporum sit de Feria ; quaeritur utrum in hac Missa facienda sit commemoratio simplicis aut simplicitati occurrentis ?

VIII. In quodam Seminario studiorum causa sunt duae categoriae sacerdotum sub aliquo respectu distinctae sive quoad exercitia spiritualia, sive quoad alia exercitia. Alii eorum certae vivendi disciplinae minus strictae subiecti sunt et extra Seminarium in ecclesiis diversis Missam celebrant, alii vero in Seminario Missam celebrant. Iuxta indultum alumni omnes huius Seminarii se conformare tenentur Calendario Congregationis religiosae ad quam pertinent Moderatores et Directores praedicti Seminarii. Quaeritur an utraque categoria sacerdotum huius Seminarii se conformare teneantur Calendario eiusdem Familiae religiosae ?

¹ Cf. *Acta S. Sedis*, vol. xxxix, p. 119. Ad rem Benedictus XIV (*Inst. eccl.* 34, n. 18) docet : 'Diuurna consuetudine factum est, ut Ordinarii omnes et qui sola tonsura praediti sunt, si aliqua causa intercedat, sacra vasa, dum vacua sunt extra altaris ministerium contingant.' Quod laicis non licet, nisi adsit vera necessitas et nonnisi mediante velo. Idque eo vel magis quod Rubrica Missalis (*Ritus servandus in celebr. Missae, tit. I, n. 1*) praescribit quod 'sacerdos celebraturus . . . praeparat calicem, . . . super eius os ponit purificatorium mundum, et super illud patenam cum hostia integra, . . . et eam tegit parva palla lineae, tum velo serico ; super velo ponit bursam' (*N.R.*)

IX. Utrum a sacerdote Missam celebrante in ecclesia dedicata alicui mysterio Divinarum Personarum vel in oratorio quod Titulare non habet, in oratione *A cunctis* nominari debeat Patronus loci, si in loco ubi celebrat consuetudo adsit faciendi in Suffragiis commemorationem de loci Patrono ?

X. Quando transfertur festum v. g. Annuntiatio B. M. V. in quo exequiae cum Missa exequiali prohibentur, haec prohibitio subsistitne die impedita vel die in qua Officium transfertur ?

XI. An in functione Benedictionis SSmi. Sacramenti, praeter orationem de eodem, alia cantari possit ?

Sacra porro Rituum Congregatio, exquisita sententia Commissionis Liturgicae, omnibus sedulo perpensis, rescribendum censuit :

Ad I. Affirmative.

Ad II. Affirmative, nisi pro laicis alicuius Familiae religiosae obstant specialia statuta approbata.

Ad III. Affirmative.

Ad IV. Consuetudinem servari posse.

Ad V. Negative.

Ad VI. Negative, iuxta Rubricas Missalis (*Ritus servandus in celebratione Missae, tit. X, n. 8*), et iuxta decretum n. 4027 *Pluriam dioecesium* 9 Iunii 1899 ad 11.¹

Ad VII. Affirmative in Sabbato Pentecostes ; Negative in aliis, nisi Officium fuerit de Feria, quo in casu commemoratio non est omittenda.

Ad VIII. Affirmative, nisi agatur de praesbyteris beneficiatis, qui, ut alias resolutum est, tenentur sequi Kalendarium ecclesiae sui beneficii,

Ad IX. Affirmative, si vigeat consuetudo faciendi de Patrono commemorationem.

Ad X. In die sola impedita, nisi Annuntiatio transferatur cum feriatiōe.

Ad XI. Affirmative, priusquam cantetur *Tantum ergo*, quando aliae dicendae sint preces. Negative in casu opposito, nec non in festo et infra Octavam SSmi. Corporis Christi.

Atque ita rescripsit. Die 23 Novembris 1906.

S. Card. CRETONI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

¹ Attenta SSmi. Sacramenti expositione, in casu eadem currit ratio, quae habetur quando Subdiaconus post orationem dominicam, reddita patena ac deposito velo, genuflectit tantum in suppedaneo, quin genuflectionem iterum peragat quum descendit retro post celebrantem (*R.N.*)

**ADMINISTRATION OF COMMUNION TO THE SICK WHO
ARE NOT FASTING**

DECRETUM

DE S. COMMUNIONE INFIRMIS NON IEIUNIS

Post editum de frequenti et quotidiana SS. Eucharistiae sumptione decretum die 20 mensis Decembris 1905, concessaque a SSmo. D. N. Pio PP. X die 30 mensis Maii eiusdem anni indulgentias omnibus Christi fidelibus, qui certas preces devote recitaverint pro quotidiana Communionis propagatione; post additum praeterea decretum *Urbis et Orbis*, die 14 mensis Februarii 1906 a S. C. Indulgentiarum et Reliquiarum, cuius decreti vi possent Christi fideles per quotidianam Communionem lucrari omnes indulgentias, absque onere confessionis hebdomadariae, vix dicere est, quanta laetitia benignae huiusmodi S. Sedis dispositiones exceptae sint, praesertim ab Episcopis et moderatoribus religiosorum Ordinum.¹ Excitato inde studio fovendae pietatis, quaesitum est, si quo forte modo consuli posset aegrotis diuturno morbo laborantibus et eucharistico Pane haud semel confortari cupientibus, qui naturale ieiunium in sua integritate servare nequeant. Quare supplices ad hoc preces delatae sunt SSmo. D. N. Pio PP. X; qui, re mature perpensa auditoque consilio S. Congregationis Concilii,² benigne concessit ut infirmi, qui iam a mense decumberent absque certa spe ut cito convalescant, de confessarii consilio SSmam. Eucharistiam sumere possint semel aut bis in hebdomada, si agatur de infirmis qui degunt in piis domibus ubi SSmum. Sacramentum adservatur, aut privilegio fruuntur celebrationis Missae in Oratorio domestico; semel vero aut bis in mense pro reliquis, etsi aliquid per modum potus antea sumpserint, servatis de cetero regulis a Rituali Romano et a S. Rituum Congregatione ad rem praescriptis. Praesentibus valituris, contrariis quibuslibet non obstantibus.

Datum Romae, die 7 mensis Decembris 1906.

✠ VINCENTIUS Card. Episc. Praenestinus, *Praefectus*.

C. DE LAI, *Secretarius*.

¹ Cf. *Acta S. Sedis*, vol. xxxvii., p. 794; vol. xxxviii., p. 400, et, vol. xxxix., p. 62.

² Cf. *Acta S. Sedis*, vol. xxxix., p. 499 in causa *Romana et aliarum*.

NOTICES OF BOOKS

THE GOD OF PHILOSOPHY. By the Rev. Francis Aveling, D.D. London and Edinburgh: Sands & Co.; St. Louis: Herder. Demy 8vo, 3s. 6d. net.

THIS volume of about 200 pages, is one of a series of 'Expository Essays in Christian Philosophy,' edited by Dr. Aveling. It purports to give in a brief, popular form, the proofs that have been put forward during many centuries in the Catholic schools, for the existence of God. After four introductory chapters,—the most interesting and important in the book,—dealing respectively with some tendencies of modern thought, with certain first principles, with the method of demonstration, and with the fundamental distinction between possible and actual existence, the author devotes a chapter each to the exposition of the proofs which lead us respectively to the recognition of a Necessary Being, of a First Moving Power, of a First Cause, of a Creator of Life, of an Author of Harmony and Design, of an absolutely Perfect Being, and of a Supreme Lawgiver. Next follow some *confirmatory* arguments, physical and moral; and finally, a few chapters dealing with the unicity, the nature, and the personality of God.

The work undertaken in this volume is one of very considerable difficulty: to put those traditional arguments in such language that they will be at least understood and appreciated even if not accepted by intelligent and sincere inquirers whose minds have been moulded in other than Scholastic grooves of thought. And that the work is a useful and even a necessary one can hardly be denied; for although *non in dialectica complacuit Deo salvum facere populum suum*, still there are multitudes of anxious souls who would have their doubts dispelled by the wholesome intellectual food of solid arguments; and, moreover, if those traditional arguments are solid they cannot lose their validity by being presented in modern garb. We congratulate the author on his courage in undertaking the task.

Whether or to what extent his attempt is likely to prove successful we find it difficult to say, after a careful perusal of his book. It will undoubtedly stimulate inquiry, and direct it along proper lines; it will scarcely find a reader to whom some one or other of the arguments offered will not appeal with special force; but what we fear, as regards the individual argu-

ments, is that they will not be sufficiently intelligible to the ordinary non-Scholastic mind. They are, as far as we can see, a faithful rendering of the traditional Scholastic arguments; but the pre-suppositions on which they are based, and which although admitted without question in past ages, are nowadays freely questioned: these pre-suppositions are not analysed and vindicated, either in the introductory chapters or elsewhere in the volume, as fully as they need to be if the arguments based on them are to be made cogent. Such an analysis would probably outstep the limits and scope of the work under review. Yet it is a matter for regret that the author did not see his way to undertake it.

It is often said that more harm than good is done by putting forward, as valid proofs of the existence of God, proofs that are not really valid. Yet those who say so admit that the same proof will not appeal with the same force to all minds: that a proof which absolutely convinces one will leave another's doubt uninfluenced. Relying on the latter undeniable psychological fact, we should be in favour of putting forward, for what they are worth, and in the most convincing way possible, all the arguments that have at any time won the support of serious, earnest thinkers, even though they may have been rejected by equally serious and earnest thinkers as worthless. The proofs which establish the existence of God contain experimental as well as rational premisses: they are 'mixed' proofs, unlike the abstract proofs of mathematics. May not some human minds (to adopt the author's language, pages viii., ix., 11), acting normally, derive the conclusion that a God exists as the necessary outcome of a mental process based on certain unmistakable first principles and facts of observation, which mental process other minds, acting equally normally, may find themselves utterly unable either to assimilate or to appreciate? *De facto* philosophers, Catholic philosophers, have at all times made choice of those that pleased them, among the traditional arguments, rejecting those that did not appeal to them as invalid. And who will assert that their minds were not acting normally?

In Dr. Aveling's book 'the several demonstrations are urged as absolutely incontrovertible' (page ix.). Some of them, nevertheless, have failed in the past to appeal to some Catholic philosophers, and have been on that account—perhaps wrongly—rejected by them. It might be pleaded that, seeing how limited our minds are, even imperfect methods of reaching the truth are not to be despised, and as long as a method serves the practical purpose of bringing any of us to the truth, it ought not to be summarily rejected and condemned as universally

worthless and misleading by those who have found it wanting in their own case. Of course if we define a valid argument as one in which the conclusion is *logically* inferred from premisses that are *true*, then every argument must be either valid or invalid, and cannot be valid for some and invalid for others : just as every proposition must be either true or false, and cannot be true for some and false for others. In this sense, no doubt, 'after all is said and done, the demonstrations are invalid or they are not' (page 11). But when the author goes on to say that 'the conclusion drawn from them is either true or untrue,' he seems to pass to another conception of validity, to what might perhaps be called relative validity, or capability to convince this or that individual mind of the truth of the conclusion. 'If,' he adds, 'for any reason, one particular line of proof fails to convince, another may, perhaps, appeal with more direct force to the individual intelligence considering them all' (page 12).

Throughout the volume there are several points of interest to which only the limits of the present short notice prevent us from referring. The style of printing, binding, etc., is all that could be desired.

P. C.

A COMPENDIUM OF CATECHETICAL INSTRUCTION. Edited by the Rev. John Hagan, Vice-Rector, Irish College, Rome. Dublin, Belfast and Cork : Browne and Nolan. New York : Benziger Brothers.

FATHER HAGAN'S plan is to give us in monthly instalments three very valuable works : 1°. *The Course of Catechetical Instruction* by Father Angelo Raineri ; 2°. New translation of the *Roman Catechism*, or *Catechism of the Council of Trent* ; 3°. An English translation of the *Catechism of Pope Pius X.* He begins with the second part, and judging by the specimen before us we should say that his confidence is fully justified that the work will prove practical and useful to many priests in English-speaking countries. The language of the translation is admirable, the style natural and clear.

Father Raineri's work is well known and much appreciated in other countries, and we are sure it will be welcomed here also when presented in the judicious form it is to assume in the hands of Father Hagan. We are glad to bring the undertaking to the notice of our readers, and wish it God-speed.

J. F. H.

BEATI PETRI CANISII, S.J., *Epistolae et Acta collegit et adnotationibus illustravit Otto Braunsberger*. Vol. II. (1556-1559); Vol. III. (1561-1562); Vol. IV. (1563-1565). Freiburg, Breisgau: Herder. Price, Vol. II. 28s.; Vol. III. 26s.; Vol. IV. 30s.

No man who has ever taken the trouble of studying the history of the Reformation period, and the services rendered by the Jesuit Society in counteracting the progress of the new movement in the German Empire, can fail to appreciate the influence of the Blessed Peter Canisius on the fortunes of the Church at this critical time. Born in 1521, he joined almost immediately after its inception the Jesuit Society, and was the founder of his Order in Germany and Austria. He was the friend of all the notable ecclesiastics of his period, of St. Ignatius, St. Francis Borgia, St. Philip Neri, St. Charles Borromeo, St. Francis of Sales, and St. Stanislaus Kostka. He was the adviser of the Pope during the period of what is commonly called the counter Reformation, and rendered them invaluable assistance in supplying them with reliable information on the progress of events beyond the Alps. Wherever there was danger, and at the time the danger signal had to be hoisted on many an outpost, there Canisius hastened to the rescue, and his very presence was sufficient to restore courage and confidence. Kings and emperors were amongst his friends and correspondents, and were proud of acquaintance with such a genuinely honest man. He was the pride of the Catholics of Germany in these troubled days, and, as a natural consequence, the man best hated by the warring sects.

It was, then, of special importance that the correspondence of such a man should see the light. Jansenn, the great historian of the German people, felt the want of such a publication, and ardently desired that some one should be found to undertake the work. He felt that it would throw a new light on many difficult questions in connexion with the Reformation struggle; that it would place before the public the attitude of the Popes towards the leaders in Germany, and the difficulties that had to be contended with both from within and from without. He felt, too, that it would enable us to understand more clearly the thoughts and feelings of the leaders on the other side, and enable us better to appreciate the numberless unsuccessful but courageous attempts towards a reunion.

The present work has been well edited. The letters have been quoted in full, and the references, which in themselves are sometimes a little unintelligible, have been carefully explained in

notes appended to the text. The volumes themselves are very large, containing between one thousand and twelve hundred pages but they have been arranged in such a way that the reader can find in a moment the references which he seeks. In the first place, an alphabetical list of the persons to whom letters were addressed is included, and besides each volume is provided with a perfect index of names and subjects.

For anyone, too, who is interested in the rise and spread and development of the Jesuit Society, the volumes before us are absolutely indispensable. The Blessed Canisius was in close correspondence with the leading founders of the Society, and his letters, too, serve to show the position which the Society held in different places, the difficulties they had to contend with, and the remedies which they judged it wise to apply.

Many references in the volume will have an interest, too, for those studying that period in Irish or English history. There are some accounts of Jesuits from Ireland at different places on the Continent, or of Jesuit missionaries sent into Ireland. Most of these have been already dealt with in the learned works of Father Hogan, dealing with the subject ; but taken here, where the reader will find them in their general setting with reference to the position of Catholicity on the Continent, they will be better understood.

We congratulate the editor and the publisher on the work ; and we hope that the other volumes will be soon forthcoming.

J. MACC.

SERMONS. By the Most Rev. Dr. Moriarty, Lord Bishop of Kerry. Dublin : M. H. Gill & Son, Ltd., 1906. 6s. net.

WE already expressed our opinion about the Sermons of Dr. Moriarty when they were first published in two volumes, by Dr. Coffey, some years ago. The opinion which we then expressed has evidently been endorsed by the Irish clergy generally, seeing that the first edition was exhausted in a few years. The present volume is a new edition of the principal sermons that had appeared in the first publication. The sermons are very varied, and will be found extremely suggestive and useful by all priests who have to preach through the year. A good and practical sermon-book is a very valuable companion for a priest on the mission. There are plenty of useless and indifferent ones on the market. Dr. Moriarty's sermons are admirably suited to the Irish temperament. They are substantial, learned, thoughtful, and at the same time clear and accessible to the intelligence of the average congregation. They are instinct with genuine piety, and inspired by the

deepest and most enlightened Christian faith. They show an acquaintance and familiarity with the Scriptures and a skill in their application that has seldom been surpassed ; and they present the great mysteries of religion in a noble and majestic form, worthy of their grandeur and dignity. We foresee for the new edition a still more rapid sale than that of the old one.

J. F. H.

ON RELIGIOUS WORSHIP AND SOME DEFECTS IN POPULAR DEVOTIONS. By Mgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator, R. E. London : Burns & Oates, 1906. Price 2s. 6d. net.

IN the course of this Pastoral Letter, now translated into English, Mgr. Bonomelli, the well-known Bishop of Cremona, expounds the nature of religious worship, and establishes clearly the gradation to be observed in the honour we give to God, to the Blessed Virgin, and to the Saints. But there is also a negative side to the work, in which the Bishop criticises the tendency of certain modern devotions. I will confine myself here in the main, to what he says about the devotion to the Sacred Heart ; for from this the tendency of his observations on other subjects can be judged.

Needless to say the Bishop, like all Catholics, shares in the universal love for the Divine Heart of our Lord, which was the seat of so much love and pity for the human race—which embraced us all, however unworthy, in its limitless and all pervading love. But he has certain strictures to pass on what he regards as the extension of this beautiful devotion :—

‘ In speaking of Jesus Christ [he writes] and the devotion to the Sacred Heart of Jesus (so beautiful and so general a devotion throughout the Church) I cannot refrain from quoting a very outspoken page from the writings of a French Bishop now living, who is beyond all doubt one of the most gifted and illustrious members of the French episcopate. I myself would not have dared to write as he has done. Here are his words :—
 “ With regard to our Saviour Himself, why must we partition, change, disfigure Him, when all we ought to do is to listen to, imitate, adore, love Him ? Not to speak of those strange images which represent Him to us almost in the act of pointing to a large symbolized Heart upon His Breast, is it not the truth that what that Heart was intended to say to us would be expressed much better by a simple gesture or look ? And to quote but one example among a thousand, what would St. Paul think of the little Christ-Child of Prague, with its tiny garments of gold and its insignia of a future kingdom ? With

what energy would he cry aloud that only one thing was needful for us to study—Jesus Christ and Jesus Christ Crucified! I am aware that all these devotional practices may be explained and supported by theology and the most exacting orthodoxy, but are they of any practical use in our generation? *Omnia mihi licent*, said St. Paul, *sed non omnia expediunt*.”

And then Mgr. Bonomelli continues: ‘There is one Christ, one only and complete, and the various members of His adorable Body, only as they are united to it, and, therefore, in personal union with the divine Word may be and *ought* to be worshipped, because the worship refers to the Person in which they coexist. But it is not desirable to encourage too strongly this tendency to consider separately the parts of the Divine Humanity; and when I see that in addition to the devotion to the Sacred Heart of Jesus, to His Blood, to His Wounds (all recognized devotions of the Church) it is sought to introduce also the devotion to ‘His Sacred Hands,’ ‘His Holy Face,’ etc., I experience a feeling of aversion lest a certain fashion for new devotions should make its way into the Church, of which we have not the slightest need, and which by degrees might bring things to the point of rendering almost a subject of ridicule the devotions to Jesus Christ Himself.’

The Bishop is greatly distressed at the spread in Italy of all sorts of petty devotions which do more harm than good to religion in his opinion, and are out of all harmony with the spirit of primitive simplicity which distinguished the early ages of the Church. To the spirit and practice of these ages he exhorts his clergy to return.

J. F. H.

STUDIES IN IRISH HISTORY, 1603-1649. Being a course of Lectures delivered before the Irish Literary Society of London. Edited by R. Barry O’Brien. Dublin, Belfast, and Cork: Browne & Nolan, Ltd. Price 3s. 6d. net.

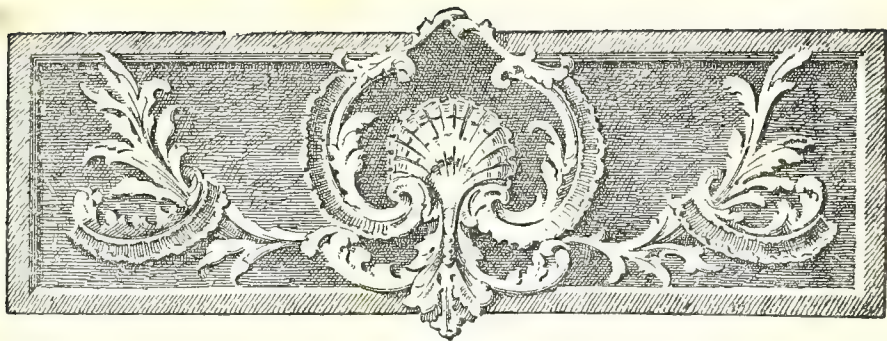
THE late Archbishop Croke once observed that he found Irish history a very dreary and disheartening study, that it was all made up of petty quarrels, treacheries, divisions, and selfish ambitions. He preferred on the whole to look to the future rather than to the past, and to ‘make history’ rather than to read it. It would look, indeed, as if some fateful destiny were pursuing the Irish people, dashing the cup of liberty from their lips at the moments when they thought it had at last been secured. If you only resist the Celt long enough, said Lord Salisbury, he will break up into factions. So it has

been, unfortunately, all through our history, and things that are happening at the present day do not seem to indicate that we have yet fully learned the principle lesson that our history teaches us. A prominent Irishman once remarked to the present writer that there was a very expressive word in Irish which marked the nature of our adverse fate. It is the *misao*. The *misao* has followed us with unsparing hand through many centuries, and there are indications enough that we are still under its sway, and forced by our own nature to remain its unwilling victims.

In spite, however, of the depressing and disheartening effect of much that is to be read in the annals of our country, there is one inspiring lesson that comes forth from it all. It tells us that the struggle for liberty has been maintained through good and evil report, whatever may have been its failings, that its spirit is immortal, and that no cause that has survived so many difficulties can fail to be successful in the end. In the course of that age-long struggle certain great land-marks stand out, and it is well that these should be known and familiar to all those who have not lost hope. Some of these land-marks are brought vividly before us in the volume just published by Mr. Barry O'Brien.

The 'Plantation of Ulster,' the rule of Strafford, the so-called *Graces* of Charles I, the Rebellion of 1641, the 'Confederation of Kilkenny,' are events in Irish history with which, for good or ill, it behoves all Irishmen to make themselves acquainted, and it must be said that they are presented in these lectures in a style and form perfectly suited to their purpose. I understand that some of the gentlemen who are responsible for these papers are Protestants, but I desire to bear testimony to the fair, impartial, and even kindly tone displayed by them towards Catholics. There is no effort at fine writing or any pretension to stir up political passion manifest in any of the lectures. They are for the most part matter-of-fact statements of facts, a recital of events which is allowed to speak for itself, and is based on the most trustworthy information that State papers and historians supply. The period covered by these papers has, no doubt, its fair share of the general features of Irish history to which we referred. One sickens very quickly of the disputes of the O'Kanes and the O'Dohertys, the Butlers and the Burkes, the Maguinnesses and Maguires, the O'Briens and MacCarthys. Only so much of it, however, is served up here as can be easily assimilated; and this is wise. I congratulate the lecturers and the editor on their success, and wish the book a good sale.

J. F. H.



THEOLOGICAL ASPECT OF A TOTAL ABSTINENCE PLEDGE

ANYONE with a slight experience of missionary work, will readily admit the truth of the statement that a great deal of confusion exists in the minds of the ordinary faithful with regard to the obligations of a Total Abstinence Pledge. While some are firmly convinced that a Pledge, in all cases, imposes a grave obligation in conscience, others are in a state of doubt and uncertainty as to the exact nature of the obligations they have assumed. One result of this unsettled state of thought is trouble for the confessor in the tribunal of Penance. In addition to the difficulty he experiences in forming a correct judgment as to the state of conscience of many who have, unfortunately, violated their Pledge, he finds himself in a dilemma when he comes to decide on the attitude he should adopt towards those whom he perceives to be in error as to their obligation. While conscious of the difficulty of allowing them to continue to be governed by the dictates of a false conscience, he is deterred from disturbing their convictions, or dispelling their doubts, through fear lest their possession of fuller knowledge should rob the Pledge of all value, and render fruitless the Temperance crusade.

These difficulties beset many a hard-working confessor. In fact, owing to the rapid spread of the Total Abstinence movement through the country, the difficulties have become

so common of late, that a solution of them is a matter of urgent practical importance. With the object, then, of arriving at certain principles that can be easily applied to the solution of all the difficulties likely to arise in connexion with a Total Abstinence Pledge, I purpose, in this paper, to seek to determine the obligations of a Pledge, and the duty of a confessor towards those whom he finds ignorant of these obligations.

I.

Before proceeding to deal with the first subject of inquiry, I think it right to point out that, as the question has not, so far as I know, been treated by any author of note, what I am about to say regarding the obligations connected with a Total Abstinence Pledge is necessarily of a purely tentative character, and carries no weight beyond what attaches to the reasoning employed. No one will be more ready than I to admit that the reasoning may be faulty, or to acknowledge indebtedness to anyone who succeeds in throwing greater light on the subject.

The first part, then, of our inquiry, has reference to the obligations of a Total Abstinence Pledge. Now as the obligations connected with a Pledge may, conceivably, be either direct or indirect, i.e., may be imposed by the Pledge itself, or spring from some other source, it will, I think, contribute to clearness of treatment to keep these two classes of obligation, as far as possible, distinct, and to direct our efforts chiefly towards determining the direct obligations. For this purpose it will be convenient to propose the question to be considered under this form : Does a Total Abstinence Pledge of its own nature impose any direct obligation in conscience ?

To answer this question satisfactorily two things have to be considered. One is the meaning to be attached to the formula of words by which the person taking the Pledge expresses his determination to avoid intoxicating drink ; the other is the intention by which he is animated while using this formula. If the words employed have, either

of their nature, or from usage, only one definite meaning, the presumption is that the person employing them intends that meaning. Everyone is presumed to intend what his words necessarily convey. Presumptions, however, especially in the *forum conscientiae*, cannot stand against facts, and hence one must take account of ignorance, error, or an explicit intention contrary to that implied in the words used, when determining the meaning actually intended in a concrete case. The intention of the agent is an element of even greater importance in determining the actual meaning, when the words employed are capable of more than one signification.

Abstracting, for the present, from the question of intention, let us first try to determine whether the words by which a Total Abstinence Pledge is administered, have, either of their own nature, or from the circumstances in which they are used, one distinct definite meaning. The formula of the Pledge is not always couched in the same terms. Sometimes the really important words are: 'I promise to abstain,' etc.; sometimes, 'I promise to you,' i.e., the priest, or 'I promise to the League of St. Patrick, of the Cross,' etc.; or again they are simply, 'I will abstain,' as in the *Heroic Offering*. Some are inclined to attach importance to these varieties of expression, and to determine the obligation in conformity with the more obvious meaning of the language used.¹ The variations, however, do not seem to me to be more than accidental. For since the word *promise* may be interpreted in a loose sense as well as strictly, it is plain that the language of all these forms, considered in itself, and apart from the determination which circumstances or universal custom may have given to it, may be regarded as implying either a serious purpose of avoiding intoxicating drink, or a strict promise of doing so.

The difference between these two things—a mere purpose of doing or avoiding something, and a strict promise of the same—is well known, and needs no detailed

¹ See I. E. RECORD, May, 1883.

exposition. As, however, it has an important bearing on the main question we are discussing, it may be well to point out the chief difference between a purpose and a strict promise. This difference is well expressed by Lugo in the following passage :—

Propositum etiam exterius expressum solum est voluntas praesens aliquid postea faciendi, nulla sibi ad hoc *nova obligatione* imposita : unde licet alioquin propositum sit de re aliunde sub peccato debita, quale est propositum non peccandi, quod poenitens in confessione habet, non tamen affert obligationem novam quia proponens *non intendit sibi aliquam aliam turpitudinem adicere contra aliquam virtutem*, si propositum non observet. Promittens vero non solum explicat propositum faciendi, *sed intendit se aliquo modo ligare*, ita ut, si propositum non observet, id opponatur contra aliquam virtutem, sive fidelitatis sive justitiae. . . . Dixi autem proponentem non intendere sibi novam obligationem imponere : non enim nego, quod ex ipsa violatione *propositi* boni consequi possit aliqua turpitudine, nam qui *repetito et firmiter* proponit circa aliquod bonum faciendum, vel peccatum vitandum, si facile deficiat, negari non potest quod contrahet novam turpitudinem inconstantiae, quae inconstantia in bono suscepto reprehensibilis est. . . . Hanc tamen inconstantiam *non intendit* sibi injicere qui proponit, si deficiat ; sed consequitur ex natura rei etiam praeter et contra ejus intentionem. Promissio vero affert obligationem et turpitudinem, ad quam promittens *vult se obligare* si a promissione deficiat, per quod differt maxime a simplici proposito.¹

From this very clear exposition it will be noticed that the difference between a purpose and a strict promise does not consist in this, that he who promises is bound in conscience to do what he promises, whereas he who merely purposes is not bound in conscience to carry out his resolutions. This would not be at all true. He who merely purposes may be bound in conscience to do what he resolves, and will be always bound when his resolution regards something that is already of precept. Hence the main difference is that a strict promise always implies a *new obligation*, and, therefore, superadds an obligation, usually specifically different, to those already in existence, if there

¹ *De Just.*, Disp. 23, § 1, no. 1-2.

is question of something that is already of precept, and induces a strict obligation in regard to those things that, antecedent to the promise, were merely of counsel; a mere purpose, on the contrary, does not involve any new obligation, and, hence, in regard to the number and quality of obligations, things remain as they were antecedent to the purpose. If what one resolves to do were, previously, only of counsel, it remains, after the resolution, only of counsel; if it were already of obligation, the number of obligations is not increased, nor is their quality changed. From which this important conclusion follows, that from a mere purpose no direct obligation ensues. Hence if a Total Abstinence Pledge is to be regarded merely as a serious purpose of avoiding intoxicating drink, and not as a strict promise, it will not, in any case, impose a direct obligation in conscience, and where an obligation to observe it exists, as undoubtedly in certain cases it does, the source of this obligation must be sought elsewhere than in the Pledge itself.

Another important point should not be overlooked in this passage from Lugo, as it serves to illustrate, to some extent, the indirect obligations of a Pledge. Though a purpose does not impose any new obligation, it does not follow that it can be violated without sin. This is manifest where its object is already of precept, though the sin in this case comes not so much from the violation of the purpose, as from breaking a precept binding independently of any purpose. However, the violation of a purpose may be a sin, even when the matter is not of precept, but only of counsel, as Lugo is careful to note. He who easily breaks a resolution often and firmly made, is guilty of a sin of inconstancy, although he did not intend to bind himself in constancy to carry out his resolution. The sin follows from the very nature of the case, quite independently of any intention to the contrary, provided as a matter of fact, one is inconstant in carrying out one's resolutions.

It is scarcely necessary to add that other sins, usually, however, only venial, may be committed, and very frequently are committed in breaking our good resolutions.

The motives inducing us to violate them, the circumstances in which they are broken, may be, and often are, sources of sins of human respect, pride, vanity, scandal, etc.

It is sufficiently clear from what has been so far stated that if the language of the formula of a Total Abstinence Pledge be taken to signify merely an earnest purpose of avoiding intoxicating drink, the Pledge does not impose any new obligation, and hence one is in the same position, so far as regards a strict obligation of avoiding drink, as if one had taken no Pledge. The words, however, considered in themselves, may mean a strict promise, and therefore a new obligation. What, in this hypothesis, would be the nature of this obligation? A gratuitous promise may be made to God or to men. If made to God it is a vow, provided the object is pleasing to God, and the other conditions necessary for a vow are fulfilled. If made to men, and accepted by them, it binds either in justice or fidelity.

It is manifest that a Total Abstinence Pledge does not bind in justice. In certain circumstances a man may be bound in justice to curtail his drink bill, in order to be able to meet his liabilities towards his creditors, or towards his family, but such an obligation does not arise from the Pledge.

It seems also clear that a Pledge is not a vow. I do not at all wish to deny that a person who knows the obligations and nature of a vow, cannot validly, and sometimes, though perhaps very rarely, may not laudably bind himself by vow to abstain for a short time, or even for life, from intoxicating drink. If such a vow were taken, it would depend, of course, on the intention of the person making it whether the obligation should be regarded as grave or venial. Since the matter of the vow would be manifestly grave, it would be plainly competent for the person making it to take upon himself a grave or a venial obligation. On the hypothesis that a grave obligation was assumed a rather troublesome question would arise, in case of violation, as to the amount of intoxicating drink that would constitute a grave sin. This, however, so far as regards our present inquiry, is a purely speculative

question. For a Pledge is not a vow, and it would only introduce endless confusion to treat it as such. This I regard as certain. The words sometimes used in administering a Pledge may indeed be such as might signify a promise made to God. The meaning of a formula of words is not, however, to be determined by purely grammatical considerations, but chiefly by the signification attached to it by the common opinion of men. Now, a Total Abstinence Pledge is not a thing of to-day or yesterday. It is an instrument for the promotion of Temperance now so long in use as to have attained a venerable age. It has, then, surely acquired a fixed definite meaning, which cannot be changed at the caprice of any individual in the community. Now, whatever else may be doubtful as to its meaning, one thing is clear, that it is not a vow. The fact that the Pledge is administered indiscriminately, at one and the same time, to large bodies of men of various needs and degrees of intelligence, and still more the fact that it is used as a remedy for the reclamation of habitual drunkards to whom it would be altogether wrong to permit a vow, make it manifest that no sensible person looks upon the Pledge as a vow. Indeed, if argument on a point so clear were needed, very conclusive evidence could be had from the unequivocal statement made regarding the *Heroic Offering*. If any Pledge could be considered a vow, the *Heroic Offering* should have highest claim. Yet in the little *Handbook of the Maynooth Branch of the Pioneer Association*, on page 10, it is clearly stated :—

The Pledge of the Association is not a vow. It is the solemn expression of a sincere and serious purpose to follow out a line of conduct that is in itself not of precept, but of counsel.

While then it is clear that a Pledge is not a vow, it is of some practical importance to keep this fact in mind when we come to the solution of certain practical cases that have their origin in the imprudent zeal of somewhat thoughtless, and perhaps badly informed Temperance advocates.

The obligation arising from the Pledge, if it be regarded as a strict promise, not being one of justice, nor yet one of religion, can be, at most, one only of fidelity. Now an obligation of fidelity is only venial as Lugo, voicing the common opinion, teaches :—

Deceptio in promissis absque alio detrimento non videtur continere malitiam gravem ; nullum enim detrimentum inferitur proximo, nec ullum ejus violatur jus, sed solum promittens reddit se indignum cui homines possint fidere : ergo promissio ex sola fidelitate non obligat per se loquendo sub peccato mortali nisi aliud detrimentum promissario inferatur ex fide non servata.¹

While, considered in themselves, the words, by which a Total Abstinence Pledge is administered, may signify either a serious purpose of avoiding intoxicating drink, or a strict promise of fidelity, the practical question still remains : Does the Pledge, of its own nature, imply even an obligation of fidelity ? The answer to this question is not obvious. Since the words of a Pledge, considered in themselves, are capable of a two-fold signification, we must, first of all, ask whether a more definite sense is attached to them by the common estimation of men. But here we have not very clear guidance. There can be no doubt that, as a general rule, the ordinary faithful would seem to regard the Pledge as imposing an obligation in conscience, though their ideas on the question are rather obscure and muddled. But it may be reasonably objected that this persuasion of the people, in so far as it exists, springs from ignorance and therefore cannot serve as a criterion for determining the meaning of the Pledge. What we should look to is the view of experts, of the leaders in the Temperance movement. As far as I know, the common view of the clergy is that the Pledge is not a strict promise imposing a new obligation in conscience, but simply a solemn expression of a serious purpose of avoiding intoxicating drink. On the other hand the form of Total Abstinence Pledge known as the *Heroic Offering* seems to

¹ *De Just.*, Disp. 23, n. 72.

be treated in the Brief of Indulgences granted by our Holy Father Pius X to the Pioneer Total Abstinence Association of the Sacred Heart, as a strict promise. Thus, for example, a Plenary Indulgence at the hour of death is granted to 'all members who . . . shall have faithfully observed their *promise* of Total Abstinence;' and an Indulgence of 100 days to promoters 'as often as they recite, with contrite hearts, the words of their *Promise of Fidelity* commonly known as the *Heroic Offering*.'¹ Again in the May number of I. E. RECORD for 1883, in answer to certain queries on the obligation of the Pledge, the Editor maintained that where the form used was, 'I promise to you,' i.e., the priest, a direct obligation of fidelity arose.

Personally I am inclined to regard a Total Abstinence Pledge simply as a solemn and very formal expression of a serious purpose to avoid intoxicating drink, bringing with it no new and therefore no direct obligation in conscience. Since, however, a personal opinion of this kind cannot give a definite objective meaning to words in themselves obscure, as long as this obscurity and this indefiniteness last, to know in a particular case whether an obligation has been assumed or not, recourse must be had to the intention of the person taking the Pledge. Since the words used, both in themselves and as commonly understood, are capable of a two-fold meaning it will depend on one's intention in what sense one uses them. While wishing merely to take the Pledge, it will be competent for one to assume an obligation of fidelity or simply to make a resolution. In case there is no clear evidence as to what the intention was, the doubt must be given in favour of the person taking the Pledge, and he must be treated as having taken no new obligation on himself.

What has been said will help towards a solution of two cases of more than ordinary difficulty. The first is where the person about to take the Pledge is expressly told that he can bind himself under pain of grave sin, or assume no obligation according to his own wishes, and he

¹ See I. E. RECORD, December, 1906, p. 568.

is strongly advised and urged to assume a grave obligation on the ground that he will be more likely to remain faithful to his Pledge, if he feels that he cannot violate it without grave sin. Enthusiasm exercises a potent spell over his imagination, the hard realities of life, the temptations to which he will afterwards be exposed, are as yet things hidden and unknown, or for the moment forgotten ; generous impulse is knocking at his heart, he yields to the persuasive eloquence of his spiritual guide, and takes upon himself, or intends to take, a grave obligation to abstain for life from all intoxicating drink. A few years roll by. He is no longer in the hot-house, but amid the stern realities of life, surrounded, it may be, by companions who bring eloquence of a different order to bear on him, and being of a flexible disposition he yields himself an easy prey to the allurements of temptation. Soon, however, repentance leads him to the knee of the confessor. On hearing his story conflicting emotions begin to struggle for mastery in the confessor's bosom. Admiration for the self-sacrificing generosity of earlier days is mingled with pity for the weakness of human resolve, and a deep sympathy for one whose soul has been needlessly and foolishly exposed to spiritual ruin, while overshadowing and obscuring all other feelings sits wonder-gazing with astonished and dazed mien on the spiritual guide whose lips should have guarded knowledge, yet uttered but imprudence and folly. But feelings, however legitimate, must give place to the cool deliberations of reason for the future safe-guarding of his penitent, and the question at once presents itself for solution : What is his position ? Is he bound under pain of grave sin to keep his Pledge ? It is not necessary to say that as long as conviction of his obligation lasts, he will be guilty of grave sin in violating it. Is, however, this conviction true ? I take it as granted that he had no intention of making a vow, but wished, merely, to take the Pledge. I assume, also, that he is not one of those for whom the Pledge is a means morally necessary to avoid grave sins of intemperance, or other grave sins. These assumptions being granted, notwithstanding the fact that he intended

to bind himself under pain of grave sin, that he tried to do so and believed he was doing so, he has, at most, taken on himself a venial obligation of fidelity. For the Pledge is not a vow. It is either simply, a resolution imposing no new obligation in conscience, or, at most, a strict promise of fidelity, and as such binding only under pain of venial sin. Just, then, as in the case of a vow, where the object promised to God is only small or slight, a person cannot, notwithstanding any intention or effort to the contrary, take upon himself a grave obligation, though he may erroneously think he has assumed such an obligation, so here, also, as long as a person intends merely to take a Pledge, and therefore to assume, at most, an obligation of fidelity, it is not competent for him to make the obligation grave, however much he may intend to do so.

The second case is of more frequent occurrence though of less difficulty. It occurs where the person taking the Pledge is under the impression that it imposes a grave obligation, or it may be that he is doubtful, or becomes doubtful in the course of time as to the obligation he has assumed. Again, it is clear that so long as persuasion or doubt of a grave obligation lasts, the person is bound under pain of grave sin to avoid intoxicating drink. The important point, however, is to determine the objective obligation. In this case, at least as a general rule, there is no express intention of assuming a grave obligation, but, through error or ignorance, a persuasion or a doubt exists that such an obligation has been contracted. The error or ignorance is what is called concomitant. The person would take the Pledge whether it imposed a grave obligation or not, and presumably more willingly if he thought it did not bring with it so serious a responsibility. His predominant intention, then, is to take the Pledge as others take it, i.e., with whatever obligations it imposes. Now, since the mildest interpretation is that a Pledge *per se* does not impose any new obligation, he can, when he comes to know of it, avail himself of this view, and regard himself as under no new strict obligation.

There is one case in which it is usually said, and with

sufficient accuracy for all practical purposes, that the Pledge imposes a grave obligation. The case is where the Pledge is a means morally necessary to avoid grave sin against Temperance, or the many other grave sins that usually accompany habits of excessive drinking. Where one is so addicted to intemperance that to touch intoxicating drink at all is a proximate occasion of mortal sin, one is plainly bound by the natural law to avoid this occasion of sin, and, therefore, not to touch intoxicating drink. If such a one takes a Pledge as a means of escaping this danger, whether the Pledge be regarded as a mere purpose or a strict promise of fidelity, it is manifest that there is a grave obligation not to violate it. One cannot break it without taking intoxicating drink, but, on the hypothesis made, the taking of drink is for such a one a proximate occasion of mortal sin, which he is bound under pain of grave sin to avoid. This grave obligation, however, is not imposed directly by the Pledge, but arises either from the virtue of Temperance, or from the other virtues against which grave sins are committed when drink is taken to excess. The Pledge superadds, at most, a venial obligation of fidelity.

Apart from the case where the Pledge is a morally necessary means of avoiding grave sin, the indirect obligation does not seem to be more than venial, if any strict obligation at all of avoiding intoxicating drink in moderation should, perchance, exist. It is only in exceptional circumstances, namely, where the taking of drink in moderation is a remote occasion of sin, that the natural law imposes even a venial obligation of not exposing oneself without cause to this remote danger.

II.

Having determined the obligations coming from or connected with a Total Abstinence Pledge, we are now in a position to consider the question of the confessor's duty towards those whom he finds in ignorance or error with regard to them. The difficulty that seems to give most trouble, concerns the attitude he should adopt towards

those who, while not bound *sub gravi* to avoid intoxicating drink, are perceived to be under the impression that the Pledge imposes a grave obligation, and, consequently, are guilty of grave subjective sin by violating it. Many confessors in dealing with penitents of this class find themselves on the horns of a dilemma. Their position can, perhaps, be best stated in the words of a distinguished correspondent : —

It is evident from the way some people accuse themselves of breaking the Pledge that they consider this breaking a more terrible thing than a grave sin of drunkenness. There is an obvious difficulty in letting them go away with a false conscience, and there is the other difficulty of undermining the effect of the Temperance crusade by allowing it to go abroad that it is no sin to break the Pledge.

Serious as this difficulty seems to many, a little consideration will be sufficient to show that only one solution of it is possible. The principle of the solution may be enunciated as follows: *It is the confessor's clear and certain duty to set right those whom he perceives to be committing formal sin through an erroneous conscience.*

As this principle is of great and far-reaching importance, and strikes at the very root of the difficulty with which we are dealing, it will not be considered superfluous to establish it at some length. It will be manifest from the following passages, extracted from the works of a few well-known authors, that the principle embodies the clear and unmistakable teaching of theologians. Let us begin with the teaching of Lehmkuhl. In his well-known work on Moral Theology, he writes as follows :—

*Semper instrui debet poenitens, si ex erronea conscientia aliquid habet pro peccato aut pro graviore peccato, quod peccatum aut grave peccatum non sit. Imo adeo verum est, tum instructionem esse faciendam, ut omittenda non sit, etsi forte ausam det, longe saepius veniale peccatum perpetrandi, quod antea cum conscientia mortalis peccati, at longe rarius fiebat. Attende vero, ne, quod in se peccatum veniale est, ex circumstantiis scandalum, periculi, etc., pro poenitente fortasse sit mortale.*¹

¹ *Theol. Mor.*, vol. ii., no. 444, par. 7. See also vol. i., no. 445, 2 ; no. 789, 3.

I have taken the liberty of italicising the sentence beginning with 'imo adeo,' as it bears directly on the difficulty under consideration.

Ballerini, in his notes to Gury, had already expressed the same view with equal clearness. He makes this statement in one of his notes: 'Non praetermittenda hypothesis est poenitentis, qui se obligatum credit, ubi obligatio nulla est, aut etiam gravem obligationem ibi inesse putat, ubi levis tantummodo inest. *Haec ignorantia, utpote semper noxia, semper auferenda est.*'¹ The italics again are mine.

To the same effect Noldin writes: 'Monendi sunt poenitentes, qui *ex conscientia erronea* putant esse peccatum, quod peccatum non est; aut esse mortale, quod veniale est; haec enim ignorantia eis nociva est quia in periculo manent formaliter peccandi.'²

One more quotation will suffice to indicate the express teaching of theologians. I take it from Tanqueray:—

Si poenitens ex erronea conscientia *judicet aliquid esse peccatum quod revera non est tale, aut grave quod de facto leve est*, de hoc errore monendus est, quum sit ipsi nocivus; nam formaliter gravia peccata committit. Quod verum est etiamsi praevideatur eum, forsan, ex hac monitione, saepius commissurum peccata venialia.³

The doctrine thus expressly and clearly laid down by these authors, is, at least implicitly taught by all writers on Moral Theology. According to them all, one of the offices the confessor holds towards his penitent in the sacramental tribunal is that of teacher, and in the discharge of the duties of this office it is incumbent on him to admonish penitents of obligations of which he perceives them ignorant. Where the ignorance of the penitent is vincible and culpable, admonition must always be given even when amendment cannot be hoped for. Where, on the contrary, the ignorance is invincible, the guiding principle for the confessor is the spiritual welfare of the penitent.

¹ Gury-Ballerini, vol. ii., no. 611, note (b).

² *Theol. Mor.*, vol. iii., no. 400, 1.

³ *Theol. Mor., De Poenit.*, no. 306 (a).

If, then, he can reasonably hope that admonition will have the effect of securing the discharge by the penitent in the future, of those obligations of which he was previously ignorant, it is his duty to admonish him and point out to him his obligations. If, on the other hand, all things considered, he must reasonably fear that his warnings and instructions will fall on deaf ears, and that consequently the only result of his action will be to change material sins to formal, prudence dictates to him silence, except in certain cases that have no bearing on the present inquiry.

Now, if one asks why should the confessor disturb the *bona fides* of his penitent and make clear to him obligations of which he was previously, and may long remain wholly ignorant, when a reasonable hope exists that the penitent, if told of his duty, will faithfully discharge it, the only answer that can be given, and the only one actually given by theologians, is that the confessor is bound to prevent the continued commission of even material sins, if he can do so without spiritual injury to his penitent. The confessor, in other words, holds the place of an intermediary between God and the sinner, and as he is bound, on the one hand, to labour to the best of his ability to secure the reconciliation of the sinner to God ; so, on the other is he also bound to safeguard the Divine rights and to secure the observance of God's law, if he can do so without destroying or seriously imperilling friendship between God and the penitent.

Now, if the confessor must try to prevent, as far as possible, the multiplication of material sins, is it not manifest that he must leave no means untried to prevent the future commission of formal sins ? There can be no comparison between the evil of formal and that of material sin. Formal and material sins belong to different categories of evil. They have nothing in common. Material sin, in a certain sense, is no evil at all, nor does it offend God. Formal grave sin is the greatest evil which the mind of man can conceive, whether it be considered in its relation to God as an evil and offence to Him, or in reference to man whom it robs of God's friendship and exposes at every

instant to eternal wrath. So great an evil is it, that the sacrament of Penance was instituted to destroy it when contracted after Baptism, and prevent, as far as possible, its future occurrence. Hence the position and the whole duty of the confessor may be summed up by saying that he must free the soul of his penitent from the mortal sins it has contracted, and safeguard it for the future against danger of relapse.

Furthermore, the only reason why the confessor must abstain from pointing out obligations to a penitent invincibly ignorant of them, when good results cannot be hoped for, is lest he may thereby change material sins to formal. Two evils in this case present themselves to his mind, and reason demands that of two evils the less be permitted to prevent the greater.

Let us now apply the principle thus established, to the case of those who sin gravely by violation of a Total Abstinence Pledge, because they are under the impression that the Pledge binds under pain of grave sin. From what has been said regarding the binding force of the Pledge, it is clear that, it either imposes no direct obligation or at most a venial one of fidelity. Furthermore, the indirect obligation, if any, is only venial, except where the Pledge is a means morally necessary for the avoidance of grave sin, whether against Temperance or against some other virtue. The problem, therefore, before the confessor is the very simple one of a choice between formal mortal sin and venial sin, or, it may be, no sin at all. The answer to this problem is manifest. Apart altogether from the express teaching of theologians already referred to, since no number of venial sins can ever equal, or can ever be compared to the evil of one formal mortal sin, the less evil must be chosen if the penitent cannot be induced by the many motives for fidelity that can be put before him to remain faithful to his Pledge. If it needs must be that he break it, the confessor must secure at all events that he will break it with the least evil to his soul; he must make plain to him the truth, and save him at least from the greatest evil that can befall a human soul—the commission of formal mortal sin. One

will have less difficulty in seeing clearly where the path of duty lies, when it is remembered that a responsibility of such tremendous import, as to make even the most courageous tremble, is assumed by the confessor who allows a penitent to leave the tribunal under the impression that a grave obligation is upon him to remain faithful to his Pledge, and at the same time with the probability, amounting sometimes to moral certainty, that he will break it. The responsibility is no less than accountability for the insult and offence offered to God, and perchance for the eternal salvation of a human soul. The penitent may fall again, and before the confessor can again see him he may be beyond the reach of human aid. No one, I am sure, will lightly take upon himself the responsibility of allowing a human soul to be lost eternally through not doing something that is, at best, not a matter of precept at all, but only of counsel, when by a single breath he may dispel the clouds of ignorance that darken that soul, and avert the danger of its falling blindly into the eternal abyss.

One may not allow the fear of undermining the effect of the Temperance crusade to warp one's judgment. Even were this fear well founded, still it would not be permissible to do evil that good may follow. Now, if the confessor were to remain silent through fear lest knowledge of the truth would destroy all reverence for the Pledge in the mind of his penitent, he would be trying to safeguard the penitent from the commission, at the most, of venial sin by allowing him to commit mortal. The position is so unreasonable that it requires but to be stated to see that it is untenable.

I refuse, however, to believe that the danger to the cause of Temperance from making known the truth is as serious as many seem to imagine. The Temperance crusade does not rest for its success on concealment of the truth. The leaders of the movement would, I am certain, be the first to disown a cause that owed its advancement to the ignorance of the populace. Unless I am utterly mistaken they regard this ignorance as their worst enemy, and they base their hopes for a sober and prosperous Ireland

on the progressive enlightenment of the people. To hasten the realization of a condition which they regard as specially favourable to their movement, is the object of the many pamphlets, lectures, and sermons that bear continual testimony to the persistence of their efforts in a noble cause. Let no one dishonour that cause by seeking to secure a doubtful temporary gain at the sacrifice of principles that must ever remain sacred.

P. M'KENNA.

EVOLUTION OF CULTURE—II.

DEVELOPMENT UNAIDED FROM WITHOUT

I.

COULD primitive man, as conceived by Materialists, left to himself, develop a civilization? I do not consider it necessary to say more than a word on this aspect of the question. When we try to picture to ourselves the state of the first human beings, according to the Materialists' notion, it is inconceivable how they could develop a civilization which includes morality, religion, and law. Remember, they have not, as yet, any notion whatever of truth, or morals, or God; they have no idea of what they are, why they are here, whence they came, or whither they tend. For them there is no right or wrong, no obligation, no God, no law, no order; they are just above the brute, but only in a slightly further evolved organism. Yet we are asked to believe that these are the originators of a civilization whose progress is marked by the triumphs, each in his own way, of Raphael and Angelo, Newton, Marconi, Curie, Aristotle, Anselm, and Thomas, Confucius, Mohammed, and Christ!

From such a state of utter destitution neither material nor ethical and religious progress could be possible. How could material progress go on among beings who have no notion of right and wrong, law and order, rights and obligations? Take the very first step in the development, the division of property. Taking human nature as we know it, communism is hopelessly impracticable. Society could not exist unless every man had his own, and every one was bound to respect another's right. Communism means a fight for existence in the truest sense. But what can the division of property mean where men recognize no rights, no law, no order of any kind? There is no

meaning in a man becoming owner of property if other men are not bound to respect his ownership, and how can they be bound if no such thing as obligation exists? You may say that men would come to see the necessity of recognizing the rights of others, else human society would be impossible. Human nature, as I know it, would take the latter alternative. The good of society is a motive which would have very little weight with men who know no higher good; it is a motive which influences very few in this world. Material progress all round is simply impossible without morality, and an authority to enforce its observance. If human life and property have no other safeguard than the good-will of individuals, the rights arising from them will be observed just as long as it suits the individuals, but no longer. Society could not *begin*, much less develop, unless its members recognised some order already established, and unless they recognized, moreover, that that order was backed up by authority able to enforce its observance by punishing its violations.

And how could ethics be merely the creation of the human fancy? If men were pure spirits there might be some reason for saying they would develop an ethical code if none as yet existed; but man as we know him would certainly not, of his own accord, go to the trouble of restricting his liberty, even though it were to ensure the good of the race. Human nature is very impatient of the restrictions enforced on it from without; it is ever trying to break the bonds which hamper its liberty, to shift or shirk obligation on any pretext; concupiscence in all its various forms is merely strengthened by being coerced; as we know from our own experience, and on the authority of St. Paul, it is stirred up to resistance by the irritation of law and obligation. It is all very well to go theorizing about what man did and could do, when left to his own resources; it sounds very well to talk about altruism and the good of the race, but if I know anything of human nature, prison bars, the hangman's rope, and the pains of hell are far more effective motives for the regulation of human conduct than any utilitarian principles whatsoever can

supply. If in society already established order is preserved principally, or perhaps solely, by the terror of the punishments to be inflicted for its violation, it is difficult to see that men would bind themselves to that order merely for the sake of its utility.

In the condition of the race at the beginning, on the materialist hypothesis, would it not be more in accordance with their state for men to give free rein to every passion, to satisfy every selfish desire, no matter by what means, for, *ex hypothesi*, no means would be unlawful? And would it not be more in accordance with man's animal nature to continue in the same state for ever, knowing as we do the perpetual fight necessary to keep that nature under control? When Materialists write books or argue in support of a theory, they give us credit for a great many good qualities which we do not possess, at least, which we should not possess, if their philosophy were true.

If we became convinced to-morrow that there is no God, and no morality but what we have made for ourselves, what would become of our boasted society and civilization? I cannot speak for those from whom I now differ, but I can say for myself, that were I convinced before night that God and religion are merely the outcome of a dream an old savage had one time, that morality is a romance concocted by men some millions of years back, I doubt very much if any motives could be supplied me by which to model my conduct, as I am trying to do at present; and I am pretty certain this is every other man's conviction, at least when he is not writing a book or defending a thesis. If this be so to-day, after all the long years of the evolution and consolidation of civilization, is it reasonable to suppose men would voluntarily undertake obligations, and impose upon themselves restrictions under which we are chafing in our present condition of society and culture? If we find it so difficult to observe the moral order, of whose objectivity we are certain, of whose stability and independence of our mind we have no doubt, if we find it extremely difficult to square our conduct with our last end,

if we are continually seeking excuses to get rid of obligation, can we suppose men would bind themselves voluntarily to these obligations ?

II.

Apart from the question as to what man could do, let us glance briefly at the facts. Did man unaided from without, develop civilization ? Looking back over the past, one fact stands out on the history of the race as we know it, viz., the perpetual tendency of human nature away from civilization, and its utter inability to retain, without external assistance, the culture it already possesses. Mr. Tylor scouts the statement of Whately, that there is no evidence of any savages that unaided ever did develop a civilization. 'Facts are stubborn things,' says Whately,¹ 'and that no authenticated instance can be produced of savages that ever did emerge, unaided, from that state is no theory, but a statement, hitherto never disproved, of a matter of fact.' Mr. Tylor immediately asks the counter question : Where is the proof that any civilized people lapsed into savagery ? But the point is not to be evaded by asking questions. If a man writes two large volumes to prove that the world's civilization is a development from a primitive savage state, we should naturally expect some positive proof of the fact. Not only have we no evidence that savages ever did emerge unaided from that state, but the evidence furnished by the world's history is decidedly the other way.

The Bible account of the Chosen People, and the side-lights it throws on the other peoples with whom they came in contact, show clearly the downward tendency of mankind. Materialists will not admit the authority of the Bible. I cannot help that ; nor do I feel in the least inclined to set aside its evidence on the present occasion. The Hebrews had been for generations detained in bondage in Egypt ; deprived of human rights, they were compelled to perform the most menial service of their masters ; in a strange land they were the hewers of wood and the drawers

¹ Quoted by Tylor, page 37.

of water. When they had for ages suffered under the yoke of slavery, a man appointed by God conducted them safely from the place of their bondage, and was leading them on the way to a land flowing with milk and honey, promised to Abraham and his seed for ever. The strong hand of God was with His people, and their enemies in attempting to recapture them, were swallowed up in the Red Sea. Yet, while their leader was conversing with their Preserver on Sinai, the people were adoring a golden calf on the plain below. During the short time the eye of their leader was off them, idolatry and immorality had spread amongst the people. Afterwards, on the same journey to the Land of Promise they were continually being contaminated by the lower races with whom they came in contact. Their thoughts were ever going back even to the land of their bondage, sighing for the flesh pots of Egypt, and Egypt's hierarchy of gods. And when they finally settled down in the Promised Land, they were only kept from being merged in the barbarism which surrounded them by feeling the presence of God amongst them. And though they realized that an all-seeing God, who made His presence felt in so many wonderful ways from the Holy of Holies, was their king, though they were well aware that He could take cognizance of their misdeeds and punish them accordingly, nevertheless idolatry kept creeping in amongst them; they were again and again departing from the traditions of their fathers, and losing hold on their own civilization from contact with the surrounding peoples. The history of Judah and Israel proves only too plainly, that even a people whose God was their king, and who were perpetually reminded of their patriarchal descent and the future glorious progeny, who were hedged in and supported by the care of Wisdom itself, that even such a people scarcely preserved their own civilization.

After the decline of the Babylonian empire, nothing tells so strongly against the progressionist hypothesis as the examples of classic Greece and Rome. Greece rose to be the first country in the world in military power, philosophical learning, and the cultivation of the

arts. Yet while her progress in arms, science, and art went forward, her ethical code sank to one of the most degraded immorality, and her religion was centered in unbridled licentiousness. And what is true of Greece is equally true of her great rival and conqueror. Rome pushed out the boundaries of her empire till she encompassed the world. Every land resounded with the clash of her arms and the tramp of her mail-clad legions as they marched from conquest to conquest. The nations of the earth bowed in submission to the imperial mistress. They saw Roman eagles flying from citadels that had once been theirs, imperial troops garrisoning their towns, powerful fleets sweeping their shores, and they realized that they were subject to a power able to force their submission.

The capital of the mighty empire was the world's seat of learning. With the breaking down of the national barriers that had isolated the nations, philosophy, rhetoric, poetry flourished throughout the Roman dominions to an extent before unknown. Mighty Rome abounded in wealth and learning. But while she rose to the zenith of her temporal glory, her morality and religion were sinking to the lowest depths of degradation. The world's capital was a sea of seething vice and corruption. Their gods were their passions and immorality their worship. Their religion consisted in the indulgence of every animal passion, in the satiation of every brutal desire. Religious festivals were the occasion for all kinds of debauchery ; drunkenness and sensuality were recognized forms of worship. Immorality was not a distinguishing mark of the outcasts of society ; patrician and plebeian alike recognized and approved it. In an age and in a land in which the lines of demarcation between classes were drawn with scrupulous accuracy, here, on a common ground, nobles and commons were equal.

According to the theology of the time, as we know from St. Paul, the lowest and most degrading forms of vice were cultivated as virtues. Rome had her Venus, Greece her Aphrodite—brutal passions raised to the dignity of the divine. Morality and religion must have gone for

little where vice was deified. What is true of Rome itself applies equally all round throughout the empire. The process which brought about the state of society in the Roman empire cannot have been development, it must have been degradation, and degradation of the worst kind. The old world civilization culminated in the classic glories of Greece and Rome ; yet, if morality and religion be any test of culture, the civilization of Greece and Rome was incomparably below that of the lowest savages of the present day. The Kurnai of Australia, and the Fuegians of South America, are the lowest types of human beings on earth, savages who know not what property is, who recognize no human authority, and are governed by no human laws, yet their ethical and religious observances are infinitely superior to those of classic culture. Greek and Roman civilization—so-called—was not the result of advancing evolution, but of a process which steeped the world in a sea of iniquity. In the opening chapter of the Epistle to the Romans, we have a terrible description of the state of society at the coming of Christ. In that dark picture we see the whole world buried in debauchery, plunged in an ocean of sensuality, completely saturated with vice and iniquity.

It is a fact that the civilization of Greece and Rome being purged and purified, what was good in it being retained, on the ruins of classic culture a new civilization was built, which was to enlighten the world to the end of time, but to what cause are we to attribute the resurrection ? Human society had been on its trial for thousands of years, and all it could accomplish was degradation to the lowest depths. Well might mankind exclaim with St. Paul, ' Who will deliver me from the body of this death ? ' And the true answer was, and is, *Gratia Dei per Jesum Christum*. It was the grace of God operating through His Church that shook the world free from the fetters of human passion, and cured it of the cancer of immorality and godlessness that was eating the heart out of society. Could any natural means ever have lifted society from the depths in which it was plunged ? What

motives could induce men to break the bonds which entwined the human heart, and tied down men's minds to selfishness and sensuality? What natural motives could induce society to give up the ways of the flesh, and live according to a gospel whose maxims ran directly counter to human inclination? Instead of hating their enemies and avenging the wrong done them, men were told they must love their enemies, pray for their persecutors and calumniators, that they must turn the right cheek to him who had smitten the left, and give their tunic also to the thief that had stolen their cloak. Such was the drift of the new teaching which purged society of immorality and irreligion, and tamed the wild barbarians of the early centuries. It was the light of the Christian gospel that broke the darkness which enveloped the world. It was the Church of Christ that lifted mankind from the degradation of paganism.

Can it be said that this, too, was the work of necessary laws of nature? Why had not these laws produced their effect sooner? Why had not society previously developed these new phases, at least partially? It surely had time enough in all the millions of years which Materialists, like reckless gamblers, have ready at hand to pay out. Why should the evolution keep going on steadily for thousands, at least, of years bringing society down lower and lower, then, suddenly a reaction, a reversion of engines, and mankind proceed in the opposite direction? The Church founded by Christ was undoubtedly, as history proves to demonstration, the originator of the present-day civilization, and its guardian ever since; and can any man, who knows anything of her history, honestly say it was all the work of evolution? Go back to the past, and read the history of the infant Church, as it is written in the vaults of the catacombs and on the sands of the Roman amphitheatres, and judge if it be merely the work of man? Look into the history of the early Christian centuries, and see hurricane after hurricane of barbaric humanity breaking over Europe from the Danube regions, withering everything in its pestilential blast, and you will find the eyes of the

sufferers turned instinctively to a 'fenceless man on the chair of St. Peter, the captain of an armless army. Follow the fortunes of the fierce Attila in his reckless and almost unopposed march over Europe to the Atlantic, across Africa, and round to the gates of Rome, and there you will find him brought to bay at last in the presence of an aged man, clad, not in a suit of mail, but in the Pontifical robes of his office. Read the history of the first seven centuries, and you will see Europe overrun from north to south, from east to west by fierce barbarian hordes, that like a black plague periodically broke over the land. Yet the Catholic Church, seemingly helpless and doomed to destruction, forged ahead in the teeth of the tempest, flourished and expanded till she quelled the fury of the barbarian, and brought hundreds of millions into subjection to the yoke of Christ. And are we still asked to believe that all this was the result of the evolution of natural forces at work through endless ages?

Here, then, is that key to the problem of the development of the present civilization, at least, which pre-historic archæology has failed to furnish. It was the Church of God that laid the supernatural foundations of the civilization of Europe and the world. It was she that guarded the growing civilization from the vandalism of the barbarian. It was she alone that held the lamp of civilization when the darkness of barbarism lay like a pall over Europe. It was she that preserved and safeguarded the education that made the future civilization possible. It was she that kept alive the spark of intellectual life when 'murky ignorance sat like a vulture with outspread wings brooding in stupid satisfaction over the widespread waste.' It was on the barque of Peter the hopes of the nations were staked when again and again they were threatened to be swamped for ever by the inundations from the East.

It was the Church alone that was able to withstand the incursions of the Mohammedan, and it was she that, in the sixteenth century, finally broke the power of the Mussulman. Who has not heard of Lepanto and Pius V? Had it not been for the efforts of the Head of the Church

then, we can only speculate what would be the state of civilization to-day. For centuries a huge wave of human barbarity had been rising and swelling on the Eastern horizon merely waiting till it should have collected strength enough to break over Europe, and swamp the civilization of Christendom in the barbarism of Islam. The western countries lay prostrate and helpless, torn from within by disputes and broils of petty princes and kings, heedless of the danger that threatened from without. But the voice of the aged Bishop of Rome was heard over the din of domestic strife, calling on the princes of Christendom to bury their petty grievances in the common cause, and save the Western Continent from destruction. What way they responded to the appeal the world knows, as it knows the success that crowned their efforts : how, on the evening of the 7th October, 1571, the half moon of the Mussulman sank in the blood-red waters of Lepanto to rise no more.

R. FULLERTON.

THE IRISH POOR LAW SYSTEM

‘DELEND A EST’

THE recent report of the Viceregal Commission on the Irish Poor Law System is of general interest to the people of this country, but it is of special interest to the prelates and priests of Ireland to whom the cause of the poor is specially committed. Before dealing with some of the conclusions of the Commissioners, it might be well to look into the history of the introduction of the present Poor Law System in England and in this country. For this purpose I shall reproduce some extracts from a paper which I read before the Statistical Society of Ireland in April, 1906, entitled, ‘Suggested Substitutes for the Present Poor Law System’ :—

In England, undoubtedly, the Poor Law had its origin in the confiscation of the lands of the monasteries. Though some historians, like Hallam, question the effect of the suppression, yet he and all writers on the subject must refer to the connexion. Hallam’s own words on this subject are : ‘There can be no doubt but that many of the impotent derived support from their charity.’¹ Remark the qualification ‘impotent’ for recipients of charity. Evidently these institutions distinguished between charity for the ‘can’t-works’ and work for the honest ‘want-works.’ In addition to this early admission of the constitutional historian, we find allusion to the connexion made in the report of the Vagrancy Commission published a few weeks ago :² it says, ‘It is probable, too, that the suppression of the monasteries led to a larger increase in the vagrant population.’ Certainly the sudden removal of millions of acres of land and, according to Burnet, over £1,310,000 per annum from public uses to royal or private use, was an enormous economic revolution. ‘The suppression,’ says Hallam, ‘poured in an instant such a torrent of wealth upon the Crown, as seldom has been equalled by the confiscation following a rebellion.’ In Carpenter’s *History of the British Peerage*, at pages 46-7 and 550-5 will be found typical cases of the enormous transfer to individuals of lands that had

¹ *Constitutional History*, vol. i., p. 58.

² Page 6.

been serving a national purpose. Referring to this, transfer, Hallam says 'If we could trace the title of their estates, they seem to have acquired no small portion of them mediately or immediately from ecclesiastical foundations.' I think these Church lands were, in addition to giving alms to the impotent, also performing the function of supplying employment which the new labour colonies in the present crisis are expected to perform.

The unemployed classes no longer having the help of the religious houses to give work to the able-bodied, or aid to the 'impotent,' began to give trouble to the State. This trouble became so serious, that the Act 27th Henry VIII, c. 25, provided 'that alms should be prevented under heavy penalties.' 'A sturdy beggar is to be whipped for the first offence, and if he again offend, he shall suffer death as a felon.' An Act of the 14th of Elizabeth continued the penalties—amendments had to be passed by which the penalties were mitigated, but the principle of treating the poor as enemies was maintained, and at last in substitution for the employment given by the Church on the land—the great source of wealth—the modern Poor Law was established, which made the recipients paupers and supplied their own support, not from the pockets of the newly enriched owners of the confiscated land, but out of the pockets of the general mass of the people. As to the repudiation of their responsibilities, Hallam says: 'It was a very natural theme of complaint that such abundant revenues as might have sustained the dignity of the Crown and supplied the means of public defence without burdening the subject had served little other purpose than that of swelling the fortunes of rapacious courtiers—and had left the King as necessitous and craving as before.' In 1601, an Act was passed, making a levy or 'poor rate,' and appointing guardians in every parish in England. Thus commenced the present Poor Law System. The Act was so faulty, it was amended one hundred and thirty times. But it was still bad.

After many failures, came Gilbert's Act of 1782. This revived the wholesome principle of giving employment—not charity—to the able-bodied, for it enacted²: 'The guardians are expressly forbidden to *send any, but* the impotent, to the poor-houses, and were bound to provide suitable employment near the homes of the people.' That was easier said than done. The land—the great and fertile source of employment—was monopolised by the few, and the multitude as far as it was

¹ Page 54.

² W. F. Fowle, *On Poor Law*, p. 68.

concerned were prevented from carrying out the divine decree, 'to earn their bread by the sweat of their brow.' On this subject, of the right to earn, one of the greatest writers on the social questions of the day, the late Pope Leo XIII, said in his celebrated Encyclical on Labour: 'Man is older than the State, and he holds the right of providing for the life of his body prior to the formation of any State.' But failing the means of employing the people on the lands near their homes, a new Act was passed in 1834 providing: 'That every able-bodied person requiring relief, shall be relieved only in the workhouse of the Union,' and since then really commenced the system of paupers and poorhouses.

The system by its failure to achieve its object is now being challenged in England and Ireland, and is the subject of censure from the Bench and Press, and more than one Commission has been appointed to enquire into it. Many of the poor are not employed or fed. An eminent statesman lately declared, that there are in these countries always some millions of people on the brink of starvation. And yet the cost of its administration is excessive. In England, it appears from the account of the Local Government Board for last year as against £4,825,044 spent on relief, £2,561,803, or more than fifty per cent. was absorbed in cost of management and other expenses.

The waste is notorious. In its issue of the 21st January last, the London *Daily Telegraph* drew attention to the extravagance in the Poplar Union, where the consolidated rates stand at 12s. 6d. in the pound, and this is a valuation based on net rental. Every article of consumption was purchased at the highest figure, and the writer truly said, contrasting the position of those within and those without the poor-house walls: 'The whole system is an imposition on the honest working-man.' For the working-man, be it remembered, pays his rates in his rent, and is thereby affected by their amount. From Poplar in England, let me come to Limerick, in evidence of the expenses and anomalies. In all the boroughs in Ireland, the highest standard poor rate under the Local Government Act was struck for Limerick, being 2s. 9½d. in the pound. And what is the opinion of the system from the County Court Judge. On a very recent occasion he is reported to have said: 'That of all the scandals in Ireland, the Workhouse System is the most scandalous, and if the Irish people ever get a Parliament of their own, the first thing they should do would be to pull down the workhouses.' And here let me say a few words as to its introduction into this country. That took place in 1838. At first O'Connell and the Catholic Bishops were opposed to it.

But when the great Dr. Doyle, Bishop of Kildare, saw that there was no other refuge for the evicted tenants, he advocated a Poor Law system. His scheme aimed at giving employment to the able-bodied, rather than alms. But the English system was forced upon the country. Dr. Doyle was mindful of the allocation of Church property, for he said: 'That it was held in trust, that it was bequeathed to our ancestors in part and principally for the education and maintenance of the poor, and that so long as the State withheld it from them, the people should not look for rest, nor the Government enjoy repose.' Apart from the opinion of prelates or patriots let me quote the prophecy contained in that learned review, the *Dublin University Magazine*¹: 'The law will afford no relief, and it will take away heart as well as means from those whose purses are now open, who will be taxed heavily not to relieve distress—but to maintain a costly train of overseers, guardians, and commissioners.

The shortcomings of the system were ably set forth by the late Lord Emly, then Mr. Monsell, M.P. for Limerick, and Dr. Phelan, an ex-Inspector of great experience. But their opinions were set aside, and the report of a committee who in comparison with them knew little of Ireland, adopted. The extravagance and waste in Ireland is as bad as that in England. In the last Local Government Report it appears that as against £641,553 given in relief, no less than £347,180 was absorbed in administration and expenses, or, as in England, over fifty per cent. I know that in the latter item some things are included which might undoubtedly be called relief. But the absolute sum spent on relief proper, is as I have given it.

Since I read the paper above referred to, the Report of the Viceregal Commissioners has been published. In paragraph 13, p. 3, it says, referring to the Report of the Royal Commission in 1836:—

The recommendation made by the Irish Royal Commissioners *with the object of developing the Resources of the country*, and of thus improving the condition of the poor contained (amongst other) recommendations the following:—

1. Reclamation of waste land.

8. Authority of Board of Works to undertake any useful public works and to recover cost from rates subject to restriction and approval of council boards.

¹ Vol xii., p. 452, 1838.

How these and other valuable recommendations were treated, the Viceregal Commissioners set forth in the following paragraph of their Report :—

14. These recommendations *were put aside by the Government* and their official advisers, and only the direct recommendations of the Commissioners for dealing with *poverty and destitution* were considered. Yet, the recommendations *for the development of the Resources of the country, as the best means for the relief of the poor*, were based upon the evidence of residents and other persons well acquainted with the condition of the country, and most of the Commissioners themselves were men of accurate knowledge of the subject.

In the face of these recommendations and the demand of the people for work, not charity, the people were denied the work and debauched by misdirected alms, and the country burdened with enormous and wasteful expenditure. In the paper above quoted I thus dealt with the classes requiring relief. I divided them into three catagories, the indigent 'Can't-works,' the genuine 'Want-works,' and the hardened 'Won't-works,' and said :—

CAN'T-WORKS

For the indigent impotent from any cause, there must of course be relief, not work. For this I would suggest local institutions, and a central authority for the entire country. I would also suggest not a local but a national rate. The former becomes an intolerable burden on poor districts, and the greater the poverty the heavier the burden. In France by recent legislation a system is prescribed for this class by a national instead of a local rate. And thus the burden is shared by the wealthy portion of the nation instead of falling entirely on the poorest districts. I prefer a rate to philanthropy for two reasons; first it is not charity, and secondly, the heartless are compelled to pay as well as the kind-hearted.

Instead of proposing to treat the impotent as recommended under above passage, I find the Viceregal Commissioners recommended county committees and local rates, whereas I would recommend a central National Board and a national rate—so as to secure a good uniform administration and relieve depopulated and poor localities from unsupportable burdens. But the two next divisions

are the most important. Here it is that the principle of work, not charity, comes in. Referring to this aspect of the question I said of the 'Want-works':—

Next in the category come the able-bodied 'want-works,' whose cry in England to day is 'Work, not Charity.' It is a curious coincidence that about sixty years ago, before and after the black 'Forty-seven, this was the cry of the Irish people—work, not charity. In his work on the industrial resources of Ireland, the late Sir Robert Kane, then Dr. Kane,¹ tells the following story of Lough Allen district: 'The picture, as I saw it some two two years since, has never left my mind—the patches of cultivation, small and rare, far from relieving the aspect of the scene, seemed but to render its dreariness more oppressive. The melancholy solitude of my walk was only broken by the approach of some wretched men, who had heard of the phenomenon of a stranger's presence in their wilds, and pressed around, asking whether I was about to do anything for the country,—to give employment. Alas, it was not in my power. As I walked on there lay around my path masses of iron ore equally rich with the best employed in England. I knew that in those hills whose desolate aspect weighed upon my mind, there were concealed all the materials for successful industry. A population starving and eager to be employed at any price.'

So also spoke William Smith O'Brien, at the approach of the Famine. 'I congratulate you,' he said to the people, 'that the universal sentiment hitherto exhibited has been that we will accept no charity. The resources of the country are abundantly adequate to maintain our population, and until these resources have been utterly exhausted I hope there is no man in Ireland who will so degrade himself as to ask for a subscription.'

So say the unemployed in England to-day. 'Work, not Charity.' This problem of developing the resources of nature and employing the people has been well solved in other countries in Europe, and in consequence employment forms a substitute for the Poor Law System of this country. In a communication kindly sent me from the Government officials in Berlin last October, I find 'that it is a main principle that persons capable of working are not to be considered as a rule persons requiring relief.' Only in exceptional cases, and after careful examination, is their case attended to. The examination has absolutely to decide whether the applicant honestly but fruitlessly endeavoured to maintain himself by his own industry. As a matter of course it is the duty of every board to procure work for

applicants who are able to work and for the time unemployed. 'Thus,' he continues, 'in late years there have sprung up in Germany numerous employment agencies which are supported in part by the local authorities and in part by philanthropic sources. A working arrangement is offered. We are convinced that the relief of persons capable of work tends to pauperise them, and we are therefore very cautious in administering it.'

From similar information obtained from the Labour Department in Washington, I learn: 'Each State has its own system of dealing with employment and relief. The Federal [or, as we would call it in these countries, the Imperial] Government has no jurisdiction.' It wisely attends to imperial affairs. The indigent unemployable are classed as 'dependent.' My correspondent 'considers that relief to the able-bodied tends to pauperise them'—and there exists a system of labour bureaus for inquiring where work can be found for the able-bodied rather than charity. But in the United States and in other countries there is not much difficulty for the labour bureaus in procuring work. As a typical example of what is done in Europe I may cite Germany. In addition to numerous and increasing town industries there is the great industry of the land. Nearly every rood of cultivable land is tilled, and all waste and mountain land is planted. Any one visiting Germany must be struck by this fact. It certainly did strike the intelligent deputation of artisans who went over from Birmingham to Berlin last year to inquire into the comparative social and industrial position of the brassfounders in that city. Their experience is published in a pamphlet entitled *A Comparison*, and is well worth the reading and the shilling paid for it.

In an able introduction the editor, himself a working-man, says: 'In travelling through Prussia or Northern Germany, one is struck with the condition of the land, hardly an acre is uncultivated. There are five golf links in Germany, and over one thousand in the United Kingdom. It is difficult to find land for a golf course, so well is the country laid out for agricultural purposes. There are no stately oak or elm trees to please the eye, the timber being mostly grown for commerce, and largely for fuel.' Regarding the commercial aspect of wood culture alone in Germany, I may mention that, according to Mr. Nisbet, the well-known arborist, over £18,000,000 worth of timber is annually imported into these kingdoms, which, he says, could be well grown at home.

But, as to employment from this source, German statistics show that 26 per cent. of the country is under wood, and 12

per cent. of the population employed in forest work ; and, including allied industries, over £30,000,000 a year is spent in wages, supporting four-and-a-half millions of people. The value of the German forests as a national asset, is computed at £900,000,000. I could cite other instances in many countries, but shall select that of France. The report of the Recess Committee on Industries for Ireland, published in 1896, says ¹:—

‘As an illustration of what has been actually effected upon waste lands within a moderate lapse of time we may cite the case of the Landes district in France. It was calculated that the planting of those low-lying lands would add some £40,000,000 to the wealth of France. We quote from the Report of the County Council of the Garonne to the Forestry Department of the French Ministry of Agriculture in 1882: This is one of the most beautiful pages in the history of civilization and progress—a region which thirty years ago, was one of the poorest and most miserable in France, but which may now be reckoned amongst the wealthy and prosperous. Where thirty years ago a few thousand poor and unhealthy shepherds were walking about on stilts, there are now villages with saw-mills, wood-working factories, charcoal kilns ; and for more than seventy miles are seen these vast forests interspersed with fertile agricultural land, where farmers and foresters by the thousand are finding a healthy and prosperous existence.’

Let us contrast this development in France with the neglect of it in Ireland. In 1885 I was present at the Select Parliamentary Committee on the Industries of Ireland, called after its chairman, the Eardley-Wilmot Committee. Mr. William K. Sullivan, late President of Queen’s College, Cork, the greatest authority on the development of Ireland, gave evidence. In answer to Dr. Lyons, the then member for Dublin, on the subject of planting in this country, he said: ‘About thirty years ago I recommended the Government to plant the mountain sides instead of spending money on useless Model Schools, but the views of doctrinaires who knew nothing about Ireland prevailed, and nothing was done ;’ and he continued, ‘if it had been done, Ireland would be thirty millions richer than she is to-day.’ In addition, at the same time, Mr. Howitz, a Danish expert, reported to the House of Commons, on February, 1884: ‘I think the question of planting in Ireland is one of vital importance to that country, and that instead of having five millions of people, she might have twenty-five.’ The Recess Committee also says: ‘Had the forests of Ireland been properly

protected and fostered in former times, Mr. Howitz thinks they would now represent a value of £100,000,000.'

The thirty years referred to by Dr. Sullivan are gone—and another twenty years and more have passed, and nothing has been done—in a matter which an intelligent expert declared was 'one of vital importance to this country.'

There is another remedy for want of employment and consequent poverty in England as well as Ireland—and that is the tillage of the uncultivated soil. That substitute is now being adopted in many places in England. That great philanthropist, General Booth, said some time ago: 'I will bring the landless man to the manless land.' The General meant Queensland—but the rejoinder was made by 'a Voice': 'We have lots of manless land at home.' And so attention is now being turned to farm colonies, garden cities, etc., at home. On this subject of manless land, a famous statistician, Prince Krapotkin, says in his work on *The Possibilities of Agriculture* (page 1):—

'Taking Harrow as the centre of my excursions, I could walk five miles round London, or, turning my back upon it, I could see nothing east or west but meadow land, on which they hardly cropped two tons of hay per acre.

'Man is conspicuous by his absence.

'And that within ten miles of Charing Cross, close to a city with 5,000,000 inhabitants, supplied with Flemish and Gersey potatoes, French salad, and Canadian apples.'

'In the hands of Paris gardeners each thousand acres situated within the same distance from the city would be cultivated by at least two thousand human beings, who would produce vegetables to the value of £50 to £300 per acre.

'But here the acres, which only need human hands to become an inexhaustible source of golden crops, lie idle, and they say to us, 'Heavy clay,' without knowing that in the hands of man there are no unfertile soils; that the most fertile soils are not in the prairies of America, nor in the Russian steppes; *that they are in the peat bogs of Ireland*, on the sand downs of the northern sea coast of France, or on the craggy mountains of the Rhine.

'England in her hour of need will regret the day she let England and Ireland fall out of tillage culture, which could provide ample food for their populations. *Every country in Europe, except England and Ireland, can feed its own population without foreign importation.*'

∟ Lest these ideas may appear extravagant, I desire to quote the words of a great authority, uttered in this Society over fifty years ago by the late Judge Lawson. In 1849, he said,

in referring to the usual cry of emigration as a cure for distress : 'Over-population has no existence. There is no over-population but enough of under-cultivation.' There are people able to work, and land able to produce, and they are not brought in contact. It should be our duty to hold out some inducement to our people to remain at home, and devote to the cultivation of our own neglected soil, the energies which are now enriching the Transatlantic world.' Therefore, I believe the solution of the present want of employment, and of the worse than useless Poor Law System is to be found in the advice of such reformers as Rider Haggard, the Countess of Warwick, General Booth, and others : 'to go back to the land.'

However, until this great revolution takes place, we must organize means of helping the indigent 'can't-works' by relief—employing the 'want-works' profitably for themselves and the community, and forcing the 'won't-works' to earn their bread.

Amongst the many ways in which the 'want-works' and the 'won't-works' are dealt with, I found the clearest and most successful in use in Switzerland. It is admirably described in a report of Mr. Preston Thomas, presented in 1904 to the then Chairman of the English Local Government Board, Mr. Walter Hume Long, M.P.

The general principle is 'that if an able-bodied man is without means and genuinely in search of work—and his papers are in good order—he will on application be supported by the police (or by the Cantonal Union) with food and lodging, and will, if possible, have work indicated to him. If he cannot obtain any he will be passed on to the next town. The papers referred to must amongst other information show that the applicant has worked for an employer within the previous three months. Every traveller must have a certificate from his employer stating the period of his employment.

'No work is expected from the applicant relieved, but the man is assisted to get it and is speeded on his way'—and then the writer of the report says the advice of Victor Hugo is carried out 'to give the help which strengthens instead of the alms which debase.'

Furnished with his papers in order, the workman may wander over most of Switzerland if in genuine search of work, and will be sufficiently fed and suitably lodged on application at any of the Stations which the union has established.

But, as in Germany, the finding of work in Switzerland is not a difficult matter. The reason for this can be found in the following work of the Hon. G. C. Broderick on the *Land Systems*

of Europe, published by the Cobden Club in 1881: 'The quantity of land usually held (by small proprietors) varies from six to twelve acres. Yet instead of being pauperised the Swiss are proverbial for successful enterprise at home and abroad. It is difficult to say whether the purely agricultural peasantry of Switzerland or the operative classes living on their own little freeholds in the manufacturing districts offer the most remarkable examples of industry and thrift intelligence and comfort, widely diffused throughout the whole country—and it may be safely affirmed that if Swiss habits and industry could be transplanted into England agricultural distress would almost cease to be possible.'

Manufactures of every kind are going on side by side with agriculture. There are the textile industries, watch-making, machinery, wood-carving, giving employment to thousands.

Since I made these quotations last April I found an account of how successfully small farming can be carried out with profit in Ireland. In an essay published by Mr. William Blacker, agent to the Earl of Gosford and Colonel Close in the County of Armagh, in a time of great agricultural distress, advocated and put into practice on the estates mentioned this new principle of small tillage farms and the house feeding of cattle. This is the system which has made Belgium the thriving country which she is, and to the increase of tillage, small farms, and house feeding of cattle, do I look for the preservation of our population and their property in their own land. Indeed, Mr. Blacker's essay, which reached a seventh edition, in 1868, should be republished for the information of the people and the Government. It contains a lesson which compares favourably with the theoretical departments of the present day, which are expensive and useless. At any rate it clearly proves that house-fed cattle are quite equal to those raised on pastures, while one system involves tillage and employment.

But I can supplement these instances of the profit and advantages by another and existing example. The County of Down is largely tillage in small farms. The County of Limerick is largely pasture in large farms. At the passing of the Local Government Act the standard poor rate of

both counties had to be struck on average. The poor rate of Down ranged from $7\frac{1}{2}d.$ to $1s. 1d.$ The poor rate of Limerick from $1s. 5\frac{1}{2}d.$ to $2s. 9\frac{1}{2}d.$!

The recommendation xxix, as to vagrants and casuals, in the Viceregal Report, fall in my mind far behind the provisions in other countries for similar classes. The recommendation suggests they should be detained in labour houses, and presumably at indoor work, and that they should be paid for out of Imperial or county rates. But if we turn to Switzerland we will find a system which reforms the tramp, reclaims the land, and recoups the expenses by thus dealing with the Won't-works :—

THE WON'T-WORKS.

For even here in this hive of industry in Switzerland not scarcity, but the indiscriminate charity of ceaseless tourists, who visit this 'play-ground of Europe,' withdrew many from industry to begging. This little well-governed republic has almost rooted out the idle vagrant class. Begging is prohibited, but work in forced labour colonies is provided. Mr. Thomas describes this system very clearly. It contrasts strikingly with the horror of our casual wards under the Poor Law System. He opens his remarks on the subject of forced labour farms by saying : 'The great fact that mendicancy in Switzerland has of late years declined to an extraordinary extent, cannot be proved by statistics—for they don't exist—but it is generally admitted. But from my own experience I am able to say since 1861 it has been obvious to me that whereas beggars used to abound they have been steadily decreasing up to the present time.'

The police are bound to arrest beggars and to bring them before a competent court. That court may send them to gaol or to a forced labour farm. He then describes one of these, 'the farm at Witzwyl. It occupies an area of about 2,000 acres in the plain lying at the foot of the Jura mountain. It used to consist of water-logged soil subject to inundations, but extensive works of reclamation have been carried out, and at the present time at least two-thirds of it is under cultivation, and produces considerable crops. It is under the control of the police of Berne, and receives persons sentenced by the criminal courts. It includes some convicted of habitual tramping (the vagrants of our country) who refused to work. All

inmates *must* work on the farm. There are workshops, but only men brought up to trades work in them. The guiding principle,' says the report, 'is to improve the land by man and the man by the land.' As to the result to the land, Mr. Thomas says: 'When the land was originally taken over in 1856, the valuation amounted to £200, it has now risen to £17,385. But,' says Mr. Thomas, 'the land has been improved by man,—but the more important question is whether the improvement of man by the land is also secured?'

The able and resourceful director, Mr. Otto Kellerhaler, says in answer: 'Most offenders are the result of disinclination to work,' and he has found that this has been cured by such varied agricultural operations as are carried on. 'When a man sees the products of his labour which have grown up before his eyes he is induced to exert himself, and is stimulated in a fashion which contrasts with the leaden monotony of such occupations as stone-breaking or corn-grinding.' It is certainly better than the oakum picking and stone-breaking of the casual wards, so fully condemned in the last report of the English Vagrancy Commission.

Another and interesting institution is the forced labour farm in the neighbourhood of St. Gallen. A great portion of the work there is planting. Mr. Thomas says: 'About half the work of the inmates on the farm is devoted to the growth of trees and shrubs from seeds. Thousands of young pines are annually sold for planting in the neighbouring forests.' Summing up his report on the forced labour farm Mr. Thomas says, 'The value of labour is claimed to be equivalent to a sum of four francs per day for each man employed; whereas if the men were allowed to rove about the country they would do nothing useful. But now considerable tracts of land have been converted from almost marsh to a high state of cultivation. Men who have not only been unproductive but troublesome and costly members of the community were at any rate being brought into habits of regular work, *and at some of the farms supported not only themselves* but the whole establishment.' What a contrast to the ruinous social and financial results of our Poor Law System!

Instead of trying to amend the Irish Poor Law System I would be prepared to adopt only the second recommendation of the Viceregal Commission, viz., that 'the present workhouse system be abolished.' The foundation stones of the new system should be:—

1. To supply work for the unemployed by the spread

of tillage, and the immediate undertaking of reclamation and planting, and by the establishment of labour bureaus to assist the genuine worker in his pursuit of employment.

2. Forced labour farms where the idle able-bodied should be made to work for his bread and reform his habits.

3. A general central board with local institutions, with a uniform and well concerned administration for the indigent impotent. The religious Orders form admirable means for carrying out these objects.

4. That for this purpose there should be a national rate, so that too heavy burdens should not press on poor districts, but be shared by the well-to-do classes throughout the land.

I have communicated these suggestions to many learned bodies and to the Press, but I could not commend them to a more powerful body than that of the Prelates and Priests of Ireland.

CHARLES DAWSON.

THE ESSAYS OF AUGUSTINE BIRRELL

ONE of the advantages we derive from our present system of government is that a new ruler is dumped down upon our shores every two or three years. This has the great merit of relieving the monotony of life, giving a picturesque tinge to our history and a great variety to the character of our legislation. Who the new ruler may be, where he comes from, what qualifications or claims he may have to rule us in particular any more than the Soudanese or the South Sea Islanders is not supposed to be a matter of any particular concern to us. The people by whom he is sent probably know as much about us as he does himself. He comes over, at any rate, and proceeds to take charge of us with all the self-complacency of the man who drives a four in hand. At one time he comes with threats and thunderbolts, swearing that the people shall obey him or he will know the reason why; at another he is in a pleasanter mood and has brought with him a supply of handsome toys, packed in flowers of rhetoric, which he proposes to distribute plentifully amongst the natives; and for a limited number of our Brehons and chieftains he brings a basket of rich plums.

The latest of these foreign potentates to arrive amongst us is Mr. Augustine Birrell, K.C. Who is Mr. Augustine Birrell? What is Mr. Augustine Birrell? Where does Mr. Augustine Birrell hail from? I am sorry I cannot inform the inquirer; for sooth to say, story I have none to tell. I know as much about Mr. Augustine Birrell personally as three or four millions of my countrymen, and that is precious little. I have heard, indeed, that Mr. Birrell was a member of the English Bar; and a Catholic barrister who belonged to the same circuit informed me that he was a very fair-minded, good-hearted man, without a trace of bigotry, and, though a Non-

conformist, by no means narrow or prejudiced against Catholics. Everyone knows what Mr. Birrell has done, or endeavoured to do, or failed to do in connexion with education recently in England ; everybody also knows what he proposes to do for the country he has come to rule, or at least the high hopes that his coming has awakened and encouraged ; but here I am not so much concerned with his present-day exploits as with his antecedents.

Some years ago I remember asking an Irish Member of Parliament whether Augustine Birrell was then a member of the House of Commons. He said, 'No ! He was in the last Parliament, but he fell out at the General Election. He is a great loss. His speeches were most brilliant and attractive. But he is sure to come back. The last has not been heard of him.' Little did either my friend or myself dream at the time that Mr. Birrell would be one day the ruler of our country.

What made me inquire for Mr. Birrell was this : some time before, on my return from the summer holidays, I stepped one day into the book-shop of John and Edward Bumpus, in Oxford Street, London, and saw displayed on the counter there, amongst other attractions, five or six dainty volumes bearing the name of Augustine Birrell on their title page. Though the price was smart enough I invested in the lot. They were *Obiter Dicta*, *Res Judicatae*, *Men, Women and Books* and a volume of *Miscellaneous Essays*. I sampled the volumes pretty freely next day on the journey between Euston and Holyhead. From that day to this I have not regretted the smart price I had to pay for the little bundle of books.

Knowing nothing, therefore, of Mr. Augustine Birrell apart from these volumes of his, and having no desire or intention of entering into the discussion of politics, I thought it might interest the readers of the I. E. RECORD if in the present circumstances I were to set before them what I discovered on my journey between Euston and Holyhead on the occasion mentioned, and what I have since noted in one way or another in these essays of our new Pro-Consul.

The essays of Mr. Birrell in their form remind one slightly of Montaigne, Sainte-Beuve, De Quincey, Washington Irving and Lowell. I should say the modern essayist with whom he has the strongest analogy is Lowell. His wit is, as a rule, literary wit of a high order, and his style so dignified as to be inaccessible to the mechanical mirth of the professional humorist which is but one stage removed from that of the buffoon. Few writers with whom I am acquainted possess in a higher degree the gift of being able to hit off in a few sentences the salient features of a book or to trace in outline the most striking characteristics of a man. His touch is light ; but when his *croquis* is finished the book or the man stand before you. There is no mistaking them.

In the series of his *silhouettes*, few of the great names in English literature are absent. Milton, Burke, Pope, Swift, Gay, Sterne, De Quincey, Richardson, Gibbon, Carlyle, Matthew Arnold, Cardinal Newman and many others are sketched. There are short essays also on such subjects as 'The Ideal University,' 'Is it Possible to Tell a good Book from a bad One?' 'Nationality,' 'The Christian Evidences,' 'Americanisms and Briticisms,' 'Actors,' 'The Bona Fide Traveller,' 'What then did happen at the Reformation,' 'The House of Commons,' etc. Having marked with a pencil on the margin the passages that seemed to me to be worth reading again, or the witty flashes of a criticism that went straight home, I now find it comparatively easy to discover them, and can do no better than bring them under observation here much in the same haphazard order in which they were originally noted. At the risk of shocking the reader I will begin with Swift. The sooner we are done with him the better. In his short sketch of the Dean, Mr. Birrell writes :—

No fouler pen than Swift's has soiled our literature. His language is horrible from first to last. He is full of odious images, of base abominable allusions. It would be a labour of Hercules to cleanse his pages. His love-letters are defaced by his incurable coarseness. This habit of his is so inveterate that it

seems a miracle he kept his sermons free from his back-guard phrases. It is a question not of morality, but of decency whether it is becoming to sit in the same room with the works of this divine. How the good Sir Walter ever managed to see him through the press is amazing. In this matter Swift is inexcusable.

Then his unfeeling temper, his domineering brutality, the tears he drew, the discomfort he occasioned!

Swift dining at a house where a part of the table-cloth which was next to him happened to have a small hole, tore it as wide as he could, and ate his soup through it. His reason for such behaviour was, as he said, to mortify the lady of the house, and to teach her to pay a proper attention to housewifery.

One is glad to know he sometimes met his match. He slept one night at an inn kept by a widow lady of very respectable family, Mrs. Seneca of Drogheda. In the morning he made a violent complaint of the sheets being dirty.

'Dirty indeed,' exclaimed Mrs. Seneca, 'you are the last man, Doctor, that should complain of dirty sheets.' And so indeed he was, for he had just published *The Lady's Dressing-room*, a very dirty sheet indeed. Honour to Mrs. Seneca of Drogheda!

Whilst subscribing without reserve to Mr. Birrell's estimate of Swift in this and several other aspects of his character, I cannot but recognize the fact that the Dean still enjoys a certain amount of popularity amongst Irishmen, and even amongst Irish Catholics. This is not due to any spirit of toleration on his part; for on the contrary he was opposed to the slightest relaxation of the Penal Laws at a time when the fortunes of Irish Catholics were at their darkest; but his struggles against the fiscal and industrial swindling of Ireland, and protests against the dumping of English bishops, judges and officials on Irish soil can never be forgotten by Irishmen of any creed. Grattan's passionate appeal to the spirit of Swift and the spirit of Molyneux in national affairs has found an echo far beyond the walls of the old Irish Parliament House. It was also some comfort to the Irish Catholic clergy that whilst *they* were crushed, and bruised, and kicked, the Protestant churchmen of the time, with all the advantages of State favour and emoluments, could make no headway in their

place, and that the Dean had nothing better to say of them than :—

Whenever you see a cassock and gown
A hundred to one but it covers a clown.
Observe how a parson comes into a room ;
Why bless me he hobbles as bad as my groom.
A scholar when just from his college broke loose
Can hardly tell how to cry bo to a goose.

We might add to all this that Irishmen have a traditional regard for men of genius whatever may be their faults, and that the Dean was a man of genius nobody can question.

Notwithstanding the disparity between Swift and Carlyle they have many points of contact. They seemed both equally soured with the world, equally contemptuous of concrete human nature. The similarity has not escaped Mr. Birrell, for he says :—

The Dean deliberately pelts you with dirt as did in old days gentlemen-electors their parliamentary candidates ; Carlyle only occasionally splashes you, as does a public vehicle pursuing on a wet day its uproarious course.

Mr. Birrell also contrasts Carlyle with Newman, ' who throughout an equally long life spent in painful controversy, and wielding weapons as terrible as Carlyle's own, has rarely forgotten to be urbane, and whose every sentence is " a thing of beauty." ' In discussing Carlyle's style as a historian, he objects to the criticism that it has in it too much of the subjective thoughts and feelings of the author, too much of the personal element and not enough of fact. Mr. Birrell thinks that if history is true the more living and readable it is made the better. If not accurate, other things being equal, he prefers ' a lively liar to a dull one.'

Of the *Reminiscences* of Carlyle, published by his friend (?) James Anthony Froude, Mr. Birrell says :—

They surprised most of us, pained not a few, and hugely delighted that ghastly crew, the wreckers of humanity, who are never so happy as when employed in pulling down great

reputations to their own miserable levels. When these 'baleful creatures,' as Carlyle would have called them, have lit upon any passage indicative of conceit or jealousy or spite, they have fastened upon it and screamed over it with a pleasure but ill-concealed and a horror but ill-feigned. 'Behold,' they exclaim, 'your hero robbed of the nimbus his inflated style cast around him—this preacher and fault-finder reduced to his principal parts; and lo! the main ingredient is most unmistakably "bile" ' !

As I have mentioned the name of Newman, perhaps I may here refer to Mr. Birrell's essay on him. Mr. Birrell mentions him in several of his papers, always with something more even than reverence, with a sort of personal regard and affection that never falters or belies itself. In the essay which he has exclusively devoted to the Cardinal he says :—

There are some men whose names are inseparably and exclusively associated with movements; there are others who are for ever united in human memories with places; it is the happy fortune of the distinguished man whose name is at the top of this page to be able to make good both titles to an estate in their minds and hearts; for whilst his fierce intellectual energy made him the leader of a great movement, his rare and exquisite tenderness has married his name to a lovely place. Whenever men's thoughts dwell upon the revival of Church authority in England and America during the century they will recall the Vicar of St. Mary's, Oxford, who lived to become a Cardinal of Rome, and whenever the lover of all things that are quiet and gentle and true in life and literature visits Oxford he will find himself wondering whether snap-dragon still grows outside the windows of the rooms in Trinity where once lived the author of the *Apologia*.

Mr. Birrell states very fairly and precisely the object of the 'Oxford Movement':—

The great plot, plan or purpose, call it what you will, of the Tractarian movement, was to make churchmen believe with a personal conviction that the Church of England was not a mere national institution like the House of Commons or the game of cricket, but a living branch of the Catholic Church which God had from the beginning endowed with sacramental gifts and graces, with a priesthood apostolically

descended, with a creed precise and specific, which it was the Church's duty to teach and man's to believe, and with a ritual and discipline to be practised and maintained with daily piety and entire submission.

And he candidly admits that this programme was not met by argument or defeated by argument, but by what he appropriately calls the dead weight of 'John Bullism.'

John Bull could not be got to assume a Catholic demeanour. When his judges denied that the grace of Baptism was a dogma of his faith, Bull—instead of behaving as did the people of Milan when Ambrose was persecuted by an Arian government—was hugely pleased, clapped his thigh, and exclaimed through the mouth of Lord John Russell, that the ruling was 'sure to give general satisfaction,' as indeed it did.

Nothing better, I think, has been written anywhere of Cardinal Newman's style than in this essay:—

The charm of Dr. Newman's style necessarily baffles description. As well might one seek to analyze the fragrance of a flower, or to expound in words the jumping of one's heart when a beloved friend unexpectedly enters the room. It is hard to describe charm. Mr. Matthew Arnold, who is a poet, gets near it.

'And what but gentleness untired,
And what but noble feeling warm,
Wherever seen, how'er inspired,
Is grace, is charm?'

One can, of course, heap on words. Dr. Newman's style is pellucid, it is animated, it is varied; at times icy cold, it oftener glows with a fervent heat. It employs as its obedient and well-trained servant a vast vocabulary, and it does so always with the ease of the educated gentleman, who by a sure instinct ever avoids alike the ugly pedantry of the book-worm, the forbidding accents of the lawyer, and the stiff conceit of the man of scientific theory. Dr. Newman's sentences sometimes fall upon the ear like well-considered and final judgments, each word being weighed and counted out with dignity and precision; but at other times the demeanour and language of the judge are hastily abandoned, and substituted for them we encounter the impetuous torrent, the captivating rhetoric, the brilliant imagery, the frequent examples, the repetition of

the same idea in different words of the eager and accomplished advocate addressing men of like passions with himself.

Then follows a fine comparison of Newman with Burke, contrasting their subtlety and learning, their love of fine points and splendid capacity for stating them, but above all their broad, common-sense, matter-of-fact views of humanity.

Dr. Newman, recluse though he is, has always got the world stretched out before him : its unceasing roar sounds in his ear as does the murmur of ocean in the far inland shell. . . . Many of his pages glow with light and heat and colour. One is at times reminded of Fielding. And all this comparing, and distinguishing, and illustrating, and appealing, and describing, is done with the practised hand of a consummate writer and orator. He is as subtle as Gladstone and as moving as Erskine ; but Gladstone is occasionally clumsy, and Erskine was frequently crude. Newman is never clumsy, Newman is never crude, but always graceful, always mellowed.

Of the Cardinal's quiet humour, Mr. Birrell is a genuine admirer, partly on account of its intrinsic excellence, and partly because ' we are glad to find that the

" Pilgrim pale with Paul's sad girdle bound "

had room for mirth in his heart ;' but in sarcasm he regards Dr. Newman as pre-eminent :—

Had he led the secular life, and adopted a Parliamentary career, he would have been simply terrific, for his weapons of offence are both numerous and deadly. His sentences stab—his invective destroys. The pompous high-placed imbecile mouthing his platitudes, the wordy sophister with his oven full of half-baked thoughts, the heartless, hate-producing satirist, would have gone down before his sword and spear. But God was merciful to these sinners. Newman became a priest, and they Privy Councillors.

Whilst acknowledging the nobility of Newman's pursuit of truth, Mr. Birrell does not accept either his method or his conclusions ; yet he admits that his books have still a far reaching influence :—

They stand on all sorts of shelves, and wherever they go a

still small voice accompanies them. They are speaking books ; an air breathes from their pages.

‘ Again I saw and I confessed
Thy speech was rare and high,
And yet it vexed my burdened breast,
And scared I knew not why.’

As there are some days, even in England, when merely to go out and breathe the common air is joy, and when in consequence that grim tyrant, our bosom’s lord,

‘ Sits lightly in his throne,’

so to take up almost any one of Dr. Newman’s books—and they are happily numerous, between twenty and thirty volumes—is to be led away from ‘evil tongues’ and the ‘sneers of selfish men,’ from the mud and the mire, the shoving and pushing that gather and grow around the pig-troughs of life, into a diviner ether, a purer air, and is to spend your time in the company of one who, though he may sometimes astonish, yet never fails to make you feel (to use Carlyle’s words about a very different author) ‘that you have passed your evening well and nobly, as in a temple of wisdom, not ill and disgracefully as in brawling tavern supper-rooms with fools and noisy persons.’

I should not like to omit what Mr. Birrell says in his essay on ‘Truth Hunting’ of the Cardinal’s credulity. Having quoted a passage in which Dr. Newman professed his belief in many disputed miracles and in the virtue of relics, he says :—

So writes Dr. Newman, with that candour, that passion for putting the case most strongly against himself, which is only one of the lovely characteristics of the man whose long life has been a miracle of beauty and grace, and who has contrived to instil into his controversies more of the spirit of Christ than most men can find room for in their prayers.

In his essay on ‘Alexander Knox and Thomas De Quincey,’ Mr. Birrell reminds us that Knox, who was private secretary to Lord Castlereagh during the Union negotiations, was allowed to know nothing of the corrupt transactions that were going on, and was afterwards got to write a sanctimonious history of the whole affair.

By this time [says Mr. Birrell], we know well enough how

the Act of Union was carried. By bribery and corruption. Nobody has ever denied it for the past fifty years. It has been in the school text-books for generations. But the point is, Did Mr. Knox know? If he did it must seem to all who have read his *Remains*—and it is worth while reading them to enjoy the sensation—a most marvellous thing. If Knox did not know anything about it how was he kept in ignorance, how was he sheltered from the greedy Irish peers and borough-mongers and all the other impecunious rascals who had the vending of a nation? And what are we to think of the foresight of Castle-reagh who secured for himself such a secretary in order that, after all was over, Mr. Knox might sit down and in all innocence become the historian of proceedings of which he had been allowed to know nothing, but which sorely needed the cloak of a holy life and conversation to cover up their sores?

Now that the University question looms up before us it is interesting to inquire whether these essays give any clue to Mr. Birrell's views about it. He has, of course, a paper entirely devoted to 'The Ideal University,' but in his essay on 'The Christian Evidences' I come upon the following:—

Atmosphere is a great word just now. To deny the existence of atmosphere in the realm of thought, is, in my opinion, proof of blunted susceptibilities. Not only does it exist, but its effect can hardly be exaggerated. The opponents of an Irish University with a Catholic atmosphere often point to Oxford and Cambridge as they now are, and ask triumphantly whether youthful members of Dissenting households do not annually proceed to those seats of learning from which all religious tests (or nearly all) have been banished. Why should not the Catholic youth of Ireland be content with Trinity College, Dublin, which throws open her famous doors to all ingenious souls, regardless of religious opinions? But atmosphere can only be tested by results, and one would like to know what percentage of the Nonconformist undergraduates who have proceeded to their degrees in Oxford and Cambridge have successfully resisted the *genius loci*, have become ministers, deacons and elders of their family chapels, and are now to be seen on Sunday mornings and evenings conducting a retinue of young schismatics into the family pew. I should like to have the figures.

In his general observations on the University Mr.

Birrell holds that the public, the community at large, should have a close eye to it. National indifference to the goings on in such an institution would prove disastrous. Experience has proved this in Oxford and Cambridge.

I have known a profligate debauchee [says the author of *Terrae Filius*] chosen Professor of Moral Philosophy, and a fellow who never looked upon the stars soberly in his life, Professor of Astronomy. We have had history professors who never read anything to qualify them for it but *Tom Thumb*, *Jack the Giant Killer*, *Don Belianis of Greece*, and such like records. We have had likewise numberless professors of Greek, Hebrew, and Arabic, who scarce understood their mother-tongue, and not long ago a famous gamester and stock-jobber was elected Margaret Professor of Divinity.

Whilst not a patron of cram or of any mechanical methods of acquiring knowledge, Mr. Birrell is a firm believer in the value of examinations, and quotes a remarkable declaration of Melancthon, approved by Sir William Hamilton, as to their value. He is particularly exercised on the subject of the ideal patron of the University :—

The ideal patron is, perhaps, a contradiction in terms ; but if it is to be found anywhere it will be, I believe, in a small combination of men of high character, reputation and general learning, who may be trusted to act independently and judiciously. The head of a political department, a town or county council ! *Retro me, Sathanas*. These are patrons that stand self-condemned ; they have not the time, the temper, the disposition, or indeed any single one of the necessary qualifications. The existing professors of the University, though they might well be represented on the Board of Selection, should not have in an ideal University a preponderant influence upon it, and especially should the Board be confined to one particular University of whose exclusive interest they should be fiery partisans, and with whose future fortunes they should be as closely as possible allied.

On the subject of ' Books ' Mr. Birrell says some very good things, and says them very happily. He is not, perhaps, quite so spicy as Lowell ; but he is far more helpful. What distresses Lowell most is that so many good books are ignored and left to moulder on the shelves of the

bookseller, whilst some odd, monstrosity of a book, which has nothing to recommend it but its outlandishness, gets a big sale and is the talk of the country :—

We have seen [he says] numberless processions of healthy kine enter our native village unheralded save for the lusty shouts of the drovers, while a wretched calf cursed by stepdame Nature with two heads was brought in in a triumphal car, avant-couriered by a band of music as abnormal as itself, and announced as the greatest wonder of the age.¹

For Birrell, on the other hand, the world is a vulgar place ; but it has the knack—the vulgar knack—of hitting nails on the head, and it is always sure, sooner or later, to recognize the good and condemn the bad ; and it is something to be assured that we have probably seen already the best that the world is likely to produce :—

It is, I know, usual, when a man like myself, far gone in middle life, finds himself addressing a company containing many young people, to profess great sorrow for his own plight, and to heap congratulations on the youthful portion of his audience. I am in no mood to-night for any such polite foolery. When I think of the ever-increasing activity of the press, home, foreign, and colonial—the rush of money into the magazine market, the growth of what is called education, the extension of the copyright laws, and the spread of what Goethe somewhere calls ‘the noxious mist, the dropping poison of half-culture,’ so far from congratulating those of you who are likely to be alive fifty years hence, I feel far more disposed to offer these unlucky youths and maidens my sincerest condolences, and to reserve all my congratulations for myself.

To the poison of half-culture the author reverts again and again :—

Penmen, as bookwriters are now pleasingly called, in their great haste to carry their goods early to market, are too apt to gobble up what they take to be the results of scientific investigation ; and stripping them bare of the conditions and qualifications properly belonging to scientific methods, to present them to the world as staple truths, fit matter for æsthetic treatment. There is something half comic, half tragic in the almost headlong apprehension of half-born truths by half-educated minds. Whilst the serious investigator is carefully

¹ Lowell's *Essays*, vol. iii., p. 21.

sounding 'his dim and perilous way,' making good his ground as he goes

'Till captive science yields her last retreat,' these half-inspired dabblers, these ready-reckoners are already hawking the discovery about the streets, making it the *motif* of their jejune stage-plays and the text of their blatant discourses.

I have compared Birrell to Lowell, and I think the similarity between the two is very striking. Lowell may now and again be more incisive and go deeper down into the depths and soar away into regions more ethereal; but Birrell is, on the whole, more genial and humane. Lowell's indignation is a terrible thing, though usually well warranted, as when he says of Gifford's criticism of Keats in the *Quarterly Review*: 'It is not pleasant to be talked down upon by your inferiors who happen to have the advantage of position, nor to be drenched with ditch-water, though you know it to be thrown by a scullion in a garret.'

Birrell can lay a man over more neatly, as when he says that 'Voltaire was not a truthful man, and once told lies in an affidavit.' But as a rule he is happier in the genial vein, as when he reminds us of Garrick's objection to lend books to his friend Samuel Johnson. Samuel and David, master and pupil, went up to London together from Lichfield with the united fortune of *four pence*, 'current coin o' the realm,' between them. They both became famous; but whilst David became rich and prosperous Samuel remained poor and dingy. Garrick surrounded himself with what only money could buy, good pictures and rare books. Johnson cared nothing for pictures because he could not see them; but he dearly liked to get the loan of a book. The trouble was that his friend was chary of lending his precious volumes. This was rather mean of David, and Samuel had always a smouldering grudge against him on account of it; yet Mr. Birrell writes:—

Our sympathies in this matter are entirely with Garrick. Johnson was one of the best men that ever lived, but not to lend books to. Like Lady Slattern he had a 'most observant thumb.' But Garrick had no real cause of complaint. Johnson

may have soiled his folios and sneered at his trade ; but in life Johnson loved Garrick, and in death embalmed his memory in a sentence that can only die with the English language : ' I am disappointed by that stroke of death which has eclipsed the gaiety of nations, and impoverished the public stock of harmless pleasure.'

In his essay on ' Actors ' Mr. Birrell is not very flattering to the fraternity of the stage. He thinks that a man whose chief occupation in life is to amuse the adult population of a country, and to astonish or frighten the infant section of it, cannot have that regard for his own dignity which rightly makes one happy and satisfied with his lot. A man who cuts off his beard with a view not to enhance, but rather to sink his individuality, and enable him at a moment's notice to become somebody other than himself, has not a proper regard for his own individuality. Smoothness of face, mobility of feature, nimbleness of limb, gracefulness of gesture—things that are the toys of other trades are the tools of this one. Another serious objection to an actor's calling, he thinks, is that from its nature it admits of no other test of failure or success than the contemporary opinion of the town.

This in itself goes far to rob life of dignity. A Milton may remain majestically indifferent to the barbarous noise of ' owls, cuckoos, asses, apes and dogs,' but the actor can steel himself to no such fortitude. He can lodge no appeal to posterity. The owls must hoot, the cuckoos cry, the apes yell, and the dogs bark on his side or he is undone.

Then the actors have given the verdict against themselves. Most of them who have written memoirs express regret that they had not taken to some other profession. Of Macready, one of the most successful of actors, he says :—

He did not like his children to come and see him act, and was always regretting—heaven help him—that he wasn't a barrister-at-law. Look upon this picture and on that. Here we have Macbeth, that mighty thane ; Hamlet the intellectual symbol of the whole world of modern thought ; Strafford in Robert Browning's fine play ; splendid dresses, crowded theatres, beautiful women, royal audiences ; and on the other a fusty

court, a musty wig, a deaf judge, an indifferent jury, a dispute about a bill of lading, and ten guineas on your brief which has not been paid and which you can't recover—why, 'tis Hyperion to a satyr!

And yet this most successful of actors wishes that he had been a barrister-at-law!

There is one more passage in these essays to which I should like to refer before I conclude. Mr. Birrell has written a very fascinating appreciation of Falstaff. At the close of his paper he alludes to the work of the famous German Shakespearean critic, Gervinus of Heidelberg, who made a very heavy and solemn attack on 'Sir John,' accusing him, amongst other things, of selfishness and want of conscience. Mr. Birrell thinks the attack must be due to envy:—

Falstaff [he says] is the author and cause of universal laughter. Dr. Gervinus will never be the cause of anything universal; but, so far as his influence extends, he produces headaches. It is probably a painful sense of this contrast that goads on the author of headaches to attack the author of laughter.

But I must draw a halt and refer my readers to the essays themselves which are now to be obtained, I believe, for a much smaller sum than I paid for them. They contain a great deal of wisdom flavoured with occasional opinions which Catholics could not be expected to share. These differences of opinion are, however, becomingly expressed. The writer is nowhere bitter, nowhere aggressive, nowhere vulgar. For us he has not even a velvet claw. The note of distinction and elevation runs through all his pages. At rare intervals, perhaps, a word escapes him which he would condemn in a Privy Councillor, which he would rebuke in a street-preacher, and which he would probably seek to justify in his own case only on the principle, *Quod licet Jovi non licet bovi*. He lives and moves in a far serener element than the crowd of common statesmen.

It was, still, I fear, no slight presumption on my part to venture to peep, even through the prism of his essays, at this august personage. We have it on the authority of his predecessor that the Liberal Government intends to

keep priests and landlords at arm's length. There is, perhaps, such a thing as making a virtue of necessity as far as the priests are concerned. But, in any case, as Archbishop Croke used to say, 'the cat can look at the king,' and if we are not privileged to approach these great sun-kings of democracy, we have at least this satisfaction that when they write a book they put themselves on exhibition, and we can have a look at them in common with every man who has a few half-crowns in his pocket. And we hold ourselves quite free to criticise their book, whether it be written in compact *duodecimo* for the man in the street, or in blue sheets across the annals of their time. Mr. Birrell knows as well as we do that in past times many hectoring heroes came over here to subvert or overturn the Irish priesthood. They have come and gone, and the Irish priests are not a penny the worse. When Sydney Smith declared that if the Irish people were 'priest-ridden' the best thing to do was to pamper the rider and he would soon fall off, he showed much more genius than the shallow prophets and dull doctrinaires who have succeeded him as the mentors of a great party.

There is, of course, the other policy of pampering the animal and teaching him some ugly tricks. The diabolical perversity of this plan may not be as patent to others as it is to those who occupy the position of danger. But it is in vain that we are confronted with such terrors. They do not frighten us nor disturb our sleep. The better the animal is treated the more we shall rejoice. He is sadly in need of a new outfit, a better manger and a better bed. But whatever may be the intentions of those who have taken over his training we are confident that good blood and high breeding will resist the inroads of vice, and that his temper, which has come unscathed through adversity, will not be soured by prosperity. What horse with any spirit does not kick up his heels sometimes, and cut a caper when he is fresh and the oats has been good and plentiful? But the Irish clergy are not bad riders, and it would be a very vicious 'screw' indeed on which one of them could not be got to keep his seat.

But after all, why give serious heed to such folly? Those who think they have found the key to Ireland's ills, when they utter the stupid but oracular word 'priest-ridden,' will do well to remember that the position of the Irish clergy is not dependent either on their favour or their hatred. It has roots which their mental vision cannot discover and which their malice cannot reach. It does not depend on power or place or favour or privilege. No priest is seen to crave or clamour for any of these things. Those who come to deal in a reasonable and practical spirit with the problems of Irish life will find that the clergy are not grasping, nor selfish, nor meddlesome. *Non quaerunt quae sua sunt.* In civil and secular affairs they ask only for the common rights of citizenship, nothing more and nothing less. They have fought their country's battle for the past thirty years in spite of obloquy, ill-treatment, and slander. Without them that battle could not have been carried on. But they are not ignorant of the fact that this is a land of mixed opinions and of diverse creeds, and that others have civil rights as sacred as theirs.

If, in the past, they felt bound to take a part in struggles that are now happily drawing to a close, it does not follow that they will always be opposed to the same section of their countrymen. As men of human feelings, with Christian hearts in their bosoms, they could have taken no other part. The moderation and charity and justice which they preached throughout all these struggles, and which were cast in their teeth by bullies on their own side, are as much to their credit as the insults and abuse that were showered on them from the other. If the Land war and the Education struggle and the Home Rule movement were carried on with vigour, it was they who organized and guided them and stood behind them. Archbishop Croke's 'brigade' and Archbishop Walsh's 'black battalions,' as Lord Salisbury used to call them, were always under fire; but it was mainly due to them that, apart from isolated crimes, inevitable in a great upheaval, these movements were not disgraced by unworthy methods.

During all these years there were plenty of disinterested advisers who warned them that they were cutting a rod for their own backs. They ignored the warning, did what they believed to be right, and put their trust in the people. They trust them still ; and now when accounts are to be settled at the end of the campaign they believe as firmly as ever that Catholic interests will not suffer at their hands.

In battling for justice and fair-play for Catholics in all grades and all professions we have not sought and do not seek to inflict wrong or injury on others. That would not be wise or patriotic even if it were feasible. It is neither feasible nor expedient. We could not if we would and we would not if we could. Nor are we inclined to put any very tragic interpretation on the words of Mr. Bryce to which reference has been made. We shall only be too glad to bury the hatchet and join hands across the Channel and across the Boyne. But there must be no victims. If the balm is to be applied at all let it be applied all round. Mr. Birrell, if we may judge from what we have read of him, and in him, seems to be a man with some light in his mind and some sense in his head. We are not without hope that the lamp of his genius may guide him safely through the rough and rugged path on which he has entered.

There are, indeed, many pitfalls on his way. In almost every one of them he will recognize a predecessor. It will be interesting to see how he treads his course and encounters the luring figures that beckon him to destruction. All I can say is that I should like to see his political essays as successful, and, on the whole, as beneficial, as his literary ones. We have no reason to believe that he comes amongst us with any sinister designs. Of course one never knows, and nowadays it is safer not to prophesy ; but if English statesmen think that the surest way to propitiate the Irish people at home and in foreign lands is to snub and slight their priests, it is their own look out. We can await the results with equanimity.

J. F. HOGAN, D.D.

A PLEA FOR THE IRISH COLLEGE IN PARIS

WHEN Cicero was driven into exile by the party of Clodius, his villa at Tusculum was plundered ; his house in Rome was razed to the ground, and the site on which it stood set up for auction. On his return he gave expression to his indignation, and vindicated his rights in two speeches *pro Domo sua*. A similar fate awaits a house dear to Ireland. In France to-day there are many Clodii. For the past two months more than eighty seminaries have been confiscated, and their students dispersed by armed force. But there yet exists on French soil an establishment more ancient than any of those suppressed, and bearing the name, 'Seminare des Irlandais.' While it exists the work of destruction is incomplete. Therefore it is doomed. At the end of the present scholastic year the Irish College in Paris shall be closed, the Bureau Gratuit, charged with its administration dissolved, the College put up for auction, the students dispersed, and compelled to seek admission to French establishments, if they desire to enjoy the Burses founded in their national College by Irishmen. A death-blow will thus be dealt to an establishment which has faithfully served the Church of Ireland for three hundred years. The present writer¹ has elsewhere endeavoured to trace the history of the College, but readers of the I. E. RECORD will pardon him if by way of plea, *pro Domo sua*, or rather for a house which interests all Ireland, he briefly examines the origin of the property of the College, the phases of its administration, and the consequences of the measures now projected by the French Government.

¹ *The Irish College in Paris, 1578-1901*, by Rev. P. Boyle. Dublin : Gill & Son.

I.

ORIGIN OF THE PROPERTY OF THE COLLEGE

According to historians of the city of Paris, the origin of the Irish College goes back to 1578, when Rev. John Lee, with a few companions, arrived in Paris and entered the Collège Montaigu. In due time Father Lee became attached to the church of St. Severin, and while occupying that post, commenced the organization of the Irish College in Paris. Rev. Thomas Deise succeeded him, and on his promotion to the see of Meath, the good work was taken up by Rev. Thomas Messingham. In 1623 the Irish priests and students were acknowledged as a corporation by Louis XIII; in 1625 the College, or as it was called, Seminary, was placed under the control of the University, and in 1626 its rules of discipline received the sanction of the Archbishop of Paris. For its support it depended on the munificence of the Baron de l'Escalopier and of other charitable persons, and on the pensions of its students, some of whom were of noble birth.

Messingham's college was insufficient to contain all the Irish students in the French capital. A body of them occupied the old College of Boncour adjoining the College of Navarre, and others frequented the Montaigu College. In 1651 they were accustomed to attend the religious services on Sundays in the Vincentian Collège des Bons Enfants, and when they published a protest against Jansenism their enemies said that they had been prevailed on by the promise of a new college. The need of a more commodious residence was so deeply felt that a charitable person bequeathed to them ten thousand francs for the purpose, and by Letters Patent, dated 1672, Louis XIV authorized the acceptance of the legacy bequeathed for the acquisition of a new college. At the same time the Bishops of Ireland deputed Dr. Molony of Killaloe to go to Paris to aid in providing a new college for the Irish students.

In 1677 the Irish College in Paris entered on a new phase of existence. In that year two Irish priests, Dr.

Malachy Kelly, of the diocese of Cashel, and Dr. Patrick Maginn of Down, and sometime confessor of Queen Catherine of England, secured for their fellow-countrymen the possession of a building known as the Collège des Lombards. It was then in a dilapidated condition, and they rebuilt it from the foundation at their own expense, and presented it to their compatriots. Eleven small burses were attached to the Lombard College, and these its Provisors conferred on the Irish. This was its sole endowment. Dr. John Farely, aided by Dr. Michael Moore, enlarged the buildings. About 1730 the old chapel was replaced by a new one, which is now regarded as one of the monuments of *vieux* Paris.

Like the Baron de l'Escalopier, the Abbé Bailly and the Abbé de Vaubrun were generous benefactors. But the revenues of the College came chiefly from Ireland. Irish bishops and Irish priests and Irish laymen founded burses for the education of Irish students in the Lombard College. No endowment was conferred upon it by the French Government. In the course of time the number of students increased. Many of them were priests ordained in Ireland, others were junior ecclesiastical students. For the sake of order a portion of the College was set apart for the exclusive use of each section. That assigned to the Juniors became inadequate. In 1767, Rev. Lawrence Kelly, a priest of the diocese of Armagh, and Prefect of the Juniors, obtained from Louis XV permission to purchase a site for a new college. The Letters Patent, stating the grounds on which the petition was granted, were dated August, 1768, and run thus:—

Our dear and well beloved Irish clerics and students of the Lombard College, Rue des Carmes, have submitted to us that their community has at present no other habitation but two blocks of building, dark and somewhat dilapidated, that the young foreigners who occupy them, to the number of one hundred, are very inconveniently lodged, that they have not a suitable hall for their common exercises, are obliged to take their meals in a damp basement; and that surrounded as they are by butchers and pasteboard makers, they are perpetually exposed to unhealthy and disgusting exhalations, which have

caused the death of many during their humanities, and obliged others to discontinue their studies and return to their native country, in the hope of recovering health, which many never recover ; and that in a situation so critical an opportunity is offered of escaping from it by purchasing a plot situated in the neighbourhood of l'Estrapade, belonging to our dear and trusty Boulai de Montgodfroy, Counsellor in our Court of Parliament, and consisting of a large house with *porte cochere*, opening on the Rue de Cheval Vert, a court, a yard, stables, a large garden planted with fruit trees, and with two alleys of chestnuts, in all, about an acre in extent at the cost of 45,000 francs, and 2,000 as *pot de vin*, and that, as the petitioners have no other immovable property but the dilapidated building they occupy, they do not seek thereby to increase their revenue, their sole object being to lodge in a decent and salubrious manner, their community, the members of which are all destined to maintain religion in Ireland, and that to make the purchase and erect suitable buildings *rich Catholics of that kingdom offer to provide all the necessary money.*

But as according to the terms of our Edict of 1749, the Petitioners can undertake nothing without our authorization, which they venture to hope we shall be so much the more favourably disposed to grant, as upon the representations made at the time of the aforesaid Edict, by the late Marshal of Thomond, we were pleased to give them reason to hope that we would not refuse to grant by way of exception Letters Patent to the communities of the British Isles established in France. Wherefore the Petitioners have very humbly begged us to grant them the Letters Patent necessary in the present conjuncture. For these reasons, etc., we permit the Petitioners to acquire the site above mentioned for the purpose of transferring their establishment thereto, and to hold it fully, peacefully, and for ever.

In virtue of the foregoing permission, the site was purchased, and the building of a new college commenced in 1769. When the work was far advanced Dr. Kelly, who was legal proprietor, desiring to place the title to the property beyond all doubt, made over the College to the community by a deed of *Donatio inter vivos*, duly executed and registered, May, 1772, 'to provide his compatriots who are at present members or shall in the future be members of the said community with a salubrious abode where they may apply without uneasiness to their studies.' The gift

was legally accepted by Rev. Patrick Joseph Plunket, Doctor of the Sorbonne, Prefect of Studies, and by the students, sixty in number, for themselves and their successors.

Years passed on, the French Revolution broke out, Church property was confiscated. The Irish College, including the two houses, Rue des Carmes and Rue de Cheval Vert, was seized. The superiors protested; Earl Gower, British Ambassador in Paris, supported their protest. The question was brought before the National Assembly. M. Chaffet introduced the motion, and said :—

Will you leave to those establishments the property they possess? There can be no objection to their keeping what they purchased with their own money and that of their compatriots. It cannot be part of your principles to hinder foreigners from acquiring property under French rule. Neither is it to be presumed that you will hinder them from enjoying their property. Moreover, if the establishments in question possess real property, they have also another kind of property which merits consideration. Their revenues are in a great measure derived from investments in the public funds, and they are intangible.¹

By decision of the Assembly in the form of a law, the property of the Irish College was restored, and thus the fact that it was foreign in its origin, and formed no part of the endowments of the Church in France, was officially recognized. Decrees of the Convention, 8th and 12th March, 1793, exempted the College from laws affecting French establishments of education. On the same principle that it was a British establishment, the College and its property were included in the confiscation of the goods of British subjects decreed by the Convention on 19 Vendémiaire, year II.

After the peace of Amiens the property of the College, which had not been alienated during the war with England, was restored. What remained of the property of the Irish Colleges at Nantes and Bordeaux were united to it. These two Colleges were sold in 1857 and 1886 respectively,

¹ *Moniteur*, 29th Oct., 1790.

and the money realized was invested in the French State funds, in the name of the Irish Catholic foundations in France.

Such is an outline of the growth of the property of the Irish College in Paris. No trace exists of the property of the first college of Lee and Messingham, no trace exists of the Italian burses of the Lombard College. The Lombard College was rebuilt by Irishmen at their own expense. The actual College, 5, Rue des Irlandais, was built with money subscribed by Irish Catholics. Nine Irish bishops, thirty-two Irish priests, four Irish medical doctors, some Irish gentlemen or merchants, and three Irish ladies founded the burses which now exist, diminished by losses at the period of the Revolution to one-third of their original value. The property of the College at the present day consists of:—

	F.	C.
53 Inscriptions de Rentes 3% ..	56,025.00	
Lombard College, Rue des Carmes, Rental	13,233.30	
Houses adjoining Lombard College, clos- Bruneau Rental	3,746.65	
House, 9 Rue l'Homond	5,729.10	
House, 5 Rue Sanliner	50,786.85	
College, 5 Rue des Irlandais, value about	1,000,000.00	
Villa and park, Arceuil,	50,000.00	

All together would represent a capital of about £200,000 sterling.

II.

ADMINISTRATION

Such is the origin of the property of the Irish College. How came it to be under the control of the French Government? The history of the administration of the property of the College is a varied one. During the first period of its existence, as at all times since, the rector and other superiors of the College were exclusively Irish. Living in a foreign land they were naturally subject to the civil and ecclesiastical laws of the place of their abode. The Archbishop of Paris appointed

the rector, and exercised the right of visitation. The College was subject also to the University, whose rector possessed and exercised the right of visitation. But subject to these authorities, the superiors governed the College in temporals and spirituals without interference on the part of the State.

In the second period of its existence the College became more formally a university college. It adopted the title of the Lombard College. It was governed by four Provisors of Irish birth elected by the students, and each representing one of the provinces of Ireland. It was subject to the authority of the Archbishop of Paris, who appointed one or more persons to represent him with the title of Superior-Major. It was subject also to the University, and had a share in its life and organization. To the Superiors-Major, as representatives of the Archbishops, the Provisors rendered an account of their administration when required; but in other respects they had full spiritual and temporal control of the College. In the name of the community the Provisors, or one of them, accepted foundations made for the education of students in the College, and bound themselves and their successors to administer them faithfully.

In 1736 a dispute about the right to certain burses arose between the senior students who were priests and the junior clerics. The case was referred to the King, who appointed a board, consisting of the Archbishop of Paris and certain members of the Council of State, to examine and report upon it. The commission recommended the nomination of new Provisors, but issued no further decree. From this time the election of Provisors ceased, and they were appointed by the Archbishop. In 1788 the system of government by Provisors was abolished by the Archbishop in virtue of royal authority, and the full administration was entrusted to one Irish priest, Dr. John Baptist Walsh, who held that office until the outbreak of the Revolution. In like manner the Rector of the Irish College in Rue de Cheval Vert was appointed by the Archbishop as Superior-Major.

When the College was reorganized after the Revolution a new system of administration was imposed upon it, and on the plea that the rights of subjects devolve to the crown the Government of Napoleon I and Louis XVIII claimed and exercised the right of control over the College. It was placed under the authority of the Minister of the Interior. A board of *surveillance* was appointed, and subject to it there was an Administrator-General who was the superior of the College. The person chosen for that office was again an Irishman, Dr. J. B. Walsh. The board of administration or bureau caused endless trouble, and eventually at the petition of Count Lynch it was dissolved by Louis XVIII in 1824.

From 1824 to 1850 the Rectors of the College, Dr. Ryan, Dr. Magrath, and Dr. McSweeney, had full power of administration. In 1832 the College was withdrawn from the Department of the Interior and annexed to that of Public Instruction, to which it is at present subject. In 1850 the office of administrator was separated from that of superior and entrusted to a French ecclesiastic. On his death it was once more united to that of superior in the person of Dr. Miley. In 1858 the internal government of the College was entrusted by the Bishops of Ireland to the Irish Vincentians. The Abbé Lacroix, a French ecclesiastic, was appointed administrator, and held that office until 1873. In the latter year the Government of the Republic reverted to the form of administration by a Bureau Gratuit, consisting of seven members, of whom one is a delegate of the Archbishop of Paris.

But all this time the fact that the College existed for the education of Irish ecclesiastics for the exercise of the mission in Ireland was fully admitted, and the Bishops of Ireland never ceased to exercise vigilance over it. In 1624, by a joint letter they recommended the College to the patronage of the Archbishop of Paris, and to the University. In 1672 they deputed Dr. Molony of Killaloe to treat with Colbert for the acquisition of a new college. In 1735 they wrote to Cardinal Fleury, asking his protection for the Lombard College. In 1778 they presented Dr. Walsh to

the Archbishop of Paris for nomination as rector and administrator. In 1791 the four Archbishops of Ireland assembled in Dublin, drew up and addressed to the French National Assembly a petition, in which they asked that body to issue a decree authorizing the Archbishops to act as chief administrators of the Irish Colleges in France, with the right to nominate the superiors.

In 1801 they sent a deputy to Paris to treat with the First Consul concerning the reopening of the College, and their deputy, Dr. Hussey, Bishop of Waterford, acquitted himself with success of the mission confided to him. When the College was reopened, the Bishops of Ireland exercised greater control over it than before the Revolution. They presented directly to the French Government the person to be nominated to the office of superior. In 1828 they framed rules for its government, which were formally accepted by the Minister of the Interior. In 1849 they sent a deputation of three bishops to Paris, who with the representatives of the Minister of Instruction and of the Archbishop of Paris reorganized the allocation of burses. But since 1850 the Government has shown a reluctance to admit the right of nomination, and insists that the presentation of superiors and students be made through the Archbishop of Paris. In 1858 the Bishops of Ireland, with the consent of the French Government, placed the College under the care of the Irish Vincentian Fathers. The Bishops choose the Superior of the College from a list submitted to them, and by authority of the S. Cong. of Propaganda, they exercise the right of annual visitation. Saving the rights of the local Ordinary and that of the Bureau Gratuit, the Bishops are supreme in all that concerns the internal government of the College.

III.

The Irish College in Paris, as is manifest from the foregoing outline, is an Irish establishment, built and endowed with Irish money for ecclesiastical education, governed by Irish superiors at all times in spirituals; and in temporals also, for two hundred and fifty years

out of the three hundred years of its existence. And even from the Bureau Gratuit, which has been administrator since 1873, the Irish element has not been altogether excluded, for the Superior of the College is *ex officio* a member of that board. But all this must now come to an end. The Minister of Instruction has officially declared his intention to dissolve the Bureau Gratuit; to close and sell the College and its immovable property, and invest the price in French securities; to permit the students to enjoy their burses only on condition of making their studies in French educational establishments.

Let us examine this programme point by point. Why dissolve the Bureau Gratuit? Not for inefficiency. From a French point of view it has administered wisely and well. The reason is that the Archbishop of Paris is represented on the Bureau by a delegate of his own choice, and possesses the right of presenting the students and superiors of the College for nomination to the Minister of Instruction. The delegate died in June, 1906, and in October the Archbishop presented a person to succeed. At the same time he presented the list of students who entered the College in September. But Church and State are now by law separate, and the State refuses to acknowledge the status which the Decrees of 1873 and 1878 conferred upon the Archbishop in reference to the Irish College, or to accept nominations presented by him. How different from action of the Government in England and Ireland. The Church and State are separate in Ireland. But under a Protestant Government Catholic bishops still remain citizens, and the Government does not shrink from holding communication with them, and availing itself of their services on educational boards and on royal commissions. But if there can be no intercourse with the Archbishop of Paris, are there not other systems of administration? The College existed for centuries governed by its own superiors. And if its ancient system of administration cannot be restored, are there not other methods? The British Ambassador might exercise the rights hitherto exercised in reference to the Bureau Gratuit by the Archbishop of Paris.

After the dissolution of the Bureau Gratuit the College shall be closed and its buildings and real property sold. But why close the College? Its existence has been authorized by a long series of laws and decrees made specially for itself and emanating from every form of government which has existed in France from Louis XIII down to the present day. Its legal existence had nothing in common with that of the French ecclesiastical seminaries, and their dissolution does not justify the suppression of an establishment which has been a bond of union between France and Ireland for three hundred years, and a memorial of the mutual services of the two countries. The laws of France do not forbid ecclesiastical education on French soil. Even the suppressed seminaries though robbed of their buildings and of the pious foundations which formed their support, are allowed to reorganize themselves under the law of 12th July, 1875, as schools of theology. If the Bureau Gratuit must disappear, why should not the Irish College be permitted to reorganize itself under that law? Unlike the French seminaries which might be regarded as State property, the Irish College is not and never was State property. It was built with money subscribed by Irish Catholics, and legally donated to the Irish priests and students to be their residence. It is therefore a foundation for a specific purpose, and to sell it is a flagrant violation of justice and of the intentions of the founder. To sell the buildings, and at the same time to profess to respect the interests of the Irish foundations, is a manifest inconsistency. The capital of the foundations is in part invested in house property. That property, if put on the market at the present time, and in virtue of a forced sale, would sell but for a fraction of its real values. Hence the measure proposed by the minister would mean financial ruin for the Irish foundations. The price of the buildings, it is alleged, will be invested in French securities. But what Frenchman has confidence in those securities at the present moment when capital is leaving France and when the cry of *Les Rentes à zero* is beginning to be heard. It was as a precaution against the fluctuations and

uncertainty of French security that fifteen years ago the Bureau Gratuit sold out a portion of its State bonds and purchased a house costing one million of francs, £40,000. If that property must now be sold a serious loss must be the result.

When the College is sold, the minister tells us, that on the presentation of the British Ambassador in Paris, Irish students shall be permitted to enjoy the burses of the Irish foundations provided they make their studies in French State establishments, or in the reorganized schools of theology. But can this be done consistently with the intentions of the founders? It cannot. The burses were founded in the Irish College, entrusted to the Irish provisors, that under Irish superiors the students might be prepared for missionary work in Ireland. Several times in the history of the College similar projects have been put forward.

In 1762 the University of Paris issued a decree ordering that students in classics and philosophy resident in the University Colleges, *sans exercise*, should be obliged to reside in the Collège de Lisieux. The superiors of the Lombard College protested. They pointed out that the education given at the Collège de Lisieux, however excellent for Frenchmen, was not adapted to the needs of Irishmen destined for the mission in Ireland. The University authorities admitted the force of the plea, and exempted the Irish College from the operation of the decree. In 1800 when there was question of reopening the College, the French Government proposed to unite the Irish burses to the *Prytanée*, and to oblige the students to follow the courses in that establishment. Dr. Walsh presented a petition to the First Consul against the measure in a letter dated 8 Fructidor, year VIII, and the project was abandoned.

In 1818 a decree was issued and published in the *Bulletin des Lois*, ordering that the students of the Irish College should be obliged to make their studies in French establishments, and that the buildings should be let out to tenants. Again the superiors protested, and applied to the King in his Council of State, and again they gained

their case. Will the French Government of the present day carry out to the end a measure from which the University of Paris in 1762, the First Consul in 1800, and Louis XVIII in 1818 shrank? Can the proposal to permit the students to enjoy their burses in French establishments be taken seriously? Where are those establishments to be found? Do the State Lycées present attraction to the Bishops of Ireland for the proper training of ecclesiastical students? Where are the French seminaries to which the students might be sent? They are confiscated and suppressed. Schools of theology are being reorganized no doubt. But they are being reorganized in buildings but ill adapted for the purpose, and such as chance may offer. They have hardly sufficient accommodation for native students. How could they admit foreigners? Then, how long will they be permitted to exist? Their existence is precarious, and it is believed by many that the day is not far distant when the law of 1875, under which they are tolerated, shall be repealed.

If the French Government respects the rights of the founders there are but two courses open to it. The first is to allow the College to continue its work undisturbed. The comity of nations allows foreigners to reside abroad, to acquire property, to have establishments for their fellow-countrymen. France has her national establishments in many countries. But if the College must be closed and the students dispersed, there is another alternative, namely, to give back to Ireland the capital of her foundations in France. That capital is not French. It was Irish bishops and Irish priests and Irish laymen who made the foundations. Those foundations are sacred as a contract. If the French Government will not permit the conditions of the contract to be carried out, let the capital be restored. The French Government gave no subvention to the College. Neither Louis XIV nor Napoleon nor Louis XVIII gave a single penny to the College. Anne of Austria indeed granted an endowment for the education of Irish priests at Bordeaux. But that endowment has long since perished. The only part of the Bordeaux College which escaped the ravages of

the Revolution was the house, and that house was built with money collected by Dr. Martin Glynn in Ireland in 1774. In the deeds of foundation, of burses, there is an implied condition. In several of them there is an express clause concerning the return of the funds to Ireland. The twelfth article of the will of Rev. John Plunket runs thus :—

If it come to pass, as there is reason to hope, that the Government of Ireland repealing the Penal Laws enacted against Catholics in that kingdom should grant them permission to profess their religion publicly, and to establish seminaries and colleges, where young Irish Catholics may make their studies at home, those who possess the above-mentioned qualifications may enjoy the said burses in any of the colleges or seminaries which may be established in Ireland.

Similar clauses are found in the wills of Father O'Donoghue and Father Daly. The older documents drawn up when there was no hope of the establishment of Catholic colleges in Ireland, do not contain the above proviso; but as the foundations were made in France only because they would not then be made in Ireland, that clause is beyond doubt implied. If, therefore, France closes the College and retains the capital, she violates the intentions of the founders, she strikes a blow at the rights of aliens all over the world. She inflicts a wrong on a nation which in the past looked to France as a friend and a protector. There was a time when the dream of many Irishmen was to go to France to wear the *fleur de lys*. There was a time when Irish valour won victories for France. There was a time when the services of Marshal de Thomond and of the Irish Brigade were appreciated in France. There was a time when the name of France was heard with joy or sympathy in the cities and hamlets of Ireland. There was a time, not so distant, when this ancient College opened its doors to receive and nurse the soldiers of France, suffering from wounds inflicted by Prussian arms. As a return for all these services the College shall be put up for auction and its students sent adrift, and the chapels beneath which the dust of Irishmen rests shall be desecrated. In a niche of the Columbarium of Cæsar's household,

just outside the walls of Rome, may still be seen an urn with the inscription: *Ne tangito; reveritor deos manes*. 'Touch not the ashes of the dead' is the cry of a soul *naturaliter Christiana*. Twenty centuries have respected it. Beneath the chapels of the Irish College repose the ashes of many dear to Ireland—Archbishops Maguire of Armagh and Lynch of Tuam, Dr. Moore, Rector of the University of Paris, the heart of Dr. Maginn, the bodies of Drs. Kelly, Markey, Kearney, and many others. The Revolution respected their resting place. Now it shall be up for sale and alienated. Will Irishmen look on unmoved at such a profanation?

But we feel assured that the Bishops of Ireland will not permit the inheritance of the Irish Church to be plundered without a struggle, and that the representatives of the Irish people in Parliament will support them. We venture to hope that the present courteous Ambassador of England will be no less zealous and successful in defending the College than was his predecessor in 1790. All nations defend the rights of their subjects in foreign lands. If England has the will she has the power; and the conduct of her ally in the Far East would put her to shame if she neglected her duty to her own subjects.

For ourselves, if the work of destruction cannot be averted, we shall quit France without a murmur. We shall even feel proud that we have been found worthy of sharing the persecution, which has laid waste the religious houses and plundered the ecclesiastical seminaries and despoiled the Church in France. More fortunate than the religious and the ecclesiastics of France, we shall return to a country where liberty is inscribed, not upon the walls, but in customs and laws. We shall go back to our native land, resolved to be ever worthy of the ancient College which for more than three centuries has furnished generations of faithful priests to Ireland.

PATRICK BOYLE, C.M.

GENERAL NOTES

THE GERMAN ELECTIONS

THE German Reichstag consists of 397 members. Of these 236 are returned by Prussia, 48 by Bavaria, 23 by Saxony, 17 by Württemberg, 14 by the Grand Duchy of Baden, 9 by the Grand Duchy of Hesse, 6 by Schwerin, 3 each by Weimar, Oldenburg, Brunswick and Hamburg, 2 each by Saxe-Meiningen, Coburg-Gotha, and Anhalt, 1 each by the remaining small States of the 'Bund,' and 15 by the provinces of Alsace-Lorraine. Every 100,000 of the population is, roughly speaking, entitled to a member, and each of the small States is entitled to at least one member even though its population does not reach 100,000.

The deputies are elected by manhood suffrage, and every German man who has completed his twenty-fifth year is eligible, provided he is in the enjoyment of ordinary civil rights and has not been disqualified by crime. I will give in parallel columns the composition of the different parties according to the return of 1903 and that of the elections just held. A few seats still remain to be filled.

	1903	1907
Centre Party	100	109
Conservatives	52	56
National-Liberals	53	57
Imperial Party	19	23
Radical People's Party	21	27
Radical Union	9	11
South German People's Party	6	7
Economic Union	5	19
Poles	16	19
Social Democrats	81	43
Peasants' League	3	3
Agricultural Union	3	3
Lorraine Party	3	3
Danes	1	1
Hanoverian Guelphs	7	1
Independents	6	5

According to the returns of 1903 there were 12 professed Antisemites. This time there is only one.

I take the figures for this year from the *Koelnische Volkszeitung*; but it is evident that the Catholic deputies of Alsace

who were formerly counted separately are here fused with the Centre Party. I recognize their names in the list: Delsor, Wetterle, Richlin, Wiltberger, etc. It is interesting to note that in the last Reichstag there were twenty-one priests, members of the Centre Party. A few of these have retired. Whether their places have been taken by priests I have not been able to make out. But most of the old clerical parliamentary hands are returned once again. Amongst them I notice Mgr. Hitze of Münster, Dr. Lender of Baden, Pfarrer Schuler of Kehl, Archpriest Frank of Ratibor, Pfarrer Kohl of Newmarkt, Canon Gerstenberger of Aschaffenburg, Pfarrer Gleitsman of Landshut, Dean Schaedler of Bamberg, Pfarrer Hebel of Illertiffen, Canon Pichler of Passau, Father Dasbach of Treves, Pfarrer Leser of Ravensburg, and Fathers Delsor and Wetterle of Alsace. The Centre Party has apparently gained four seats and the Poles three. The German Catholics have made a splendid fight, and deserve the thanks, as well as the congratulations, of Catholics the world over.

J. F. HOGAN, D.D.

Notes and Queries

THEOLOGY

PRIESTS AND THE RECENT DECREE OF THE HOLY FATHER ABOUT COMMUNION OF THE SICK NOT FASTING

DEAR REV. SIR,—May I trouble you to let me know, through the I. E. RECORD—(1) May sick priests who wish to say Mass through private devotion avail themselves of the privilege? (2) May a priest who is temporarily indisposed before a Mass of obligation on Sundays (i.e., one of the public Sunday Masses when there is no one to come to his relief) avail himself of the privilege?

G. D.

1. There seems no reason why sick priests, who wish to say Mass through private devotion, should not avail themselves of the privilege within the limits allowed by the decree. Non-observance of the fast being the only reason to exclude them from the celebration of Mass, and this being no longer, within certain well defined limits, an obstacle, there is nothing to prevent them from carrying out their desires.

2. Seeing that a person must have been sick for at least a month before he can utilize the privilege, a priest 'who is temporarily indisposed before a Mass of obligation' does not fulfil the necessary conditions. The question, however, can be raised as to whether a priest, who has been sick for a month, can utilize the privilege for the purpose of saying a public Sunday Mass. The solution depends on this: whether or not a priest who is able to say a public Mass is sufficiently sick to verify the words of the decree: '*qui jam a mense decumberent.*' Those who are so seriously ill that they are confined to their rooms or houses certainly fall under the phrase, but the case is somewhat different if a person is able to leave his house and say a public Mass; still, if a priest is in reality seriously sick, especially if he ought really to be indoors, and, nevertheless, is willing to undergo the fatigue and danger of saying a public Mass

for the sake of his people, it seems unreasonable to exclude him from a privilege which he could enjoy in his own home.

SUPPLYING MEAT TO PROTESTANTS ON FRIDAY

REV. DEAR SIR,—Would the theological correspondent of the I. E. RECORD in next number say: Firstly, is it lawful to give meat on Fridays and days of abstinence to Protestants? Secondly, is it a mortal sin to do so? Thirdly, if a mortal sin, why is it not mentioned in the Catechism or in Examinations of Conscience?

A PERPLEXED CATHOLIC.

Baptized Protestants are subjects of the Church, and as such are bound to observe her laws in so far as she wishes to urge them. The question then is: how far does the Church wish to urge her laws against baptized Protestants? Some laws of the Church directly tend to promote the public good, such, for instance, as those establishing ecclesiastical impediments of matrimony. The Church certainly wishes to urge these laws against baptized Protestants unless an exception is made in any particular case, such as has been made in regard to clandestinity in countries where heretics formed a distinct sect when the decree *Tametsi* was promulgated in the locality. Other laws of the Church tend directly towards the sanctification of individual souls, such, for example, as the law of hearing Mass on Sundays and holidays, and the laws of fast and abstinence. Many grave authorities hold that the Church does not wish to urge these laws against baptized Protestants in present circumstances, because of the inutility of doing so, and because of their presumed *bona fides* which deserves mildness of treatment. This view is maintained by De Angelis,¹ Laurentius,² Bargilliat,³ Genicot⁴ who agrees to the extent that there is a *ratio non spernenda* in favour of the view, Marc,⁵ Lehmkuhl.⁶ On the other hand, the more common opinion holds that heretics are bound by such laws, on the ground that they, being subjects of the

¹ *Prael. Juris Can.*, lib. 1, t. 2, n. 13.

² *Inst. Juris Eccl.*, n. 993.

³ *Prael. Juris Can.*, n. 63, b.

⁴ *Theol. Mor.*, I., n. 94, 3°.

⁵ *Inst. Mor.*, I., n. 198.

⁶ *Casus. Consc.*, I., n. 96.

Church, are bound by her laws unless she specially exempts them; and she has never proclaimed such exemption, but on the contrary has laid down the general principle: 'Heretici Ecclesiae subditi sunt, et legibus ecclesiasticis tenentur.'¹ These theologians do not regard urging of these laws as useless, because, as De Lugo² says, the exemption of heretics from them might have the effect of inducing weak Catholics to desert the true fold with the object of gaining greater freedom of action—at least urging of these laws might have a deterrent effect. And as for the *bona fides* of Protestants, the absence of formal sin ought to be sufficient to satisfy its claims.

Whatever is to be said of the speculative question—and I am inclined to hold that the Church does not exempt Protestants—in practice the milder opinion is safe, since the weighty authority of its many patrons gives it undoubted probability. Hence, in practice, Protestants cannot be looked on as committing even a material sin in not observing the law of abstinence, and, in consequence, Catholics, who supply them with meat on Fridays, do not, apart from scandal that might exist in particular cases, commit any sin. Even if the strict view were put into practice, the supplying of such food would not in all cases be a grave sin, or even a venial sin, because there are many reasons which would excuse the material co-operation with objective grave sin. Such reason would exist in the case of servants whose duty it is to prepare their master's food; in the case of hotel keepers whose business would seriously suffer from refusal to supply their customers with whatever is asked; in the case of private people who have some good motive for inviting to their tables on a day of abstinence a Protestant who would take it ill to be deprived of meat or for whom no other suitable food could be obtained.

What I have already said in reply to the first and second questions supplies an answer to the third question of my correspondent.

¹ Benedict XIV, Constit. *Singulari nobis*.

² *De Poen.*, disp. 15, n. 144.

BLACK FAST

REV. DEAR SIR,—I. May cocoa without added milk be used on black fast at breakfast and supper ?

II. May cocoa or *café au lait*, as usually sold in combination, be lawfully used at same meals ?

III. May not a small quantity of milk, say half a wine-glass, be used to a breakfast cup of tea without any dispensation, on the ground that custom has made tea almost a necessity in this country, and as it is undrinkable without some milk, the use of a little of the latter may be considered as a necessary *constituent* rather than added *nutriment* (in nutritive value it is almost a negligible consideration in such small quantity) ? If this be true how is it people have to ask for a dispensation ?

Perhaps I am wrong in thinking that present Lenten regulations do not permit, without dispensation, the use of a small quantity of milk in tea on black fast days, but I have not seen any mention of it in theological treatises, and most people seem to believe it not permissible.

If the law of fasting allows a *frustulum panis* 'ne potus noceat,' the law of abstinence ought to permit a 'drop of milk,' *ne noceat thea*, otherwise the followers of Father Mathew would be much more severely dealt with in their cups than the others in their flagons. Please give an answer in next issue, if possible.

LACTEA.

I. Cocoa without milk may be used on days of black fast both at breakfast and at supper, it being borne in mind, however, that some compensation must be made for the large amount of nutriment therein contained by taking a smaller quantity of solids than would otherwise be allowed.

II. Any combination of cocoa and milk, or of coffee and milk, is against the law ; it matters not when or how the milk is added.

III. Many people in this country are excused by necessity from the law prohibiting the use of a little milk in tea on days of black fast. The amount of milk used being only a *materia levis*, a slight inconvenience, over and above that implied by the observance of the abstinence itself, is sufficient excuse ; and such inconvenience often exists by reason of the facts that, in many cases, no suitable drink besides tea can be obtained for breakfast or supper, and the use of tea without a slight infusion of milk gives rise to serious

headache. But there is no universal excuse, since many can get on very well without tea and milk. I know some who are fairly content with chocolate or cocoa or coffee without any milk, and others who can comfortably drink tea by itself or with merely some lemon. Certainly necessity does not excuse in such cases. Nor does an appeal to the axiom : ' Ne potus noceat ' give much help ; if the axiom were to allow a little meat on Friday a parity could be drawn, not otherwise. As for the remark about the hardships of the followers of Father Mathew, I have yet to learn that it is customary for others to drive away the sorrows of abstinence by the use of intoxicants ; and even if it be, the reward of total abstainers is other than exemption from the fast or abstinence.

DOES THE CHURCH SUPPLY JURISDICTION FOR THE ABSOLUTION OF A CATHOLIC, WHO, THOUGH NOT IN PRESENT DANGER OF DEATH, IS NOT LIKELY TO MEET AN APPROVED CONFESSOR IN THE FUTURE ?

REV. DEAR SIR,—Some youthful theologians have been discussing the position of a *simplex sacerdos* who, in his travels through remote and unfrequented regions, meets a Catholic who has had no opportunity for years, and who has no hope of having in the future an opportunity of going to confession to an approved confessor. Can he give absolution in the case ? A reply in the I. E. RECORD will oblige.

NEO-SACERDOS.

The Council of Trent (sess. 14, c. 7) says : ' Verumtamen pie admodum, ne hac ipsa occasione aliquis pereat, in eadem Ecclesia Dei custoditum semper fuit, ut nulla sit reservatio in articulo mortis, atque ideo omnes sacerdotes quoslibet poenitentes a quibusvis peccatis et censuris absolvere possunt.' The Roman Ritual (*de sacramento poenit.*) also declares : ' Si periculum mortis immineat approbatusque desit confessarius, quilibet sacerdos potest a quibuscunque censuris et peccatis absolvere.' Theologians justly conclude from these documents that, at least if no approved confessor is present, any priest can validly absolve *in articulo mortis*, and they unanimously extend this doctrine

to the *periculum mortis*, the *articulus mortis* being the death agony and the *periculum mortis* being probable danger of death arising from intrinsic or extrinsic sources. As to the propinquity of the death of which there is probable danger, there is no agreement amongst theologians; nor has any authentic decision been given on the point, so far as I am aware. While some, adhering strictly to the words of the Roman Ritual, hold that the danger of death must be imminent, others are of opinion that it is merely necessary that there should be probable danger of dying without having an opportunity of subsequently confessing to an approved confessor. This latter view is held by St. Liguori¹: 'Tale periculum censetur adesse in praelio, in longa navigatione, in difficili partu, in morbo periculoso et similibus, ut Sanch. Salm. *Idem de eo, qui est in probabili periculo incidendi in amentiam. Idem de captivis apud infideles cum exigua spe libertatis, si credantur nullos alios sacerdotes habituri.*' Palmieri² quotes from memory and apparently accepts this teaching of St. Liguori. Marc³ also accepts it, and the opinion of Lehmkuhl⁴ can, perhaps, be gleaned from what he says in connexion with *absolutio complicitis*, viz., that there is no onus of again confessing the *peccatum complicitis*, if a priest absolves his accomplice 'in periculo mortis aut impedimento quasi-perpetuo ad alterum sacerdotem accedendi.' He evidently considers that the absolution is direct not only in *periculo mortis*, but also in case of permanent impossibility of going to confession to another priest, and that jurisdiction is equally supplied in both cases. Since there is no official decision either declaring or granting a concession of jurisdiction, I believe that, in theory, there is not sufficient justification for extending the teaching of the Council of Trent and of the Roman Ritual beyond the case of probable danger of imminent death; still the opinion of St. Liguori is safe in practice, and the Church will supply jurisdiction on account

¹ Lib. vi., n. 561.

² *Opus Theol. Mor.*, v., n. 363.

³ *Inst. Mor.*, ii., n. 1753.

⁴ *Theol. Mor.*, ii., n. 937, 4.

of its probability. Hence, the priest mentioned by 'Neo-Sacerdos' can validly absolve the Catholic whom he encounters in remote regions, and who is not likely ever to meet an approved confessor; and the Catholic thus absolved is not bound to confess the same sins again if he should happen subsequently to meet an approved confessor.

JURISDICTION OF PRIESTS TRAVELLING BY SEA

The last question reminds me of two recent decrees of importance on the jurisdiction of priests travelling by sea.¹

1. On the 23rd August, 1905, the Holy Office came to the following decision :—

Sacerdotes quoscunque maritimum iter arripientes, dummodo vel a proprio Ordinario, ex cujus dioecesi discedunt, vel ab Ordinario portus in quo in navim conscendunt, vel etiam ab Ordinario portus cujuslibet intermedii, per quem in itinere transeunt, sacramentales confessiones excipiendi, quia digni scilicet, atque idonei recogniti ad tramitem Conc. Trident. sess. xxiii., cap. xv. de Ref., facultatem habeant vel obtineant; posse toto itinere maritimo durante, sed in navi tantum, quorumcunque fidelium secum navigantium confessiones excipere, quamvis inter ipsum iter navis transeat, vel etiam aliquandiu consistat diversis in locis diversorum Ordinariorum jurisdictioni subjectis.

Sequenti vero feria V, die 24 ejusdem mensis et anni, SS^{mus}. D. N. Pius P.P. X decretum Emorum. P.P. adprobavit.

Hence in future a priest travelling by sea can hear the confessions of his fellow-travellers, if he is an approved confessor of his own diocese, or has obtained faculties from the Ordinary of the port where he embarked or from the Ordinary of any port of call. While on board, he can hear the confessions of his fellow-passengers, no matter where they embarked, and no matter whether or not the ship passes through or stops for a short time at places subject to the jurisdiction of other Ordinaries. The crew, being fellow-voyagers, are subject to his sacramental jurisdiction.

¹ Cf. *Analecta Ecclesiastica*, Jan. 1907, p. 9.

It is worthy of note that this new decree differs somewhat from a previous concession, dated 4th April, 1900, in which the phrase 'ex cujus dioecesi discedunt' was not found. Many thought that regular confessors, not having Episcopal approbation, could hear the confessions of their secular fellow-passengers. The words included in the recent concession seem to make approbation of one of the three Ordinaries necessary. This is also in harmony with the general legislation of the Church, according to which the sacramental jurisdiction of regulars over seculars needs to be made expedite by approbation of the Ordinary of the place, who in the present case is one of the three named in the decree.

2. On the 12th December, 1906, the Holy Office issued another decree having reference to jurisdiction of priests travelling by sea, over others than fellow passengers :—

Supplicandum SSo. ut concedere dignetur sacerdotes navigantes, de quibus supra, quoties, durante itinere, navis consistat, confessiones excipere posse tum fidelium qui quavis ex causa ad navem accedant, tum eorum qui, ipsis forte in terram obiter descendentibus, confiteri petant eosque valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, dummodo tamen—quod ad secundum casum spectat—nullus in loco vel unicus tantum sit sacerdos adprobatus et facile loci Ordinarius adiri nequeat.

Sequenti vero feria V die 13 ejusdem mensis et anni, SSmus. D.N. Pius P.P. X annuit pro gratia juxta Emorum. Patrum suffragia.

Hence while on a sea voyage, priests, who have faculties from one of the three Ordinaries already mentioned, can hear the confessions of the faithful who at any port of call come on board for any reason. If these priests go ashore at any port of call they can absolve the faithful of the place even from cases reserved to the Ordinary, provided that there is no, or at most one, approved priest there, and that the Ordinary cannot be easily reached.

J. M. HARTY.

CANON LAW

LETTERS OF EXCARDINATION TO LAYMEN

OWING to the importance of the new legislation introduced of late in the discipline of the Church about excardination of laymen from a diocese, and especially in the interest of those who are entrusted with the education of youth destined to the sacred ministry, we propose to make a brief exposition of the recent decree of the Congregation of the Council, *Excardinationis et S. Ordinationis*, issued the 24th November, 1906, and which we publish in the present number of the I. E. RECORD. For the present we leave aside the historical aspect of the ecclesiastical discipline on this question, and do not deal with the evolutions and various phases it passed through in different times up to the present moment. This may be a subject for a separate study. Here we are only concerned with the practical part of this new legislation and the rules laid down for the exact fulfilment of the above-mentioned decree.

In order, however, to set forth the occasion that originated it we shall briefly recall the circumstances which prepared the way and the reasons which eventually made its enactment absolutely necessary. It was an ancient discipline of the Church to attach to a particular church or pious place any person who wished to be promoted to sacred orders and even to tonsure. This church or place was the title of ordination of the new cleric, who was thus bound to remain there permanently and discharge the duties inherent to his orders. On account of this connexion the newly ordained cleric became a member of the diocesan clergy, and the bishop of the diocese his only superior and competent bishop for his promotion to higher orders. Hence ecclesiastics who wished to quit the diocese or to be ordained by some other bishop required, in the first case, letters of excardination, in the second dimissorial letters from their own diocesan superior. At that time, however, both kinds of letters were called dimissorial. As to the ex-

cardination letters, in process of time, when the old discipline of the Church was relaxed on account of the introduction of new titles of ordination—*titulus patrimonii*, *pensionis*, etc.—without the necessity of incardination to any particular church, the use of granting letters of excardination was discontinued, and clerics used to relinquish their own diocese even without permission of the bishop.¹

This practice was highly detrimental to clerical and ecclesiastical discipline, and to remedy the inconveniences and abuses resulting from the old legislation, the Council of Trent² restored it, at least as far as major orders were concerned. The new law of Trent was kept, and carried out by those who held residential offices and benefices, but in other cases it was never observed, or perhaps fell into desuetude, and this custom against the law of the Council of Trent is so long and well established, even in Italy and in Rome, that canonists³ generally do not dare condemn it; although Benedict XIV⁴ does not see the reason why clerics should not be attached to a particular church of a diocese, even though they had not a residential benefice, but some other title for their ordination.

No wonder, then, if old authors as Schmalzgrueber, Barbosa, Monacelli, Pirhing, etc., adducing responses of the Congregations, maintain that clerics not attached to any church by a residential office may leave the diocese without letters of excardination. The present discipline of the Church, however, is that all ecclesiastics require letters of excardination if desirous to abandon their own diocese, and the reason assigned by modern canonists and by several recent decrees of the Congregations is that all clerics, on account of their ordination, if not to a particular church, are attached to the diocese for whose service and utility they were raised to sacred orders, and the bishop, therefore, may

¹ Cf. Thomasinus : *De Vet. et Nova Disc.*, p. 2, lib. i, c. iv, ix. ; *Acta S. Sedis*, vol. v.

² Sess. 23, c. 16.

³ Gasparri, ii., 378 ; Bouix, *De Episc.*, ii., 172 ; Craisson, n. 1003 sq.

⁴ *De Syn. Dioc.*, lib. xi., c. ii.

keep them in the diocese and compel them to return if outside the diocese.¹

But whilst letters of excardination are sufficient for a cleric to sever his connexion with his diocese in order to find a new one, they are not a title or permission to receive orders. For that purpose he still requires dimissorial letters, as the ecclesiastical law recognizes only four bishops competent to confer orders—*Episcopus originis, domicilii, beneficii, et familiaritatis*. Moreover, it is to be remembered that the domicile necessary for ordination, unlike that for other purposes, requires special and difficult conditions to be fulfilled. It can be only acquired by ten years of actual residence or by a residence of some duration after settling down in a house within the boundaries of the new diocese, and having transferred there the bulk of his belongings and goods, and in both cases the intention of permanently remaining in the new domicile has to be confirmed by oath.² These conditions were very difficult to comply with, especially in cases of students who were to be ordained in a short time after their incardination in the new diocese, or of those who could not go to the new domicile except after their ordination.

Hence an almost general custom was introduced to regard letters of excardination on the part of the bishop, *a quo*, as a sort of complete renunciation of all powers and episcopal competency of any kind towards his cleric, and, on the other hand, to recognize letters of incardination as a sufficient title for the bishop, *ad quem*, to become competent in promoting the new subject to higher orders. In places where this custom was practised with caution and prudence it gave no room for complaint; in others, on the contrary, it was a constant cause of disturbances and abuse.³ For this reason the Congregation of the Council took up the question, carefully examining the prevailing custom and its origin and effects, and after

¹ Wernz, ii., 155; Icard, i., 292; *Acta S. Sedis*, v., 477, xiv. 113; S.C.C., 14 Aug., 1880, 19 Feb., 1870.

² Bull, *Speculatores*, Inn. XII.

³ Many, *De S. Ordin.*, p. 170; Lucidi, i., 184.

mature deliberation issued the decree *A Primis*, 20th July, 1898, confirming by written law what was already in existence by usage, and laying down several rules to guard against the inconveniences lamented in the past. In the concession, however, made by this decree, laymen were not included, nor could this new disposition regarding only the excardination of clerics be extended to them; on the contrary it was there expressly stated that for the ordination of laymen the Bull *Speculatores* still remained in force. But laics, as in the case of clerics, in wanting to change diocese, found it equally difficult to carry out the rules of the Bull of Innocent XII in order to find a bishop competent for their ordination; consequently for them also the custom was introduced of granting letters of excardination and incardination available for all purposes.

No difficulties were raised about this custom until the publication of the decree *A Primis*, but the express injunction therein contained, that laymen must observe the Bull *Speculatores*, and the final clause abrogating all existing customs, seemed to have made unlawful its continuance, and it was then the origin of numberless doubts and perplexities.

The Congregation of the Council, interrogated about the matter, leaving unsettled the question of the lawfulness of the custom, on the 15th of September, 1906, decided that bishops may henceforth grant to laymen the same letters of excardination as those for clerics, with the same privileges and juridical effects, promising at the same time the publication of a second decree for the rules to be observed in the exact fulfilment of the new legislation. In fact this decree was issued on the 24th November, 1906, which, after recalling the regulations of the decree *A Primis*, and briefly stating the motives that necessitated its enactment, lays down three rules, one dealing with excardination, the second with incardination, and the last with the oath to be taken on such an occasion.

We will take and consider them separately.

The first rule runs as follows : ' I. Dimissio ab Episcopo

proprio ex justa causa in scriptis et pro determinata dioecesi concedatur.'

(a) The word excardination is of rather recent introduction in canonical legislation. It did not exist in the old ecclesiastical law ; letters of excardination were then called dimissorial letters or *litterae formatae*. It was introduced by custom, and afterwards adopted by the written law. But if excardination is a proper word when used for clerics who, in virtue of their ordination, are attached to the diocese, and so require an excardination in order to sever their connexion with it, it appears an incorrect expression when applied to the dismissal of laymen from a diocese. Excardination supposes an incardination. The latter is an effect of sacred ordination, and as laymen were never attached to the diocese by ordination, or embodied in the diocesan clergy, they cannot be released from ties which they never contracted. This incongruity was noticed by superiors of those places where excardination for laymen was in usage, and instead of excardination they used to call it *exeat* ; and in the decree under consideration it is styled *dimissio*. But whatever may be said about the word, the fact of giving letters of excardination to laymen was retained because of its resemblance to the excorporation of clerics, and also because it seemed but natural that a bishop might transfer to some other ordinary his jurisdiction over a particular subject and the right of promoting him to orders. But this seemingly easy reason is not devoid of juridical difficulties. By the ecclesiastical law which determines the competent superiors for conferring orders, the bishop of a particular diocese rather than a strict jurisdiction acquires a personal qualification and a consequent competency. This is the qualification of being *episcopus proprius*, and the competency is that of conferring orders on his subjects. Both qualification and competency are constituted by and depend on the birth or domicile of the subject, and are two conditions altogether independent of the bishop's will. It would seem, therefore, that as long as these conditions are present the bishop will never lose his competency and cease to be *episcopus proprius* ; and, on

the other hand, it is not in his power to change the conditions which constitute his qualification and competency; consequently, he cannot communicate them to others permanently. The custom, however, of granting excardination to laics was retained although not in conformity with the law, and involving some juridical difficulties, because it was the easiest way to get out of the difficulty in complying with the conditions of the Bull *Speculatores*. With the custom the word was preserved, and, no doubt, it will continue to be employed in common use.

(b) Only the bishop who is called *proprius* may give letters of excardination to his subjects; and he is the bishop who can lawfully ordain them. Two bishops may, as a rule, be competent to confer orders on laymen, the bishop of their birth-place—*episcopus originis*—and the bishop of their domicile—*episcopus domicilii*; hence both have the right of granting letters of excardination. In missionary countries it is a general practice to get those letters from the bishop of the birth-place, but they would be equally valid if obtained from the bishop of the domicile, provided it be the domicile necessary for ordination.

Can a vicar-general or capitular give an *exeat*? With regard to the vicar-general, canonists, as a rule, answer in the negative; because, although the vicar-general exercises ordinary jurisdiction, yet there are some grave matters—*res graves*—of which he cannot validly dispose without a special mandate of the bishop. Excardination is considered to be a grave matter, as it includes the possibility of proving detrimental to the welfare of the diocese; moreover, if a vicar-general cannot, as a rule, concede dimissorial letters, there is more reason why he should be forbidden to grant letters of excardination.¹

As to the vicar-capitular, the question is still disputed. Some doctors maintain that he has not such a power, because by general law he cannot make alienations or anything calculated to be injurious to the rights of the diocese and of the future bishop, and an excardination is an alienation of

¹ Craisson, n. 1270; Lequeux, n. 236; Fagnanus, *De Off. Arch.*, cap. 'Significasti,' n. 2, 3.

a person from the diocese. Others hold the opposite view, for the reason that a vicar-capitular has ordinary jurisdiction, even in grave matters, with a few exceptions contemplated in the law, and if there is such an exception regarding alienations, this disposition concerns only temporal things, and it cannot be extended to the alienation of persons, being an odious law and therefore of strict interpretation. Curious enough, both sides maintain their opinion to be the more common.¹ In practice, however, it is prudent for a vicar-capitular to abstain from giving excardination letters as long as his jurisdiction is not a certain one. But, both opinions being equally probable, I would be very slow in denying the validity and even the lawfulness of these letters if granted for a grave cause, and in a time when the episcopal see has been long vacant. In the Vatican Council this question was proposed in the *Schemata*, but not settled. No doubt, it will be decided in the coming code of Canon Law.

(c) For the concession of letters of excardination a cause is required; for in canonical legislation this act is regarded as an alienation, and always compared with the alienation of ecclesiastical properties for which a cause is necessary. This cause, however, is only required for the lawfulness and not for the validity of the excardination. In the decree *A Primis* it is stated, 'excarnationem fieri non licere nisi iustis de causis.' Again, the cause must be a reasonable one and not futile and frivolous; but just cause in this connexion is not the same as urgent or necessary motive; even in ordinary cases of utility and expediency, letters of excardination may be granted. So a reasonable and just motive would be not only the necessity of changing climate for health sake, of changing domicile for family convenience, but also the mere utility that might result from the labours and the presence of a particular person in one place more than in some other, or the abundant supply of

¹ Cf. Reiffenstuel, lib. 3, tit. 9, n. 76; Fagnanus, tom. i. lib. i., cap. 'De His'; De Maior et Obed. Ferosini, *De Cap. sede vacante*, q. 92; Laurenus, *De Pot. Capit.* Tract iii. c. 2, n. 507; Smith, i. 637; *Revue des Sciences Eccl.*, an. 1862.

priests in one diocese and the scarcity of them in others ; but in all cases the bishop is the judge of the reasonableness of the motives.¹

As a cause is required for the excardination, no motive in asking for it is a reason for the bishop to refuse it, but if a reasonable cause exists there is scarcely any reason for the superior to refuse excardination. Old authors and responses of the Congregation of the Council clearly point to the fact that even clerics could not be kept unwillingly in the diocese when the discipline of attaching them to a particular church was discontinued ;² and if now this theory has been changed the reason is that all clerics are supposed to be attached, if not to a particular church, at least to the diocese for which they were ordained and have a *quasi-contractus* with the bishop to whom they promised obedience in their ordination. But no reason of that nature can be alleged for keeping an unwilling layman in the diocese. Laymen, unlike clerics, may leave the diocese without the bishop's permission, and establish elsewhere their domicile in order to find some other bishop competent for their ordination ; and this new law, we take it, was made to facilitate rather than to create a hindrance to the finding of a bishop competent to confer orders.

(d) An excardination in order to be valid³ must be given in writing. In former times a *viva voce*, and even a presumptive, incardination, was held as valid, but the decree *A Primis* abolished it,⁴ as the present decree requires also a written document for an excardination. The object aimed at by this disposition is to prevent abuses, to avoid future doubts and difficulties, and to have an authentic proof in controversial cases. Excardination is regarded as an alienation and its juridical effects must be proved *in foro externo*.

(e) Excardination letters must be definitive and absolute

¹ Many, *loc. cit.* p. 171.

² 'Clericum qui certo loco non est adscriptus ab Episcopo suo non posse retineri invitum ne a sua dioecesi discedat.'—S.C.C., 5 Dec., 1574.

³ *Monit. Eccl.* x. 137.

⁴ Lega, ii., 363, in note ; *Acta S. Sedis*, vol. 39, p. 211.

in form. Reservations of any kind and limitations of time are prohibited. This is not expressly stated in the decree but it is necessarily understood. Later on we shall see that letters of excardination have no effect until an incardination in a new diocese takes place, and that incorporation has to be made *absolute et in perpetuum*; if, therefore, letters of excardination are not of the same character, they will remain ineffective and useless, as the incardination cannot in the circumstances be effected.

(f) Finally, letters of excardination are to be given for a determined diocese. This is a new disposition not contemplated in the decree for the excardination of clerics. Possibly it was made with the object of preventing useless delay, and of having those letters carried out in a comparatively short time; so that it would be far easier to prove their authenticity in case difficulties were raised at the time of their execution. But whatever be the reason of this last condition, the result as to the effect of the excardination is the same; whether given in general or for a determined diocese, it has no effect until incardination takes place in a definite diocese, because the bishop, *a quo*, does not lose his competency of conferring orders until the bishop, *ad quem*, accepts it by the formal act of incardination in his diocese. An excardination involves a kind of donation of the powers of one Bishop to another, and a donation is not complete until it is formally accepted. Besides, the object of an excardination is not to make a subject free from episcopal jurisdiction and render him *quasi ovis perdita ut errans*, or *ut incertis vagetur sedibus*,¹ but only to enable him to be incardinated to a new diocese; and it is then, therefore, that an excardination attains its end and produces its effect.

S. LUZIO.

[To be continued]

¹ Can. i., Dist. 72; Conc. Trid., Sess. 23, c. 16.

LITURGY¹

THE 'MEMORIALE RITUUM': NATURE AND EXTENT OF ITS OBLIGATION IN PAROCHIAL CHURCHES

REV. DEAR SIR,—In view of the approach of Holy Week it is, I venture to say, the desire of many parochial clergy like myself to have some information on the *nature and extent of the obligation* imposed on parish priests by carrying out in *Ecclesiis minoribus*, the sacred functions in accordance with the *Memoriale* of Benedict XIII. In particular, a few words on each of the following points in the March issue of the I. E. RECORD would be interesting and opportune.

1°. It is well known that the *Memoriale* is not carried out at the present day in many *rural* churches especially. Does, then, this custom do away with the obligation, whatever it is, that is imposed by the abbreviated ceremonial of Benedict XIII?

2°. The decree of the Sacred Congregation of Rites (n. 3813) seems to leave the blessing of candles, ashes and palms *optional* in parochial churches. Can it be regarded as so in this country where an immemorial custom exists of performing these ceremonies, and where the omission of them would cause *populi admiratio*. Moreover, if an Irish parish priest, following the Irish custom, blesses the candles, ashes and palms on the above days, may he, *tuta conscientia*, omit (in accordance with the Irish custom) all the incidental ceremonies in the *Memoriale*?

3°. Assuming there is an obligation, does it extend to the *substance* of the Rite only, or does it also embrace what may be regarded as accidental accessories, such as the distribution of ashes, candles and palms to the laity, and the procession on Candlemas Day and Palm Sunday?

4°. Where there are *three or four* priests in a parish, would it be lawful on Good Friday and Holy Saturday to omit solemn Mass and to perform the ceremonies *Juxta Memoriale* on the grounds (a) that the priests are not good musicians, and will sing the parts very indifferently, so as rather to detract from, than add to, the impressiveness of the ceremonies? (b) that the altar-boys can not easily be taught to perform their duties? (c) that it is not easy to get the choir together being unpaid? (d) that some of the priests have other duties to discharge on that day, and think themselves overworked in being asked

¹ Portion of the answer to first part of P.P.'s query in last issue (p. 199) was omitted by mistake. The substance of the part left out was to the effect that what applied to the First Friday was also true of the First Sunday of the month. The indulgence is restricted to this day only.

to assist at ceremonies not generally carried out elsewhere, and regarded as a 'fad' on the part of the parish priest?

Apologizing for the trouble, I remain, etc.,

PAROCHUS.

The annual recurrence of Holy Week and its ceremonial brings its customary sheaf of queries to these pages. The circumstance excites no surprise, since the general apathy in carrying out the functions that prevails in many places cannot fail to arouse conscientious scruples and stimulate the spirit of anxious heart-searching. It is, indeed, a pity that more use is not made of the impressive liturgy of this solemn season to convey, by word and symbol, the august lessons of Passion Time and imprint them more vividly on the hearts of the faithful. Is not the decorous performance of the beautiful ceremonial of these days, even in its abridged form, calculated to fire the heart with a zeal for the grandeur of Christian worship, and fix the mind upon the contemplation of the most sublime and far-reaching truths of religion?

It was the earnest wish of the Church that the ceremonies of Holy Week should be carried out everywhere, especially in cathedral, conventual, collegiate, and parochial churches, with all the formality and solemnity described in the *Roman Missal*. The growth and multiplication of parishes—many with only a limited service of clergy—soon made it apparent that these ceremonies, and also others peculiar to certain days of the year, could not be performed with the full ritual. Accordingly, in the year 1725, Benedict XIII directed that these grand services should be stripped of a portion of their solemnity and adapted to the capacity of those churches that did not possess the necessary number of clergy for their more solemn performance. This effort resulted in the publication of the *Memoriale Rituum*, which, at first intended for the parish churches in Rome, was subsequently extended to all churches of this kind throughout the world. The decree of the Congregation of Rites, by which the extension of the *Memoriale* was effected, contains these words, directing: 'Ut locorum ordinarii quoad Paroecias in quibus

haberi possunt tres vel quatuor clerici, sacras functiones feriis v., vi. ac Sabbato majoris Hebdomadae peragi studeant servata forma parvi Ritualis Jussu Ben. XIII anno 1725 editi.¹ A few words are necessary to explain the circumstances in which this abbreviated Ritual may be employed.

1°. The *Memoriale* contains an abridged method of carrying out, in *Ecclesiis minoribus*, the ceremonies incidental to the Triduum of Holy Week, the Feast of the Purification, Ash Wednesday and Palm Sunday.

2°. The functions of Holy Week cannot be performed in any church in which the Blessed Sacrament is not reserved.

3°. In *parochial* churches where there is a baptismal font, and in which, owing to the want of sacred ministers, the functions of Holy Week cannot be carried out in all their solemnity, the *Memoriale Rituum* is to be employed.

4°. In *non-parochial* churches (that are not conventual or collegiate) where there is no baptismal font, there is no obligation of performing the Holy Week functions. These ceremonies *may* be carried out, and laudably so, but in the manner prescribed by the *Roman Missal*, and if they cannot be performed in this solemn fashion a special Indult is required for the use of the *Memoriale*.² This the Ordinary is empowered to grant to public and semi-public oratories, for instance, with certain restrictions.

5°. The functions of Holy Thursday and Good Friday are so mutually dependent that one cannot be carried out unless the other is also performed.

6°. The functions of Candlemas Day, Ash Wednesday, and Palm Sunday may be carried out according to the abridged rite, and *sine speciali indultu* even in non-parochial churches.

7°. The *Memoriale* may be carried out *cum cantu*. This opinion is upheld in the *Ephemerides Liturgicae* against an apparently opposite view expressed in decree (n. 3505.)

To come now to the first of the queries proposed: Is

¹ n. 2616, nov. ed.

² Decree of the S. Cong. of Rites, n. 4049.

there an obligation of observing the *Memoriale*, and is this obligation grave? The authors¹ who treat of this subject seem to imply that there is an obligation, and one that is *per se gravis*, on the rectors of parochial churches of having the prescriptions of the *Memoriale* carried out for the benefit of their flocks. The obligation is not a *personal* one as regards the parish priest. He may depute another priest to discharge it. It seems only reasonable that a *Pastor Animarum* should not be satisfied that he has done his duty unless he gives his people all the opportunities for sanctification and spiritual edification that he can easily place within their reach. And all these ceremonies are means of devotion and channels of grace, for they are *Sacramentalia*. Then, with regard to the Holy Week ceremonies, there are decrees² of the Congregation of Rites that place the matter of this obligation beyond a doubt, and it would seem unwarrantable to omit, without any solid reason, the ceremony of Holy Thursday commemorative of the institution of the Blessed Eucharist, of Good Friday so rich in its sorrowful memories, and Holy Saturday when the baptismal font should be blessed (in reference to which these strong words are found in one of the decrees referred to below: 'Ecclesia Parochialis omnino adigatur ad Functiones Sabbati Sancti servato Rit. Ben. XIII').

2. There is a decree that³ has been interpreted by some authors⁴ to mean that the ceremonies peculiar to Candlemas Day, Ash Wednesday, and Palm Sunday are *optional* in parochial churches. This is the sense attributed to it in above query. Appeltern interprets this decree in another sense. He takes it to mean that no special indult is required for the performance of these ceremonies, *Juxta ritum Ben. XIV*, even in the case of non-parochial churches such as is required for the functions of the Holy Week Triduum. There is no mention of any but *collegiate* churches in this rather obscure decree, and it seems rather strange

¹ Cf. Schneider, *Man. Sac.*, p. 498; De Herdt, *Prax. Lit.*, iii., n. 34, etc.

² Cf. n.n. 2616, 2915, 2970, 4049.

³ n. 3813.

⁴ De Herdt, *Prax. Lit.*, v. iii. n. 22.

if its purport is to leave these ceremonies optional in parochial churches, since these latter in most decrees have been put upon the same level as cathedral, conventual and collegiate churches in which they are certainly obligatory. At any rate, as our correspondent points out, there is a long-established custom in these countries of performing these ceremonies, so that their omission would indeed excite the surprise of the faithful, and consequently, could not fail to be culpable unless there was a justifying cause. In the same strain are the words of a modern liturgical author of note upon this same point :

Hic tamen liceat animadvertere quod istae Benedictiones (Candelorum Cinerum et Palmarum) ex antiquissima et generali consuetudine fiunt in omnibus nostris ecclesiis parochialibus; quae consuetudo talis est, ut Parochi non sit eam in sua ecclesia abrumpere nisi prius episcopum audiat: sunt enim istae functiones publicae, quas populus expectare solet, quarum omissione non tantum valde minueretur cultus et devotio, sed daretur occasio scandali.¹

On the other hand if there is in existence a custom of not carrying out the *Memoriale* in respect of any or all of the functions mentioned, and if this custom has all the requisite conditions for legitimate prescription, especially if it is known to the Ordinary and has his tacit approval, it may, perhaps, be acted on with a safe conscience.

3. The obligation of the *Memoriale* extends *per se* to all the assessories of the rite, but if these are not very material they may be omitted with sufficient reason. The distribution of the ashes seems to be more or less essential, but the candles and palms might be distributed either by the officiant himself or with the aid of intelligent clerks or altar-boys, or blessed whilst held in the hands.

4. While it is true that ceremonies when properly carried out excite the devotion and stimulate the piety of the faithful, the reverse seems to be the case when the rite is performed without any due regard to proper decorum. Speaking of the observance of ceremonial in rural parish

¹ Van der Stappen, *De Sac. Adm.*, §330.

churches, Gardellini makes a remark *a propos* of the point under notice. 'Bene est,' he says, 'ut in his (Paroeciis ruralibus) omittantur functiones cum modus desit quo si non solemniter, debita saltem cum decentia peragantur.'¹ This principle is a sound one, and may be safely followed in practice. Its application will enable querist to solve the point raised under *a*, *b*, and *c*. As to the last point, what has been said in the foregoing pages proves that the Congregation of Rites at all events, with all due respect to the opinions of the overworked clergy, does not regard the observance of the ceremonies of the *Memoriale* as a 'fad' or a negligible quantity.

P. MORRISROE.

¹ *Annotatio Super Dec.* n. 2616.

DOCUMENTS

EXCARDINATION AND ORDINATION

DECRETUM

DE EXCARDINATIONE ET SACRA ORDINATIONE

Decreto diei 20 mensis Iulii 1898, quod incipit *A primis*¹ Eñi S. C. Concilii Patres, probante v. m. S. P. Leone XIII, circa *excardinationem* et *incardinationem* clericorum eorumque subsequentem ordinationem, haec quae sequuntur statuerunt:

‘I. *Excardinationem* fieri non licere nisi iustis de causis, nec effectum undequaque sortiri, nisi *incardinatione* in alia dioecesi executioni demandata.

‘II. *Incardinationem* faciendam esse ab Episcopo non oretenus, sed in scriptis, absolute te in perpetuum, id est nullis sive expressis sive tacitis limitationibus obnoxiam; ita ut clericus novae dioecesi prorsus mancipetur, praestito ad hoc iuramento ad instar illius quod Constitutio “*Speculatores*,” pro domicilio acquirendo praescribit.

‘III. Ad hanc *incardinationem* deveniri non posse, nisi prius ex legitimo documento constiterit alienum clericum a sua dioecesi fuisse in perpetuum dimissum, et obtenta insuper fuerint ab Episcopo dimittente, sub secreto, si opus sit, de eius natalibus, vita, moribus ac studiis opportuna testimonia.

‘IV. Hac ratione adscriptos posse quidem ad Ordines promoveri. Cum tamen nemini sint cito manus imponendae, officii sui noverint esse Episcopi, in singulis casibus perpendere, an, omnibus attentis, clericus adscriptus talis sit, qui tuto possit absque ulteriori experimento ordinari, an potius oporteat eum diutius probari. Et meminerint quod sicut “nullus debet ordinari qui iudicio sui Episcopi non sit utilis aut necessarius suis Ecclesiis” ut in *cap. 16, sess. 23 de reform.* Tridentinum statuit; ita pariter nullum esse adscribendum novum clericum, nisi pro necessitate aut commoditate dioecesis.

‘V. Quo vero ad clericos diversae linguae et nationis, oportere ut Episcopi in iis admittendis cautius et severius procedant, ac numquam eos recipiant, nisi requisiverint prius a respectivo eorum Ordinario, et obtinuerint secretam ac favorem de ipsorum vita et moribus informationem, onerata super hoc graviter Episcoporum conscientia.

‘VI. Denique quoad laicos, aut etiam quoad clericos, qui *excardinationis* beneficio uti nequeunt vel nolunt, standum

¹ Cf. *Acta S. Sedis*, vol. 31, p. 49.

esse dispositionibus Const. “*Speculatores*” quae, nihil obstante praesenti decreto, ratae ac firmæ semper manere debent.’

Sed pluribus in locis mos iam pridem invaluerat ut quaedam litterae quasi *excardinatoriae*, seu *excorporationis* aut *exeat* nuncupatae, laicis quoque traderentur, eodem ferme modo ac pro clericis fieri consueverat: quibus litteris Episcopus originis laicum suae dioecesis subditum dimittebat, et ius nativum, quo pollebat eum in clericalem statum adscribendi, in alium Ordinarium transferre eique cedere videbatur: et vicissim hic illum suscipiens eum proprium subditum sibi facere, et qua talem ad priman tonsuram et ss. Ordines promovere libere posse arbitrabatur, quin aut ratione domicilii aut ratione familiaritatis subditus sibi esset iuxta Constitutionis ‘*Speculatores*’ praescripta.

Porro evulgato decreto *A primis*, de huius praxis legitimitate disputari coepit, et plura dubia hac de re ad S. Sed. delata sunt.

Quapropter de mandato SSⁿⁱ quaestione semel et iterum in hac S. Congregatione examinata, tandem die 15 Septembris 1906, Eⁿⁱ Patres censuerunt, permitti posse, si Sanctitas sua id probaverit, ut praefatae litterae, quibus laici a propria dioecesi dimittuntur, ab Ordinariis concedantur, earum vi extradioecesanus fieri proprius valeat Episcopi benevoli receptoris, et hoc titulo ad clericalem tonsuram et ad ss. Ordines ab eo promoveri; dummodo tamen,

1°. Dimissio ab Episcopo proprio ex iusta causa, in scriptis et pro determinata dioecesi concedatur.

2°. Acceptatio ne fiat nisi servatis regulis quae pro clericis *incardinandis* statutae sunt, et superius sub num. II, III, IV et V recensentur; et servato quoque decreto ‘*Vetuit*’ diei 22 Decembris 1905, quoad alumnos a Seminariis dimissos.¹

3°. Sed iuramentum ad tramitem Constitutionis ‘*Speculatores*’ requisitum, praestandum esse ante clericalem tonsuram. Verum cum obligatio permanendi in dioecesi non propria, eique in perpetuum serviendi, ante maiorem aetatem non sine difficultatibus et periculis suscipi possit, cavendum esse ab Episcopis ne ad clericalem tonsuram admittant qui aetate maior non sit.

Facta autem de his omnibus relatione SS^{mo} D. N. Pio Papae X ab infrascripto Secretario in audientia diei 16 Septembris, 1906, Sanctitas Sua deliberationem Em. Patrum probavit et confirmavit, mandavitque ut evulgaretur per litteras S. C. Concilii, ut omnibus ad quos spectat lex et regula esset, contrariis quibuslibet minime obstantibus.

Datum Romae, die 24 mensis Novembris, 1906.

✠ VINCENTIUS Card. Episc. Praenestinus, *Praefectus*.

C. DE LAI, *Secretarius*.

¹ Cf. *Acta S. Sedis*, vol. 38, p. 407.

**BISHOP'S PERMISSION FOR MASS IN THE ORATORIES OF
RELIGIOUS**

SECOVIEN

AN EPISCOPO PETENDA SIT LICENTIA CELEBRANDI MISSAM IN
ORATORIIS SECUNDARIIS RELIGIOSORUM

Rñus dñus Leopoldus Schuster, Episcopus, Secoviensis, Sacrorum Rituum Congregationi reverenter exposuit et enixe petiit, ut sequentia dubia solvantur; nimirum:

In dioecesi Secoviensi, vasta sunt quinque monasteria, nimirum tria Ordinis S. Benedicti, unum Ordinis Cisterciensis et unum Canonicorum Regularium Lateranensium; insuper permulta coenobia aliorum Ordinum Mendicantium S. Francisci et S. Dominici, S. Ioannis de Deo etc. Interdum in illis monasteriis casus accidit, ut novum oratorium e.g. pro recitando Officio tempore hiemali in aedibus monasterii erigatur simul cum altari sive fixo, sive portatili, ut ibi etiam Missa celebrari possit ab infirmis et senibus debilibus. Praeterea talia oratoria cum altari interdum etiam in domibus extraneis, quae a monasterio sive longe, sive parum distant et peculium monasterii sunt eriguntur, in quibus domibus unus vel plures Patres per aliquod tempus sive oeconomiae sive sanitatis colendae causa versantur. Hinc quaeritur:

I. Estne licentia, Missam ibi celebrandi, ab Episcopo Ordinario petenda, an sufficit necessitas vel utilitas communitatis religiosae? Et si affirmative ad secundam.

II. Valet hoc etiam de oratoriis, quae extra monasterium ipsum sita sunt, sed ad eius peculium pertinent?

Porro Sacra Rituum Congregatio, exquisita Commissionis Liturgicae sententia, reque maturo examine perpensa, ita respondere rata est:

Ad I. Si agatur de Regularibus proprie dictis, *segitive* ad primam partem; *affirmative* ad secundam, de licentia superioris generalis aut provincialis iuxta decretum n. 4007 *Super oratoriis semipublicis* 23 Ianuarii, 1899¹; si vero sermo sit de aliis communitatibus, servetur decretum n. 3484 *Nivernen*. 8 Martii, 1879 ad II.²

Ad II. *Negative*, nisi adsit indultum.

Atque ita rescripsit. Die 10 Novembris, 1906.

S. Card. CRETONI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

¹ Cf. *Acta S. Sedis*, vol. 31, p. 412.

² *Ibid.*, vol. 21, p. 507.

A FRANCISCAN PRIVILEGE
ORDINIS FRATRUM MINORUM

INDULGETUR UT FIDELES AD LUCRANDAS INDULGENTIAS NON
TENEANTUR PRAE MANIBUS HABERE CORONAM SEPTEM
GAUDIORUM

Beatissime Pater,

Procurator Generalis Ordinis Fratrum Minorum se ad Sanctitatis Tuae pedes humillime provolvit, enixe implorans in favorem Coronae Septem Gaudiorum, ut fideles recitationi publicae eiusdem Coronae in ecclesiis Trium Ordinum Sancti Patris Francisci adsistentes, atque aliis in recitatione ipsa sociati, indulgentias lucrari valeant, quin Coronam materialem prae manibus teneant; itemque, ut quoties duo vel plures eandem simul Coronam recitaverint, sufficiat recitationem moderanti Coronam materialem habere, ceteris vero, amotis occupationibus applicationem animi impredientibus, moderatori in recitatione sociari, prouti pro Rosario et Crucifixis Viae Crucis, et signanter pro Corona Septem Dolorum Virginis a Sacra Congregatione Indulgentiarum die 8 Iunii 1898 indultum est, ne secus fideles Coronam non habentes tot indulgentiarum thesauro saepius remaneant in recitatione expertes. Et Deus etc.

Sanctissimus Dominus Noster Pius PP. X, in audientia habita die 12 Septembris, 1906, ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia in omnibus iuxta preces, caeteris servatis de iure servandis. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria eiusdem C., die 12 Sept., 1906.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen, *Secretarius*.

INDULGENCE FOR CARRYING THE ROSARY
ORDINIS FRATRUM PRAEDICATORUM

RENOVATUR INDULGENTIA IAM AB INNOCENTIO VIII SS. ROSARIUM
DEFERENTIBUS CONCESSA

Beatissime Pater,

Fr. Hyacinthus M. Cormier, Magister Generalis Ordinis Fratrum Praedicatorum, ad pedes S. V. provolutus, exponit quod Innocentius VIII in Bulla *Splendor aeternae gloriae*, diei 26 Februarii 1491, ita edixerat :

‘Nos cupientes ut ipsi confratres et consorores sedulius Rosarium praedictum ob Virginis Mariae reverentiam deferant . . . quo ex hoc dono caelestis gratiae uberius conspexerint se fore refectos, de Omnipotentis Dei misericordia ac Sanctorum Petri et Pauli Apostolorum eius auctoritate confisi, volumus, et auctoritate Apostolica ordinamus et concedimus, ac omnibus et singulis confratribus et consororibus conscriptis, vere poenitentibus, nunc et pro tempore existentibus, Rosarium deferentibus *centum annos et totidem quadragenas* indulgentiarum de iniunctis sibi poenitentiis misericorditer in Dño indulgemus. . . . Praesentibus perpetuis futuris temporibus duraturis.’

Cum autem huius Indulgentiae mentio non reperiatur in catalogo indulgentiarum, die 29 Augusti, 1899, a fel. rec. Leone PP. XIII approbato, quo edicitur ‘quascumque alias indulgentias confraternitatibus Sanctissimi Rosarii tributas, abrogatas, seu revocatas esse censendas,’ praedictus Magister Generalis, suo et omnium SS. Rosarii confratrum et consororum nomine humiliter et enixe Sanctitatem Vestram rogat, ut praedictam centum annorum et totidem quadragenarum indulgentiam, semel in die lucrandam, ab iis qui Rosarium apud se, ob Beatae Virginis reverentiam, devote gestaverint, renovare, renovatamque declarare dignetur.

Et Deus . . .

Iuxta preces in Domino.

Die 31 Iulii an. 1906.

PIUS PP. X.

NOTICES OF BOOKS

DOCTRINAL HYMNS. With the Life of our Lord in the Mass. By the Most Rev. Archbishop Bagshawe, late Bishop of Nottingham. London: Art and Book Company.

ARCHBISHOP BAGSHAWE is one of the oldest and one of the best friends of Ireland in England. Through good and evil report he has remained faithful and steadfast in his love of Ireland and her people, and in his desire to serve them. Irishmen on their side have always entertained the deepest regard and affection for His Grace, and now that he has retired from the arduous labours of the pastoral office, which he filled so long and so faithfully, they are proud to see that his intellectual gifts are unimpaired and are employed in noble and worthy service suited to his years and position.

This collection of hymns is, he tells us, the result of attempts made from time to time to express devotionally in verse the Church's doctrine on some of the principal mysteries of the faith.

We are glad that His Grace has had leisure to collect and publish these beautiful poems. They reflect credit on the Catholic Church in England, and help to perpetuate in it a very noble tradition which in every age has gathered strength and dignity as it grew.

Deep faith, tender piety, humble and dutiful recognition of Almighty power, bold and manly devotion to the Church, and her teaching, are the dominant notes of these poems. The form in which these high thoughts and feelings are expressed is also worthy of the theme. Indeed from the point of view of form alone we regard them as among the very best religious poems that have appeared in our time. There is, perhaps, no one of them that will ever compare with 'Lead Kindly Light'; but as far as form is concerned they will compare very favourably, in our opinion, with the hymns of Faber and Keble. We might, of course, have a reservation to make here and there. The Blessed Trinity can strictly be addressed as 'Thou,' but the idea of three also imposes itself and makes one feel that there is something wanting in the æsthetic effect; but on the whole we have nothing but praise for these

beautiful poems, and we sincerely congratulate their illustrious author on his undoubted success as a sacred poet.

J. F. H.

Ἡ ὁμολογία τοῦ ἁγίου Πατρικοῦ. The Confession of St. Patrick, in Latin, Irish, and English, By the Rev. Patrick Dinneen, M.A. Dublin: M. H. Gill & Son, Ltd.

EVERY Irishman should read this admirable little work. The Confession of St. Patrick is, perhaps, the oldest work extant written by an Irishman, if we can call one who lived, laboured, and died for Ireland, though not born in Ireland, an Irishman. In his Confession, the soul of a great man, for such Patrick undoubtedly was, speaks openly to all, revealing profound humility and sublime exaltation of spirit, dauntless courage, and unswerving confidence in God with whom Patrick was so intimately united.

To the Irish Revival and the Gaelic League, or rather, as Canon O'Leary puts it, to the Hand of God working with these instruments, we latter-day Irishmen owe much that makes life worth living. It was a happy thought of Father Dinneen, a delightfully appropriate inspiration, that induced him to turn Patrick's simple and forceful Latin into our own Irish and also into English. We are grateful to Father Dinneen. His work is beautifully done. The Irish version is as simple and as strong as Patrick's own Latin. It is the fresh, vigorous, racy Irish of the people, the kind of Irish we want, and the kind of Irish we expect from Father Dinneen and from the three gentlemen whose 'good help' he acknowledges in the Preface. There is depth of thought in this book, deeper than the sea, and sublimity of conception, as high as the heavens. The Irish of the book is vigorous, racy, simple, idiomatic, fresh as the Atlantic breezes that blow from Dingle and Valentia to Carrignavar and Ballymacody. Every Irishman should study the book, which is the refreshing fruit of Irish labour. We cannot know our own Patrick well till we read his revelation of himself.

Some light is thrown incidentally on contemporary history by Patrick: 'Hiberione in captivitate adductus sum cum tot millia (i.e. millibus) hominum,' § 1. The expeditions of the Scoti to Britain and the Continent must have been on a large scale when they took 'thousands' of prisoners. 'Fili Scottorum et filiae regulorum monachi et virgines Christi esse videntur.' This is surely a powerful proof of the thoroughness of Patrick's apostolic work.

'Protinus navigavimus,' § 18, should be translated 'oo

τοῦ αμαρ δρι ρεολτα δρι αν λάτδρι' not 'σο τόζδουδρι α ρεολτα, γηλ.'

§ 32. 'Dominus qui maior omnibus est'—νά κάε might be added to 'ό'ρ έ ρέιν ιρ μό.'

§ 34. 'Ut indubitabilem eum sine fine crederem'—ι ζκοίννυρόε or ζδαν τεορδ[ινη] might be added to or inserted in 'νάρι μιρτε όδμ μ'ιονητδοιό σο έυρ δηη.'

§ 54. 'ραν έρπορόε' should, I think, be 'ρδ έρπορόε' or 'ραν ζερπορόε.'

§ 56. Should not 'ρδ έομαρρε μο Όιδ' be 'ρδ έομαρρε μο Όέ'? Again, in § 58, 'δρι ρον μο Όιδ'? No doubt usage justifies such a phrase.

It is good for an Irish soul to read 'ρδουρτιη ράορδδζ.'

Μαολίνυρε.

ESSAYS IN PASTORAL MEDICINE. By Austin O'Malley, M.D., Ph.D., LL.D., and James J. Walsh, M.D., Ph.D., LL.D. New York, London and Bombay: Longmans, Green & Co. 1906. Price 10s. 6d. net.

THE names of the two writers are sufficient guarantee for a masterly treatise, as Dr. O'Malley and Dr. Walsh are well known in America, not only in professional but also in educational circles. Dr. O'Malley is Pathologist and Ophthalmologist to St. Agnes's Hospital, Philadelphia; and Dr. Walsh is Adjunct Professor of Medicine at the New York Polyclinic School for Graduates in Medicine, and Professor of Nervous Disease and of the History of Medicine at Fordham University, New York. Their aim in writing is best expressed in their own words:—

'The material of pastoral medicine requires constantly renewed discussion, because medicine in general is progressive enough frequently to devise better methods of diagnosis and treatment, and thus the postulates of the moral question involved are changed. . . . The facts upon which the ethical part of pastoral medicine rests are furnished by the physician for the consideration and judgment of the moralist—the physician educated after modern methods knows little or nothing of ethics and cannot himself make accurate moral decisions. The moralist, on the other hand, is commonly a poor counsellor to the physician, because long training in medicine is needed before the physical data of the moral decision is comprehended.'

In confirmation of this view the writers appeal to the fact that in a discussion on an important question, in the *American*

Ecclesiastical Review, in 1898, the distinguished moralists and leading gynæcologists who took part in it could arrive at no decision. While we cannot admit that Dr. O'Malley has reconciled theology and medicine on the question then under discussion—ectopic gestation—and he might read the decree of March, 1902, bearing thereon—still the book on the whole is easily one of the best contributions to pastoral medicine, and has the advantage of being up-to-date.

For the benefit of the prospective purchaser we will indicate some of the subjects discussed: Ectopic Gestation, Pelvic Tumours in Pregnancy, Abortion, Miscarriage and Premature Labour, the Caesarean Section and Craniotomy, Maternal Impressions, Human Terata and the Sacraments, Social Medicine, Some Aspects of Intoxication, Heredity, Physical Disease and Moral Weakness, Hypnotism, Suggestion and Crime, Unexpected Death in Special Diseases, The Moment of Death, The Priest in Infectious Diseases, School Hygiene, etc.—thirty subjects in all being dealt with.

The book has also the merit of being written in a clear, interesting, and often forceful style, and reminds one of Pope's dictum that 'the proper study of mankind is man.' While not agreeing with everything that has been said, from a theological point of view, we can implicitly rely, because of the high authority of the writers, on all that has been said from the standpoint of medicine—and this, of course, is what the priest needs—and, accordingly, we can strongly recommend it as a very valuable addition to a priest's library. The publishers are to be congratulated on having done their work in their usual efficient style.

P. A. B.

THE MOORES OF GLYNN. By the Rev. J. Guinan. London : R. T. Washbourne. 1907.

FATHER GUINAN's new book, *The Moores of Glynn*, has some great qualities, notwithstanding rather serious defects. The author's descriptive powers are admirable, his kindness and sympathy communicative, his love of the poor and humble worthy of his cloth, and his capacity for transforming a scene of real life into an ideal picture difficult to surpass. There are passages in the book that are worthy of a first-class novelist, and scenes that only an Irish priest can fully realize and truly depict. But whilst we admire the author's sympathy with the poor and their troubles, why should we hesitate to discountenance in works of this kind the continued presentation of scenes

of such unutterable woe, misery, sadness, sorrow, and gloom, as fill these pages? We may be told that they depict realities. Our reply is that realities in order to be acceptable must be artistic. It is bad enough to have the realities without having them multiplied as many times as there are copies in the edition of the book. You are no sooner out of one sad scene than you are into another. Such scenes when they do occur in the works of great writers are often relieved by the wit and originality of the writer. Father Guinan is too desperately in earnest to be witty, and too closely bound to his characters to depart even for a little from their company. The work, however, is a great advance on anything he has yet done. Given a suitable theme and a proper conception of it, there is no reason why he should not furnish us with a first-class novel—a thing we badly need. We might add that we should like a little more restraint in dealing with neighbouring nations. It is after all more befitting a Christian to love his enemies than to scourge them: particularly when the scourging does them no good and is not well administered.

J. F. H.

DAS ALTE TESTAMENT IM LICHT DES ALTEN ORIENTS.

A. Jeremias. Second edition, enlarged and revised
Leipzig: Hinrich.

THIS well written work contains within a small compass (624 pp. 8vo) the most recent information gained from all the discoveries in Assyria and Babylonia. What Vigoroux's well known work, *La Bible et les découvertes modernes*, was in its latest edition, or what Hilprecht's one was some years ago, that Jeremias's one is at the present day. The author who is himself an Assyriologist of high repute is entitled to far higher respect, because he is a firm believer in the veracity of Scripture. With the scientific knowledge at his command he easily disposes of the vagaries of Wellhausen, Delitzsch, etc. The chapter on Babylonian religion is not only most interesting, but presents a very complete view of the subject. His book, though much smaller than Winckler's and Jensen's new edition of Schrader's *Das A. T. und die Keilinschriften*, is preferable in many respects. We may notice that he makes Merneptah the Pharaoh of the Exodus, which event he thinks took place c. 1250. This date is, however, not early enough for the requirements of Scripture chronology.

R. W.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT.

With an Appendix containing the Biblical Aramaic.
Edited by Francis Brown, D.D., S. R. Driver, D.D.,
and Charles Briggs, D.D. Published by the Clarendon
Press. 1906.

WITH Parts XII and XIII, which lie before us, the Oxford Hebrew Lexicon edited by Drs. Brown, Driver and Briggs, has reached its completion. English-speaking Orientalists and students of the Old Testament have already come to recognize, during the course of its publication, the very extraordinary value of this new edition of the Lexicon of Gesenius. The final section contained in Parts XII and XIII is well up to the level of the earlier portions of the Lexicon. The dictionary of Biblical Aramaic is extremely convenient and practical. No student of Semitica can afford to dispense with the immense help which the new Hebrew Lexicon gives. The enormous development of Semitic study in recent years has not served to lighten the task of producing such a Lexicon as this new English edition of Gesenius. A glance at the references will give some slight notion of the amount of untiring labour and extensive scholarship which the production of this Dictionary has required. And even now, in spite of the fourteenth edition of the German Gesenius which appeared a year ago, and of the now completed Oxford Lexicon we may still look for developments in Hebrew Lexicography so long as there still remain unexplored regions of cuneiform and other Semitic literature. But such developments cannot be very extensive, and meanwhile Orientalists will be contented to believe that the Oxford Lexicon now finished presents the high-water mark of Hebrew Lexicography.

P. B.

SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT. By Rev. F. E. Gigot, D.D. Part II. Didactic Books and Prophetical Writings. Benziger Bros. 1906.

IN this second part of his *Special Introduction to the Study of the Old Testament*, Father Gigot takes up each of the didactic and prophetic books of the Old Testament in turn. He explains the names of each book, analyses its contents, and discusses objectively the question of its origin and scope. Everywhere we find

the same clearness and comprehensiveness of statement which characterize Father Gigot's *General Introduction* and the first part of his *Special Introduction*. The present-day conditions of Biblical study in so far as it affects the understanding of the didactic and prophetic portions of the Old Testament, is clearly and fully stated. In all the difficult problems which arise—such, for instance, as the possibility of Maccabaeian Psalms, the unity of Isaias, and similar questions—Father Gigot displays a very praiseworthy objectiveness. His tendency is not that of the over-anxious conservative critic who prefers to ignore rather than to face the difficulties of modern criticism. But neither is the author in any sense an ultra-progressivist for whom the traditional, as such, is worthless. The work is so neatly arranged and so well sub-divided that it cannot fail to be eminently useful and attractive to the student. There is no other work of a similar character which puts within reach of the student so much useful scholarship. It is, perhaps, hypercriticism to refer to any slight defect of a work which is in general so excellent. But we should have liked to find the subject of Hebrew poetry more fully discussed in the introductory pages. The authorities referred to in the section on Hebrew verse are scarcely recent and representative enough in view of the importance which Hebrew Metrical studies now hold in regard to the textual criticism of the Old Testament.

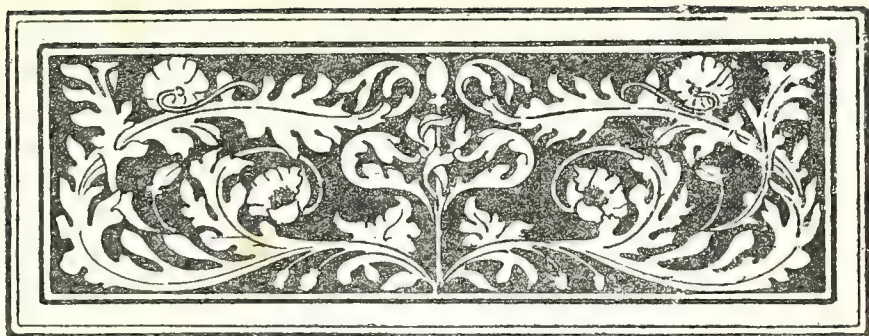
The appearance of the work is attractive, and its very moderate price puts it within the reach of all students.

P. B.

GLAUBEN UND WISSEN. Professor P. Einig. Trier : Paulinus-Druckerei. 1906.

A COLLECTION of essays and addresses were offered to the Bishop of Trier last year on the occasion of his jubilee. The subject of this one is the need which faith and theology have of science, and reciprocally the need which human science has of them. It is written by a theologian who has already in his treatises, *De Deo uno et trino*, *De Eucharistia*, exemplified the application of these principles. All that he says is fully in accordance with the teaching of Leo XIII and Pius X, and it cannot be read without profit.

J. L.



F. JEROME SACCHERI S.J. ORIGINATOR OF THE NON-EUCLIDEAN SYSTEMS OF GEOMETRY

I.

DURING the long period of 150 years the name of Saccheri¹ was consigned to intellectual burial. It was only in 1889 that Beltrami brought to light the name of the illustrious Jesuit, and his book on non-euclidean systems was registered in the records of geometrical research. Since then, Father Saccheri has occupied the place he deserves among mathematical thinkers, such as Lobatschewsky, Riemann, Gauss, and Klein, and his work *Euclides ab omni naevo vindicatus* has been given to the scientific world by George Bruce Halsted, in the *American Mathematical Monthly*, in 1894, by Engel and Staekel, *Die Theorie der Parallelinien von Euklid bis auf Gauss*, Leipzig, 1895, and more recently in Italy by Giovanni Boccardini in 1904.

All evidence goes to show that Saccheri's work failed to attract attention on the part of his contemporaries. Mansion says that three years after its publication, namely, in 1736, a notice of it was given in *Acta Eruditorum*, but it was very superficial. Nobody foresaw the transcendent worth of the little book, and even we are inclined to believe

¹ Saccheri was born in San Remo, on September 5, 1667.
FOURTH SERIES, VOL. XXI.—APRIL, 1907.

that the author himself was unconscious of the stride he was making in the science of Euclid.

By submitting to discussion the possibility of non-euclidean systems he made inquiries in fields never investigated before his time, and opened for his successors the way which has led to the most wonderful discoveries and has enlarged the bounds of philosophical and geometrical knowledge. It is true that Saccheri almost destroyed the building so brilliantly built up by his powerful brain; for when he strove to demonstrate the impossibility of the non-euclidean hypotheses, he kept himself from going further on the way he had paved for others. Had he continued his investigations in the direction in which he started, he would not have dropped from his hands the scientific laurels which have been taken up by other thinkers after him. Still the conclusions at which he arrived when discussing non-euclidean systems, are of the greatest importance in the records of mathematical research, as they were drawn up a century before Lobatschewsky delivered his lectures in the University of Kazan, or Riemann read his famous memoir in 1854.

In giving our opinion of Saccheri's work we must bear in mind that, although possessed of clear intellectual powers well fitted for mathematical investigation, he was not a mathematician in the sense that he devoted the whole of his time to this branch of science. The mere enumeration of the duties he fulfilled and the books he wrote will make it clear that his geometrical researches were intermingled with studies of a very different character. He was Professor of Grammar in Milan, and lectured on Philosophy in Turin, and on Mathematics and Theology in Pavia. Twelve books are mentioned by Father Somervogel¹ as having been written by Saccheri,

¹ The first book published by Saccheri, in 1693, was, *Quaesita Geometrica a comite Rugiero de Vigintimilliis omnibus proposita ab Hieronymo Saccherio, S.J., soluta*, etc. In 1694, a second edition of this book was printed with the title, *Sphynx Geometrica seu Quaesita Geometrica proposita et soluta* (Somervogel, Bibliothèque de la Compagnie de Jésus, tome vii). It is the only evidence we have of Saccheri's work in Geometry.

the greater part of them dealing with theological matters. It was only a few months before his death on October 25, 1733, that his *Euclid* was printed. This circumstance, joined with his reluctance to break with the old methods by openly admitting theories which entailed a fundamental change in the science, contributed, no doubt, to prevent Saccheri from going too far in his own investigations.

II.

We are now to consider how Saccheri framed the three geometrical systems which have made his name illustrious in the history of Science. It is not our intention to develop the thirty-nine propositions which are contained in this little book of his; we shall confine our attention to the general lines of his theories, so as to make our readers acquainted with the most important theorems on which he based geometrical science.

Saccheri takes as a starting point for establishing his hypothesis a quadrilateral ABCD, in which the angles A and B are right angles, and the side AC equal to BD. The other two angles (C and D) being equal, there are three possible hypotheses as to their nature, which we may call the hypothesis of the right angle, of the obtuse angle, and of the acute angle. In other words we have already encountered in this proposition of his the systems of Euclid, Riemann, and Lobatschewsky.

Before going further in his investigations, the author proves in propositions v, vi, vii, that the demonstration of any one of these hypotheses for a particular case, implies that it is universally and necessarily true; and on this basis he builds up his theories and points out the different consequences which follow from each system.

One of the first conclusions at which he arrives by the simple inspection of the said hypotheses, is that in the systems of the right and obtuse angles, a perpendicular and an oblique to the same straight line always meet in one point (he proves this in propositions xi, xii); but in the third system it is possible to determine an oblique BX to

a straight line AB (Fig. 1a) which does not meet the perpendicular AK.

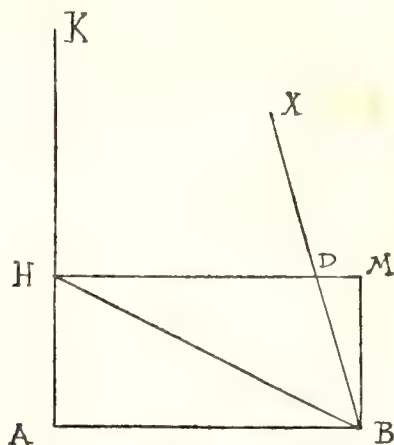


Fig. 1^a

Let ABHM be a quadrilateral in which the angles A, B, and H are right angles: the conditions of the theorem imply that in this case the angle at M is an acute angle. If we join BH, the angle BHM will be an acute angle too; hence the perpendicular from B to HM, which cannot be BM (let us suppose then, that it is BX), meets HM in a point D between H and M. Therefore, the straight lines AK and BX, which form right angles with HM, cannot meet in one point.¹

In Lobatschewsky's Geometry two perpendiculars to the same straight line do not meet. This proposition is not true in Riemann's system, in which the postulate of the straight line—namely, 'that there is a line which is determined by two of its points'—is not verified. Anyone who has the slightest acquaintance with the theories of Riemann and Lobatschewsky, knows that the sum of the three angles is greater than two right angles in the triangles of Riemann, and less than two right angles in those of Lobatschewsky. This important conclusion did not escape Saccheri's perspicacity. In proposition ix, he proves that 'In a right-angled triangle, the sum of the two acute angles is equal to, greater than, or less than one right angle,

¹ Euclid, i., 17.

according as we adopt the hypothesis of the right angle, obtuse angle, or acute angle.' The demonstration of this theorem is based on the following lemma (Fig. 2a) :—

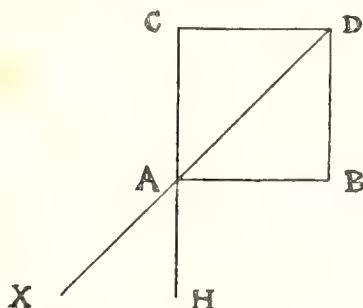


Fig. 2a.

Let ABD be a right-angled triangle. If we produce the side DA and draw the perpendicular to AB at the point A , the external angle XAH is equal to ADB in the first hypothesis, less than ADB in the second, and greater than ADB in the third.

Demonstration : Take $AC=BD$, join C to D . In the first case $CD=AB$, and therefore CAD (or XAH)= ADB . In the second, $CD < AB$, as it is demonstrated in proposition iii, and $XAH < ADB$ or $CAD < ADB$. In the third, $CD > AB$; $CAD > ADB$.

Whence, in the geometry of the right angle, $ADB+HAD$ is equal to two right angles, subtracting the angle HAB , $ADB+BAD$ is equal to one right angle.

In the geometry of the obtuse angle, $ADB+HAD$ is greater than two right angles, and $ADB+BAD$ greater than one right angle.

In the geometry of the acute angle, $ADB+HAD$ is less than two right angles, $ADB+BAD$ is less than one right angle.

In proposition xv Saccheri shows that it is possible to establish the same three systems by taking a triangle and making the three hypotheses about the sum of its angles, namely, that it is equal to, greater than, or less than two right angles.

We shall come to the same conclusion from a quadrilateral $ABCD$ as starting point, according as $A+B+C+D$ is equal to, greater than, or less than four right angles; or from

the inscribed angle in a semicircle, which is a right angle, an obtuse angle, and an acute angle respectively in each of the three systems (prop. xvi-xviii).

Before concluding the present article, we shall call the attention of our readers to a striking coincidence between the systems of Saccheri and Lobatschewsky, which almost persuades us that the *Euclides ab omni naevo vindicatus* was not altogether unknown to the Russian professor. The fundamental postulate of Lobatschewsky, which in his Geometry replaces that of Euclid, runs as follows :—

All straight lines in one plane which radiate from a given point, can, with respect to any other straight line in the same plane, be divided into two classes, the intersecting and the non-intersecting. The boundary line of the one and the other class is called parallel to the given line.¹

Therefore, according to Lobatschewsky, through a given point A (Fig. 3a) external to a straight line BX, it is possible to draw two parallel lines to BX; namely, the boundary lines AX^1 , AY^1 , so that none of the straight lines contained in the angle X^1AZ or Y^1AW meet BX, and all those contained in the angle X^1AB or Y^1AB do.

In proposition xxii Saccheri distinguishes three different positions with regard to two straight lines in the same plane: 'either they have a common perpendicular, or they meet in a finite point, or they approach indefinitely to each other [that is to say, the distance between them decreases continually without vanishing.]' Afterwards, as a consequence of the theorems developed in the following numbers, he brings forward this remarkable conclusion :—

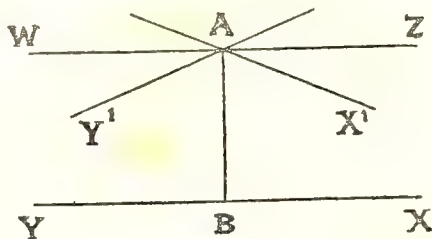


Fig. 3a.

¹ *Encyc. Brit.*, vol. xxviii, 'Geometry.' Translation given by Halsted.

In the hypothesis of the acute angle, an angle X^1AB (Fig. 3a) can always be determined such as that AX^1 does not meet the perpendicular BX to AB at the point B . All straight lines contained in the angle X^1AB meet BX ; and all which form with AB an angle greater than X^1AB , or a right angle, have a common perpendicular with BX at a finite distance.

With respect to Riemann's postulate as to parallel lines, namely, that two straight lines in the same plane always meet, it is implied in Saccheri's proposition xiii: 'In the obtuse-angle hypothesis,' he says, 'Euclid's postulate v is verified, so that two straight lines AD , XL which form with a third XA internal angles not supplementaries, meet in the direction in which the sum of the said angles is less than two right angles.'

We have already pointed out the proceedings by which Saccheri unfolds his theories. Perhaps it will not be altogether unwise to suggest the idea of putting the little book into circulation, not only as a historical monument but as a treatise in which the fundamental principles of Geometry are discussed. A short note to the places in which the author's arguments fail, as for instance, when he intends to demonstrate the impossibility of non-euclidean hypotheses, will make the book extremely useful. It has been done in Italy, where Professor Boccardini has popularized the name of this illustrious predecessor of Riemann and Lobatschewsky.

H. JIMÉNEZ, S.J.

DIALOGUES ON SCRIPTURAL SUBJECTS: THE PENTATEUCH

DIALOGUE IV.

P. O'F.—In our first interview, you told me that there are two classes of arguments for the Mosaic authorship of the Pentateuch. You have given me an exposition of the external arguments—which I have followed with much interest—will you now kindly explain to me in what the internal arguments consist?

FR. O'B.—Most willingly. Before doing so, however, I would ask you not to forget what I told you then—that the question: Who is the author of the Pentateuch is one of fact, and facts are to be proved by witnesses and not by abstract reasoning. Hence the arguments taken from the witness of tradition, are, in such cases, of primary importance, and internal arguments on the other hand, whether for or against, are of secondary importance. The reason I impress this on you again is, because I have just glanced through a brochure recently published, consisting of two letters, one by an ex-Presbyterian minister, now a member of the Episcopal Church in America, the Rev. Charles Briggs, and the other by a Catholic layman, Baron Von Hügel, both hostile to the late decisions of the Biblical Commission, in which this elementary distinction seems to be ignored or belittled. Here is how this learned clerical professor speaks about the external argument: 'But the critics have carefully and thoroughly examined all the evidence, and find it amounts to nothing more than a floating tradition, without historical basis, without verification, and without authoritative vindication of any kind.' When, therefore, our Blessed Lord said to the Sadducees, 'And as concerning the dead that they rise again, have you not read in the *book of Moses*, how in the bush,' etc. (Mark xii. 26); or again (Mark x. 5), speaking about

divorce, He said, 'Because of the hardness of your heart he [Moses] *wrote* that precept,' He, our Blessed Lord, spoke these words 'without historical basis, without verification, and without authoritative vindication of any kind.' So much for the reverence of this critic for the words of Jesus Christ. And speaking of internal arguments in favour of the Mosaic authorship he says, 'the proofs furnished by internal criticism of the text are new to me.' An extraordinary confession for one who sets aside so dogmatically the decision of the biblical scholars who compose the Papal Commission; the insinuation being, that because they are new to him, therefore they do not exist.

Furthermore, let me direct your attention to the language used by him regarding the external arguments. 'The critics,' he says, 'have carefully examined.' The assumption here is, that he and persons like him, who reject the Mosaic authorship, deserve the name of 'the critics.' On the other hand, all those who uphold the traditional view are no critics at all, but are, as he terms them, 'anticritics,' that is to say, any persons who agree with the conclusions of the Rev. Mr. Briggs' criticism of the Pentateuch are worthy of the name of critics; but those who criticize his criticisms or differ from them, are mere obscurantists, unworthy of the name of critics. They are in fact anticritics. Though I am not certain that the writer of that letter is a rationalist, you have in it as good a specimen of the rationalistic style of argumentation as you could desire. Later on I may return to this pamphlet.

P. O'F.—I am now desirous to hear your internal arguments in favour of the Mosaic authorship.

FR. O'B.—Before I introduce you to them, remember, please, that I am not writing a treatise on this subject, I am merely laying down what I consider sound principles to guide you, and expounding the main lines of argument on which such discussions ought to be conducted. Hence you must not expect me to go into minute details. I will give you some specimens or illustrations which may be a guide to you in weighing and sifting arguments on the subject.

By internal arguments in general I mean certain characteristics which appear either in the matter, or language, or style, or other circumstances connected with a book which would indicate that a certain person was or was not its author, or that it belonged to or did not belong to a certain epoch. As a child reflects the disposition and almost the features of the parent, so does a book in a broad sense the characteristics of its author. Applying this to the Pentateuch, by the internal arguments I mean that the Pentateuch contains internal features or qualities in its subject-matter, language, and style which point to Moses and to him alone as its author. It may be well to tell you before hand, that I do not claim for these internal arguments, considered severally, conclusive proof of my contention, but when taken collectively, I hope you will see that their cumulative force is such as to bring conviction to the mind of unprejudiced persons, or at least that they are strongly confirmative of the external arguments which I have already expounded.

P. O'F.—Please let me hear your exposition of this important point.

FR. O'B.—Here it is. From an examination of the subject-matter of the Pentateuch, the language in which it was written, the style, and other characteristics, one can glean that the author was an ancient one who lived in the early days of the Hebrew Commonwealth, that he belonged to the Hebrew race, was reared up and educated in Egypt, that he took part in the wanderings of the Israelites in the desert, that he was their leader and law-giver, and that, though he came in sight of, he never entered the land of Chanaan. Now there is only one man in whom all these characteristics are verified, and that is Moses.

P. O'F.—Few will question the latter statement, but I should like to hear your proofs of the others.

FR. O'B.—If you read carefully the simple, unadorned, yet graphic description the author gives of the times and customs of the ancient patriarchs, of their homely pastoral

lives, also of all those things that refer to their public polity and domestic arrangements, the laws governing sacrifices, festivities, marriages, burials, education and the like, you cannot help feeling that the writer, whoever he was, had either personal experience or knowledge derived from a certain and recent tradition of the things he was writing about. You must remember, that though in those early times the years were many, the generations bearing down traditions were few on account of the longevity of man. His description of all these things is so natural, detailed and minute that it is not easy to conceive how the writer could have been one who lived centuries after the events described as is alleged by the opponents of the Mosaic authorship. He could not do it without anachronisms.

P. O'F.—Pray, what do you mean by that?

FR. O'B.—I mean that no writer, who lived centuries after the events described in the Pentateuch, could so divest himself of his actual surroundings as not to introduce into his writing some traces of the different times, customs and circumstances in which he himself was living. Imagine my undertaking to write minute details of the lives, laws and customs of the people of this country during the Middle Ages in such a way as to correspond exactly with what then actually existed, without betraying a single trace of my surroundings of the twentieth century in which I live. To me, it seems an impossible hypothesis. If you wish for an illustration of what I am saying, I would recommend you to read the history of the marriages of Isaac (Genesis xxiv.), of Jacob (Genesis xxvii.), as well as the history of the lives of Joseph and Moses, himself, as given in the book of Exodus. In them you will observe that simple, natural style, evidencing a knowledge of the customs of the times and scenes of the events he chronicles, such as no writer centuries later could well possess, or if he did possess it, could so describe as not to reveal that he lived long subsequent to the events he chronicles.

But it is not only the things he treats of, but the language which he uses that prove the antiquity of the

author. For in the Pentateuch there are words and forms of expression which are not to be found in subsequent books of the Hebrew Canon. They had become archaic or obselete, a proof that it was composed long before the others. Such, for instance, is the use of *Hu* for *Hi*, which is the more recent form of the feminine pronoun; also the plural pronoun (*el hael*) which in the subsequent books of the Canon are written *Elleh*, *haelleh*. There are many others to which I need not refer. Then in the Pentateuch there is a complete absence of Chaldaic words and phrases, showing that it was written before the time when the author could have been influenced by the more modern Semitic dialects, whilst through its pages there are to be found words of Egyptian origin proving that the author was not unfamiliar with the language of Egypt.

P. O'F.—I am following you closely, but whilst you are speaking there is a thought in my mind, to which I wish, with your permission, to give expression now, lest I may forget to do so later on.

FR. O'B.—Most certainly. Pray, what is it?

P. O'F.—I have often heard it said that one of the strongest arguments against the Mosaic authorship is derived from philology, that is, an examination of the language in which it is written, for it is alleged that the similarity between the language used in the Pentateuch and that of the most recent of the books on the Jewish Canon is very striking, in fact they are almost identical,—though if Moses was the author of the Pentateuch, a period of eight hundred years would have supervened, during which the Hebrew language would surely have undergone many changes.

FR. O'B.—I see the force of the objection. But my answer is this. The similarity between the language of the Pentateuch and that of more recent books is exaggerated by the adversaries. There is a very considerable difference, as is acknowledged by biblical philologists, amongst others by Ewald, one of the most learned of Hebrew philologists, and if the difference is not greater, there are sufficient reasons to explain it.

There is, in the first place, the well-known tenacity of the Orientals in preserving their traditional language and customs. This is testified by students of these languages, notably by Ernest Renan. It is well known that the Greek used by St. Chrysostom differs very little from that of Demosthenes, though separated by centuries from one another. But there is a special reason why the difference is not so great between the Pentateuch text and that of subsequent books, as one would naturally expect, and it is this. Whilst in general the written language of any country does not change so much as the spoken, there is this special feature of the Pentateuch, which cannot be overlooked. It was constantly in the hands and custody of the priests and prophets, it was regarded as a divine treasure, and hence from the constant use and reading of it in the synagogues, its language and style were kept present to their minds, and hence, too, as each subsequent sacred writer arose, little wonder if he imitated and reproduced, more or less according to circumstances, the language of the Pentateuch. Whilst, therefore, the spoken language may have undergone and did undergo many and considerable changes during that long interval, there is this special reason for the conservatism of the sacred writers, which would account for the similarity, such as it is, which exists between the Pentateuch and the later books of the Canon.

P. O'F.—I hope you will not think me impertinent if I ask you a question which just occurs to me. Are you an expert in the Hebrew language that you speak thus about it?

F. O'B.—A very natural question for you to ask. My knowledge of Hebrew is of a most elementary kind, and the information I am now giving you is not the result of my own research, but of my study of recognized standard Catholic works on this subject. Please take note of this.

P. O'F.—Why place such emphasis on this idea?

FR. O'B.—Because it is the fashion nowadays, even amongst some Catholics, to seek for information not amongst their own, but amongst strangers. It is regarded by some

as a sign of scholarship, or an evidence of broadminded, liberal Catholicism to read articles and reviews on all these subjects written not by Catholic authors, but by non-Catholic or rationalistic ones. They talk about the philological, archæological or other scientific hypotheses of these writers as discoveries, which will no longer brook the old traditional views, without having ever read what has been as well and oftentimes much better said on these subjects by their own side. They imbibe the poison, and have not at hand the antidote. My advice to you, my young friend, is this, go to Catholic fountains for your information, try to be well grounded in Catholic principles, and you will never have reason to fear the true progress of any science. For as truth cannot contradict truth, so neither can any truthful discovery of science come into conflict with your faith.

P. O'F.—But you do not mean to say that I am always to travel in the old rut, and take no notice of the progress going on all round? Or do you mean to convey that all traditional views are to be retained, even though they conflict with the *true* findings of science?

FR. O'B.—You do well to put in that word *true*. My views and attitude in this matter are, as is becoming, exactly those of Pius X in a recent letter to Mgr. Lecamus, Bishop of La Rochelle :—

As we must condemn the tenets of those who, having more regard for novelty than for the teaching of the Church, do not hesitate to adopt a critical method altogether too free; so we should not approve the attitude of those who in no way dare to depart from the usual exegesis of the Scripture, even when faith being not at stake, the true progress of learning requires such departure. You follow a wise middle course, and show by your example that nothing is to be feared for the sacred books from the true advance of the art of criticism; nay, more, that a beneficial light may be derived from it, provided its use be coupled with zeal, prudence, and discernment.

Kindly excuse this long digression. Let me take up the thread of my argument. Not only is the author of

the Pentateuch ancient, but his Hebrew origin is stamped on almost every page of the book. Apart from the fact that the Hebrews, so conservative and jealous of their racial characteristics, would never have accepted the law from the hands of one not of their own race, the author displays such a knowledge of the history, language and customs of the Hebrews, and such an interest in, and love for, the race itself, as could only be verified on the hypothesis that he was one of themselves. And whilst this is so, there are many evidences that the same author had been educated in Egypt. Almost every page of the Pentateuch contains allusions to Egyptian affairs—its country, climate, laws, customs—and these are described so minutely and accurately, from what is known of them from other sources, as to show that the author lived in the midst of the places and things he described, and was not writing from second-hand information.

P. O'F.—Would you kindly give me some proof of this general statement?

FR. O'B.—Certainly. Take, as an instance, all that he tells us in Genesis (chapters xlv. and xlvii.), about the location, natural fertility and other peculiarities of the land of Gessen, where the Jews lived during their captivity. All these statements have been verified by the researches of geographers and travellers. In the eleventh chapter of the book of Numbers describing the murmuring of the people in the desert, the author represents them using the following words: 'Who shall give us flesh to eat? we remember the flesh that we eat in Egypt free cost; the cucumbers came into our mind, and the melons and the leeks, and the onions and the garlic.' Now ancient profane authors testify that all these, and of a most excellent quality, abounded in that portion of the land of Egypt at that time. Recent monumental discoveries bear witness to the custom to which reference is made in Genesis, xl. 16, regarding the baker's dream and the three baskets of meal on his head. All that the author relates about the usages regulating the medical profession, the art of curing, the mode of burying their dead, are

receiving daily confirmation from scientific discoveries and archæological research. Then I may observe that the words Moses and Joseph are Egyptian names as well as those of Pharaoh and Putiphar. All these examples, and many more, go to prove that the author was intimately acquainted with what he wrote about, and that his knowledge was such as only one who had lived in the land, and knew from personal or *quasi*-personal observation, could possess. Moreover, in his description of Egyptian affairs—there was nothing laboured or artificial—it was natural and incidental, as the circumstances required it, such as, for instance, an Irishman, writing nowadays about things Irish, would give about contemporary events, laws and customs in England, which he learned by long residence in that country.

Furthermore, as the pages of the Pentateuch give proof of the author's Hebrew origin and Egyptian education, so do they of his participation in the journeyings of the Israelites for forty years in the desert. Reading through his minute description of all the events connected with it, his acquaintance with names of places, distances, the different stages of their journeyings, the several incidents that occurred during that long pilgrimage, and the certain knowledge of all the details which he manifests, you must come to the conclusion that nobody, except one who actually took part in it, could have written thus about it. Take note, too, of the change of tone which characterises the author when he refers to the land of Chanaan. He speaks about it with a certain amount of caution, showing that his knowledge of the place was not of a personal kind, but derived from information received from others. He used the future tense, showing that he wrote before that land had been taken possession of. And some of those things which the author said were to be done by the Israelites after their entrance into it, such as the establishment of the three cities of Refuge (Deuteronomy xix.), never took place, showing that the author took part in the journeyings through the desert, but never entered the promised land.

I go still further and say that, if you study the arrangement and construction of the whole Pentateuch, you will find the stamp of the lawgiver himself on it. Genesis is a preparation for the law, the history of the subsequent books are so mixed up with the precepts of the law, as to show that the lawgiver was likewise the historian. There is no trace of a codifier of laws all through, no order or arrangement according to time or matter such as codists usually observe. The precepts are promulgated—explained—repeated—now they are amplified—now restricted in their application—again altogether repealed—and that without any definite order, but as the circumstances required. Take the Decalogue as an illustration of what I say. It is first given in Exodus xx., then partially repeated twice in Leviticus xix. and xxvi., and finally given more fully and explained in Deuteronomy v. The same holds regarding several other precepts, such as those governing lending, and extorting usury, not eating blood, bringing back the straying cow or ass of an enemy. In a word, everything points to the fact that it was the man who made the laws, wrote them down, explained them, and, with changing circumstances, using his power as legislator widened or restricted their obligation.

P. O'F.—But perhaps it may be held that the author of the law is different from the author of the historical parts of the Pentateuch. Do not the words, the law of Moses, the book of the Law, the volume of the Law, which are so often used, seem to indicate a distinction between the law and the other parts of the Pentateuch, and consequently a diversity of author?

FR. O'B.—This hypothesis cannot be maintained. For if you read it carefully, you will find that the history and precepts are so mixed up that it would be impossible to separate them, or suppose that one author wrote one and a different one the other. Then you are to bear in mind, that according to the Jewish mode of speaking, the law and the Pentateuch were synonymous terms, so that in their Canon the Pentateuch is called 'the Law,' because the greater and principal part of the book was

taken up with the law. This was the usage amongst the Jews. Hence we find other books containing Jewish history catalogued amongst the 'Prophets,' because the principal parts were prophetical rather than historical.

P. O'F.—I have been following you with attention, and, as far as I can judge, I think all these circumstances and characteristics to which you have adverted, give a strong presumption in favour of the Mosaic authorship, but I do not regard their argumentative force as conclusive.

FR. O'B.—Neither do I. Bear in mind what I said in the beginning of this interview. I have, however, something more to say on this aspect of the subject, which will give much additional force to my argument. This I must reserve until our next conversation.

H. D. L.

IRELAND AND BOHEMIA

IN the summer of 1905 I visited Bohemia, and as I did so under exceptionally favourable circumstances, I was in a position to see its principal cities and to meet its leading citizens. Many things struck me on the occasion; not the least was the deep and ardent sympathy that existed with Ireland and everything Irish, the wonderfully accurate knowledge that was shown of our chequered history, and of our strivings and strugglings against an overmastering Imperialism that strove to blot out from our midst all traces of individualism and nationality.

The similarity between the two countries is wonderful. As was often said to me, Ireland is the Bohemia of the West, and Bohemia the Ireland of the East. Both countries are mainly Catholic in religion; agriculture is their principal industry; both are subject dependencies of an alien predominant power; both have representatives almost equal in number in the Imperial Parliaments; both strove, Bohemia I admit more successfully, to maintain their separate language and separate customs. Less than a hundred years ago, Czech, the language of Bohemia, was spoken and written by but a chosen few—so few that it was said that if the ceiling of the roof of a certain building near Prague fell, it would have crushed out in its fall all who spoke and wrote the vernacular. Now Czech is universal—spoken by all classes, the language of the courts, of daily intercourse, of the theatre, and of commerce, with native newspapers printed in it daily and weekly, having a vitality that no attempts at Germanization will crush out. In the splendid National Theatre of Prague, only native plays are produced—only native music played. Everywhere I found traces of the once cordial relations that existed between Ireland and Bohemia. I stayed at the principal hotel in Prague to find to my delight that it was situated in a street called Hibernia Strasse—or the Irish Street. I went to the museum of that

beautiful city—Golden Prague, as it is justly called—to discover that the four oldest books, printed in the sixteenth century by the old Prague press, were written by Irishmen; and stranger still, to find them written by Kellys and O’Kellys, one being from Aghrim, in the county of Galway. Such are the four oldest printed works of Bohemia. In one of the Schartzberg castles, I discovered the room of an alchemist, only on inquiry to find he was a Kelly—a scientist and an exile. In the calendar of native saints are many Irishmen.

But the principal relations between Ireland and Bohemia of comparatively recent times cling round the old Monastery of Irish friars once situated in Hibernia Strasse. I am indebted to my esteemed and cultured friend, M. Carl Muek, a Bohemian author and playwright, for the following particulars concerning the life-story of that famous foundation, and they will be read. I am sure, with interest in Ireland :—

‘Golden Prague,’ capital of the kingdom of Bohemia, was always famous on account of its many churches and monasteries. During the reign of King Charles IV (fourteenth century) Prague was called ‘the Rome of the North.’ At this time there were 100 churches, divided into 44 parish churches, 5 canonicals, and 25 monastery churches. More than 1,200 clergymen served to the glory of God. But bad times came upon the town and the whole kingdom. Firstly came the Husitic wars with all the destructions and iconoclastics, and afterwards the thirty-years troubles began. In spite of all, the year 1770 had found in Prague 108 churches and chapels, beside 40 monasteries. In the reign of the Emperor Joseph II (eighteenth century) no less than 62 sanctuaries and 26 monasteries were suppressed and changed mostly to barracks, prisons, etc. Some of them were in latter times returned to their former purpose again.

Among the convents, which were suppressed in the year 1786, belongs also the renowned monastery of Irish monks, or Hibernian friars. The name remains to this day in remembrance of it, in one of the principal streets of Prague, called ‘Hibernia Street.’

Charles IV, King of Bohemia and Emperor of Rome, founded a monastery with a church, dedicated to St. Ambrosius, and granted it to the Italian monks of the rule of St. Benedictus.

It was in memory of his coronation as King of Lombardia. The monastery and church stood close to the ditch, dividing in old times the new town of Prague from the old, just opposite the Powder Gate.

Large gardens, a farm and other properties belonged to the monastery. The foundation and opening of the church dates probably from the year 1755-59. During the Husitic wars, the cloister and church were destroyed, partly by the Husites, partly by fire. Not till the year 1461, was the church and convent again rebuilt, and by King George of Podiebrad granted to the Franciscan monks of the Order of St. Kapistran, whom the people of Prague called 'Barefooted.'

But new religious troubles came upon Prague, and in the year 1483, the monastery and church were destroyed for the second time. On the site of the church a citizen of Prague built a smithy, from which time it was called 'at the Smithy.'

King Wladislaus II offered the ground to Wenzeslaus, Count of Kolorrat, under the condition that should the 'Barefooted' return to Prague, he must give it back to them. In the year 1536, Kolorrat transferred the property to the Chancellor of the new town of Prague, Henry of Chorenice, who gave it in 1539, to the parish of St. Henry. New glory spread about the deserted cloister in the first half of the seventeenth century. During the reign of Queen Elizabeth, some Franciscan monks left Ireland and settled in Belgium, this time under the Spanish Government. They built a monastery with a seminary at Louvain, a town in south Belgium. From their new home they sent two envoys, P. Malachias Fallon and P. Heralt Geraldine to the Emperor Ferdinand II, with a request for a grant to build a cloister and seminary in the realm of Austria similar to the Louvain convent. Owing to the interposition of Count Harrach, Cardinal of Prague, the Emperor gave to the Irish monks the whole property, belonging formerly to the 'Barefooted', sanctioning it by an Act, dated the 19th of November, 1629. The only condition that was made to them was, that they might not take more friars into the monastery than they could support. After this was done, P. M. Fallon returned to Louvain and sent to Prague P. Patricius Flemengus, who became the first Superior of the Irish monastery in Prague.

'Hibernia Friars,' as the Irish monks generally were called, very soon gained some benefactors, especially the Secretary of the Kingdom, Simon Peter Aulik and a Spaniard Don Martin de Huerto. These two bought for them the said house 'at the Smithy' with a number of small houses in the neighbourhood, which the monks prepared as their provisional monastery, and

opened it in the presence of Cardinal Harrach, on the 23rd of April, 1631. An Irish priest, Mathias Hory, preached an open-air sermon on this occasion, in the Latin language, before a great number of people.

But they did not live long in peace and calmness. Only a few months after they settled new war troubles began. The Saxon Protestant army approached the capital, and many Catholic families escaped to Austria. Also the Irish decided to quit Prague. Leaving only one priest, Heralt Geraldin, with some friars in Prague, P. Taffe and P. Franciscus Magnesius departed on the 6th of November, 1631, for Vienna. The next day two other priests, Mathias Hory and Superior Patricius Flemengus, followed them. They went on foot, praying the whole way. On the road between Benesor and Votic the priests were surprised by some Protestants and cruelly put to death. Their bodies were found on the road and buried in the Franciscan church at Votic. Till our day one can read an inscription on a tombstone in the said church: 'Patricius Flemengus—Mathias Hory—for the Faith of Jesus Christ, near the town Benesor died a Martyr's death.' Afterwards also P. Geraldin with other friars left Prague, so that during the invasion of the Saxons the 'Hibernia cloister' was deserted.

The Emperor Ferdinand II issued, on the 2nd of December, 1636, an order that the parish of St. Henry (according to the condition of King Wladislaus's offer) shall be restored to the Hibernia friars, some of the grounds belonging before to the 'Barefooted.' It was done principally that they could build a new church and monastery. Among the chief benefactors who then supported the monks should be mentioned Walter Butler, colonel of the Imperial army, who made a gift of 30,000 florins, Baron Heralt Wachtenthung, a Belgian by birth, two brothers knights of Talmberg, Don Martin Paradis, Simon Bohuslav Moravek, Benno Count of Martinic, Provost of Vysehrad, etc. Thanks to these generous benefactors, the Irish bought eight other houses in the neighbourhood, and began to build a monumental church and cloister. The first stone to the church was laid in the presence of the Emperor Ferdinand III, on the 15th of August, 1652, and dedicated to the 'Undeified Conception of the Holy Virgin.' The Emperor gave every year 3,000 florins for the building till its completion. The church was built in Italian style, its chief entrance facing the Powder Gate, one of the chief thoroughfares leading to the old town of Prague. The street on the left of the church already noticed, received from this time out the name of 'Hibernia Street,' which it still retains in memory of the Irish friars.

On the 24th of June, 1661, the first service in the new church was held. In the year 1704, John Sigismund Count Maguire, a General of the Imperial Artillery, enlarged the cloister by a wing parallel to Hibernia Street. Thirty-five years later Count Andreas Hamilton built another wing on the north side of the church. The cloister had a rich library founded by the Counts of Sternberg, a seminary and novitiate. A good number of missionaries were educated there and sent mostly to Ireland. Opposite the Hibernia monastery, beyond the Powder Gate, was the archiepiscopal seminary, founded by Cardinal Harrach; the Irish priests taught there theology and science. In the year 1710 there lived in the monastery 60 monks. The monastery church was very large and artistic. Around the principal nave were 10 chapels, founded by different benefactors, who built in them their crypts. The church had 13 altars, beautifully adorned with paintings by the best painters of the time, among them four of Charles Skreta, the well known Bohemian painter of the seventeenth century. The Irish monks, it may be mentioned, were the first who introduced potatoes in Bohemia. They got this useful plant from their friends in Ireland and planted it in their cloister garden. The first products were sent by the monks to some of the first families in Prague as a vegetable curiosity. From the Irish monastery potatoes very soon spread in the whole country, and is now one of the principal crops grown in that well cultivated country.

By an order of Emperor Joseph II, the Hibernia monastery was suppressed. This was on the 12th of February, 1786. There lived there at this time 49 monks (30 priests, 6 novices, and 13 friars) all Irish. Each of them, who returned to his native land, got 300 florins on his dismissal; the others, who remained in Bohemia, only 200 florins. The church was afterwards used as a garrison church of Prague, but in the year 1790 it was closed as a church forever. During the years 1792-1802, the building was changed into a small theatre, at which on Sundays and holidays performances in the Bohemian language were given. In the reign of Emperor Francis I, all the buildings were partly rebuilt, and in the year 1810 they were appropriated and used for the Custom House for the kingdom of Bohemia. 'Where in olden times sermons and divine songs of monks and scientific discussions of theologians were heard, now rolled heavy vans, and coins clinked in the paying of duty for imported goods.'

M. Charles Musek, to whom I am indebted for those interesting particulars, deserves a note in passing. He is one

of the principal dramatists of Prague, and a great linguist. He speaks and writes English fluently, and amongst his many classic contributions to literature are plays from his pen, and excellent translations. I found (and got from him a presentation copy which I highly value) that he had translated into Czech the *Melodies* of our immortal bard, Thomas Moore, and so made his countrymen familiar with those productions. He also translated Burns. In fine, I may add that all the English classics will be found in Czech, certainly Scott, Dickens, and others.

RICHARD J. KELLY, B.L.

EVOLUTION AND THE THEORY OF IMMANENCE: 'LEX ORANDI'¹—III

TIME was, and that not long ago, when every book of Father Tyrrell's was welcomed by Catholics with *cead mile failte*. And what a pity that fairness and truth should oblige us to write an unfriendly, a hostile review, from the point of view of doctrine, of his later writings! Yet it is impossible to read these recent books without feeling an uneasy suspicion and fear that the old guide is going astray, that he has left the safe and beaten path, that it is unsafe to follow him in his new and perilous wanderings, and that the unwary should be warned against the dangers of continuing an implicit and unquestioning confidence in his guidance. Father Tyrrell, I think, will not complain of this criticism. He insists that he does not expect nor wish his views to be accepted on faith and without examination, as if they were divine oracles; that his recent works are not intended, at all, for the unthinking, uncritical multitude, but for those who are capable of forming an independent judgment on their merits or demerits, and who therefore are not likely to suffer scandal, to be led astray by their perusal. I shall therefore be only acting according to the spirit in which Father Tyrrell has recently addressed the world, if I submit to my readers the results of a careful and unprejudiced study of his recent works. And it may contribute to the success of my attempt to set forth a fair and intelligible presentation of the theory advocated in *Lex Orandi* if I begin by recapitulating the principles of the *Apologetics of Immanence*, as expounded in an article in the *Quarterly Review*, on 'The Rights, and Limits of Theology,'² and described in

¹ *Lex Orandi, or Prayer and Creed*. By George Tyrrell, S.J. Longmans. 1903.

² *Quarterly Review*, October, 1905.

my article in the January number of this journal.¹ These principles are the following :—

I. God has made no revelation to the human mind. Divine supernatural revelation was not addressed to the intellect. Hence the articles of the Creed, such as the existence of God, the Trinity, the Incarnation, etc., considered as revealed and as truths of faith, are not understood to have been addressed to the intellect, nor to express real fact-truth, and we are not bound to give them intellectual assent.

II. Divine supernatural revelation, *actively* considered, is the manifestation of religious 'life' in each individual; 'a consciousness of right and wrong,' 'a sympathetic response to good and antipathetic response to evil,' 'a preference for one line of conduct to another.' Hence divine supernatural revelation was not given 'all in a lump,' in the form of an intellectual system, to the human race; it is continued to each individual soul, perhaps in a progressively evolved form, in a consciousness of right, and in a sympathetic response to good and antipathy to evil, which approximates in each succeeding generation more closely to the ideal.

III. As physical life preceded the formulation of a 'theory' concerning itself, so may primitive mankind have long lived the 'life of religion' before the religious sense awoke to the necessity of framing a 'theory' to explain the phenomena of the religious 'life.' The theory of 'Christian revelation' or of 'the Christian religious life' is understood to be expressed in Sacred Scripture, in the articles of the Creed and the definitions of the Church, which are called, in contradistinction to *active* revelation, *objective* revelation. This *objective revelation* is not referred to the intellect, but to the religious sense, which is a faculty apart, autonomous, and distinct from the speculative reason. The articles of the Creed, as truths of faith, are not affirmed to be true in relation to the intellect; we are not bound—indeed we have not the power—to assent to them mentally,

¹ I. E. RECORD, January, 1907.

as truths of faith. They regard the religious 'life' alone. They may not and cannot be tried by the tests of a supposed barren intellectual revelation, but by spiritual tests, by 'the criterion of life amplified and invigorated, or life contracted and impoverished.' They are true, as truths of faith, not with intellectual truth, but with the truth of goodness; for 'the good is the true.' Relatively to the present time they express infallibly in some figurative, undefinable, prophetic sense, the present stage of religious evolution and the movements of the religious 'life.' Their religious sense is instinctively apprehended by those who have reached, in some degree, the corresponding level of the religious 'life,' but to all others they are unintelligible; as the truths of Christianity are apprehended instinctively by Christians, who participate, it may be in a very limited and imperfect manner, in the religious 'life' of Christ, the Ideal, but to the pagan and infidel are a *lapis offensionis* and a *petra scandali*.

IV. Inspiration, or the power to formulate *objective revelation*, to express for the religious sense the phenomena of the 'life of religion,' is accorded to most men; but generally people are satisfied to accept the 'theories' or 'formula' framed by the collective religious experience of the past and transmitted to them by tradition. And hence it is only the great reformers who, finding the traditional creeds impeding and cramping rather than stimulating and amplifying religious life, rise above them or revolutionize them, that are regarded commonly as 'Prophets' or 'Inspired Writers.'

V. Faith is not 'intellectual assent to the truths revealed by God on the authority of the divine revelation,' but an adhesion of the whole man to the divine spirit within, sympathetic response to good and antipathetic response to evil, a continual preference of virtue to vice, a steady movement in the 'right direction;' in a word, it is the 'life' of religion.

VI. Though the religious 'life' is autonomous and independent of the intellect in its growth and functions, yet can the speculative intellect take reflex cognizance of

its phenomena and of the theories called 'objective revelation,' invented to explain these phenomena, as it can take reflex cognizance of the body, the senses, and their functions. It may consider these theories true in fact, some in metaphysics, others in history, and others in natural science ; or it may prefer to take up an agnostic attitude in regard to their real, intellectual, fact-truth ; or it may pronounce them all to be opposed to fact, some to involve a self-contradiction in metaphysics, as the Trinity, others to be opposed to real history, as the Resurrection and Ascension of Christ, and others to be opposed to natural science, say to biology, as the Virgin Conception of our Saviour. Intellectual assent to the articles of the Creed is not necessary ; nay more, we *cannot* assent to them mentally, as *truths of faith* ; for, as truths of faith, they are not referred to the intellect, but to an autonomous, independent 'life,' the 'life' of religion, and the intellect can no more elicit acts of the 'life' of religion than it can elicit acts of corporeal vision, hearing, tasting, or the like.

Hence there need be no conflict between the science and faith of a believer ; in fact, a conflict is impossible. As a metaphysician, a scientist, or a historian, he can believe the articles of the Creed to be self-contradictory, or opposed to science or history, when subjected to the tests of the intellect ; and yet can he accept them as *truths of faith*, as registering and expressing for the religious sense, which is indifferent to intellectual truth, the present position of the religious 'life.'

VII. The 'life' of religion, manifested by 'consciousness of right and wrong,' 'sympathetic response to good,' etc., is described also as 'the divine which is immanent in man.' It has grown and varied, we are told, with the evolution of physical life and civilization, as is proved from the difference between civilized nations and savages in their appreciation and differentiation of 'right' and 'wrong.' It attained to the plenitude of the Ideal in Christ, who is believed therefore by the religious sense to be the 'Word Incarnate,' not in the sense of the theologians, that a divine pre-existing Person as a matter of

intellectual or fact-truth assumed human nature, but because the Ideal of the 'religious life,' of 'the divine immanent in man,' 'the sympathetic response to God,' was realized in him; and the Saints and the Just, through all the generations to come, can only hope, as it were, to break up and divide and appropriate, in finite and unequal measures, the infinite perfections of religious life synthesised in Him who was the Way, the Truth, and 'the Life.'

VIII. The development of the 'deposit of faith' has been accomplished, not by the intellectual activity of the theologians striving to lift the veil and expose to explicit view the hidden implications of a divine revelation addressed to the mind, but, if there be question of 'active revelation,' by the natural growth and variation of the religious 'life,' of 'the consciousness of right and wrong,' etc., and—if there be question of 'objective revelation'—by the gradual weeding out of old formulae, and the substitution of theories more in harmony with the progressive expansiveness of the 'religious life.'

IX. As community life with its social organization was evolved from and succeeded the solitary state that prevailed during man's animal and savage early history, so from the primitive solitary 'religious life' the religious community was evolved and developed, varying and transforming itself in beliefs, ritual, exercises of religion and mode of government, until it reached the term of its evolution, so far, in the Catholic Church. The divine origin of the Church, her infallibility, the primacy and infallibility of the Pope 'claim' to be intellectually true in the department of dogmatic theology; but they have not been revealed by God to the human mind; as truths of faith, they are not referred to the intellect at all, they are accepted not as intellectually true, but as registering, for the religious sense, in some figurative, undefinable, prophetic way, the present stage of evolution of the religious society, and as helping to foster within the society the growth and expansion of individual religious life. The definitions of the Church are infallible, not with the infallibility of intellectual, real, absolute truth, not in relation to the intellect,

but with the 'truth of goodness' and relatively to the religious life and to the present time; inasmuch as they express infallibly for the religious sense, relatively to the present time, the condition of the religious life and foster the increase of its activities. But these infallible definitions may be set aside hereafter and the Church herself disappear in the struggle for existence, as impeding instead of stimulating the further development of the 'religious life,' and other formularies of faith, with a different ritual and system of Church government, more in harmony with a progressive evolution of the 'life,' may be invented by the 'Prophets' and 'Inspired Writers' and receive the sanction and approval and benediction of Natural Selection.

I.

There is a remarkable similarity between the *Quarterly Reviewer's* theory of supernatural revelation and religion and the theory of Christianity propounded in the recent works of Father Tyrrell. In *A Much-abused Letter* he refers to the article in the *Quarterly Review* presumably as if he himself were the author.¹ But it is not quite so easy in *Lex Orandi* to discover and unite the scattered lineaments of the Loisy theory of Immanence as it is in the article in the *Quarterly*. It is inevitable that a Catholic writer, who desires to remain united to the Church, but thinks that the traditional conception of revealed religion should be modified or changed in order to win the submission of the scientific world, will seek to clothe his speculations in the language of ecclesiastical orthodoxy. I do not suggest, for a moment, dishonesty or a want of candour, nor do I think of imputing motives; the author may believe, in the best faith, that he is only bringing back the language of the Church to the meaning held by the saints and the primitive Church; but nevertheless if, in the promulgation of a new and erroneous theory, he employs the traditional language of the schools, of course in a sense different from recognized usage, he makes the task of determining his meaning and criticising his theory particularly difficult,

¹ *A Much-abused letter*, p. 31.

and creates for the general public an insidious danger, in the shape of erroneous doctrine in the garb of Catholic orthodoxy.

This is a striking feature of the writings of the Loisy school. A comparative glossary of the terms, 'revelation,' 'inspiration,' 'faith,' 'articles of belief,' 'mysteries,' 'sacraments,' 'church,' as used in synodal definitions and in the writings of the Abbé Loisy and his disciples would be, for Catholics, a sufficient refutation of the *Apologetics of Immanence*. Father Tyrrell is a faithful imitator of the master in this respect. All the familiar ecclesiastical terms, revelation, faith, sacramental principle, sacraments, etc., are employed, in his recent works, in the sense of the Theology of Immanence. He makes the words of our Lord: 'It is the Spirit that quickeneth, the flesh profiteth nothing,'¹ as it were, the text of *Lex Orandi*. Some of the Docetae, we know, argued from this text that the Incarnate Word had not assumed a real body; the Calvinists endeavoured to prove from the text that Christ is received in the Blessed Eucharist, not through the mouth of the body, but spiritually by faith; and now Father Tyrrell employs the text to express the fundamental principle of the Immanent Theology, that the articles of the Creed, considered, in the sense of 'Dogmatic Theology,' as a supernatural revelation addressed to the intellect, are but 'the flesh that profiteth nothing,' that 'the Spirit that quickeneth' is the 'religious life,' 'the consciousness of right and wrong,' 'the sympathetic response to good and antipathetic response to evil,' and the truths of faith considered, not as divinely revealed to the intellect, but as 'thoeries' invented or adopted by the religious sense for the purpose of registering the present condition of the 'life' and fostering its growth and expansion in the future.

Father Tyrrell anticipates this charge of working in an illegitimate manner with ecclesiastical language, and attempts to reply to it in *Lex Credendi*.

And at first sight [he writes¹] it might seem somewhat sophis-

¹ John vi. 54.

² *Lex Credendi*, p. 9.

tical to work with ambiguous terms as though they were univocal, and to read a modern sense into ancient language. And this would be so were our interest philosophic and not religious; were we quoting Apostolic writings as authorities in metaphysics rather than as authorities in Christianity; were we studying the vessel rather than its content.

But we will not allow the issue to be confused by the words, 'philosophic,' 'religious,' 'metaphysics,' and 'Christianity.' It is a common device with Immanent writers to represent doctrines or dogmas addressed to the intellect as 'philosophic' or 'metaphysical,' in contradistinction to the 'life' and theories of the 'life' which they call 'religious' and 'Christian.' But in this reply to the anticipated charge of sophistry the very abuse which is complained of is repeated, viz., the attribution of a novel and inadmissible signification to scriptural and ecclesiastical terminology. The questions at issue are, when we speak of the Apostolic writings and of the truths of the Creed: Do they speak to the human mind? do they contain and express truth, fact-truth, truth in relation to the intellect? Are we under an obligation of assenting mentally to the truths of revelation? or, are they mere figurative formulae, snatched up by the religious sense, irrespective of their intellectual truth, to express for itself, in some undefinable, prophetic manner, the condition and phenomena of the religious life? And to those who believe that the Apostolic writings and the articles of the Creed express real, intellectual, fact-truth revealed by God to the human mind, the meaning attributed to these writings by Immanent writers must appear novel, inadmissible, and absolutely unjustifiable.

II.

In the article in the *Quarterly Review*, to which I have already referred, divine supernatural revelation, actively considered, is described, as has been said, as a 'new life,' the 'life or religion,' manifested by 'consciousness of right and wrong,' 'sympathetic response to good,' etc. In *Lex Orandi* Father Tyrrell treats successively of the 'physical

individual life,' the 'life of will-union with others,' the 'life of religion' and the 'life of prayer' as an introduction to the main thesis of the two books, *Lex Orandi* and *Lex Credendi*, that the religious 'life' alone is the 'spirit that quickeneth,' that prayer and belief are correlative, that the articles of the Creed are revelations made to the heart and not to the head, that they express not intellectual truth but the condition and activity of the 'religious life,' and that as they are revelations made to the heart alone so to the heart alone they speak.

1. First, he says, in order of dependence come the necessities of our separate and individual life. Our temporal or bodily life depends on our power over that physical world around us with which we are in ceaseless conflict. The struggle to live involves a struggle to know. We experiment, we classify our experiences, we frame a theory of the world, its nature and history. And the truer the theory is, the better does it serve as an instrument, a guide, a chart whereby to direct our action fruitfully and to control Nature to our service.¹ And the same principles of evolution are applied throughout to account for the growth of the 'life of the will-union,' of the 'life of religion,' of 'the life of prayer,' and the theories invented to explain them.

2. Man's advance from the animal and savage and individual conditions of existence to that of human society marked the commencement of a 'new life,' the life of will-relation to other wills, of will-union (friendship) or of will-disagreement; which might be called a spiritual life, implying relations, as it does, not to the physical world, but to the spiritual world of wills.²

3. But we have not yet reached the conception of the 'life of religion.' Will-union, for example, formally in politics, in trade or commerce, in war, in the professions, does not constitute the 'life of religion.' What then is the 'life of religion'? When does will-union begin to partake of the character of religion? First, let me observe that Father Tyrrell with the extreme evolutionist school of

¹ Pages 6-7.

² Pages 7-10.

psychology, identifies 'person' and 'will' with each particular act of 'willing.' 'We are,' he writes,¹ 'each of us, a single "willing," which, however we may analyse it into a sum-total of past and present "willings" from which it results, is, nevertheless, one simple act by which we adapt ourselves to the total situation in which we now find ourselves.' And it may be worth while quoting what he writes about the variation and transformation of our 'willing'; as supernatural revelation is identified by the Immanent School with our 'good-willing' and therefore varies and transforms itself, not from the implicit to the explicit state intellectually, but identically with our 'willing.' 'Every instant of our life,' he writes,² 'this "willing" modifies itself and dissolves into something different, in response to a similar transformation of our surroundings.' What then—to repeat the question—is the life of religion? Our 'religious life' consists in 'will-union' with the 'Right,' with men of good-will; that is, supposing our consciousness of right and wrong, in sympathetic response to good and antipathetic response to evil, in the orientation of our will towards the Supreme Will so far as it is manifested in the will-attitudes of Christ and Christ-like men.

4. And the 'life of prayer'? Father Tyrrell does not mean by prayer a petition addressed to God, nor a simple elevation of the mind to God.

Prayer, as here taken [he writes] is not merely directed to conduct, but is itself directly effective of that will-sympathy with God which is the richest fruit, as it is also the highest motive, of conduct. The religious effort is directed explicitly to the adjustment of our will to God's; and this, not merely as to ourselves, but as to all things that come under His will, so that in all we shall seek to know and feel and act with Him.

There seems then to be no difference, according to Father Tyrrell's theory, between the 'life of religion' and the 'life of prayer.' The following will fairly represent, I think, his chapter on 'the life of prayer.' The love of justice, truth, and goodness is not prayer if it be dictated

by the commands of the speculative reason and without reference to a personal will ; for though such love might be an act of ' ethical goodness,' it is not an act of the religious ' life.' Prayer is willing what God wills—not merely as to ourselves but as to all things that come under His Will—as far as the Divine Will is manifested in the will-actions of Christ and Christ-like men. It is a will-union with Christ and the Saints, and through them with the Divine Will, by willing and acting, as far as our imperfections permit, as Christ and the Saints would will and act. Our prayer would reach the more perfect contemplative level if while acting with Christ and the Saints we were explicitly conscious of doing God's will. But mere formulae, such as, ' I offer all the actions of the day to God,' are not spiritual exercises in the proper sense, they are not strictly exercises of the ' life ' of religion at all, which consists not in words but in actual ' willing ' and acting in harmony with God ; they are directed only to the ' religionising ' of our conduct.

I have dwelt at some length on Father Tyrrell's treatment of the various forms of ' life ' to emphasize the essential identity of the starting-point in the article in the *Quarterly Review*, and in *Lex Orandi*. It remains to notice again and give a specimen of the extraordinary freedom which Father Tyrrell allows himself in reading a modern sense into ancient language ; in using the forms and phrases associated by immemorial usage with the love and service of God, considered intellectually as a Being apart and distinct from man and from the world, when nothing more is intended than union with all that is true and good and beautiful in humanity. Father Tyrrell writes :—

Above all wills there is the will of God ; and above all loves there is the love of God ; and in this the life of religion consists.¹ The religious effort is directed explicitly to the adjustment of our will to God's² . . . Our whole life must be *for* God, but only part of it can be *with* God . . . Grace is the love of God³ or charity⁴ . . . What wonder if the love of God and of Christ should steel men even to martyrdom at times !⁵

¹ Page 15.² Page 19³ Page 21.⁴ Page 32.⁵ Page 33.

In these and in innumerable similar passages the reader may fancy there is question of conformity of our wills to the will of God, considered as the Supreme Being distinct from the world and from man. What is the meaning of the word 'God' in these passages? Does it mean a Being distinct from humanity and having a real existence? Or, *as a truth of faith*, does it not rather signify moral goodness as manifested in the works of humanity? No doubt Father Tyrrell would say that the existence of God, as a Being distinct from the world, 'claims' to be true and can be demonstrated to be true in the department of real, intellectual, fact-truth, and for 'scientific purposes'; but that as an intellectual truth it is only 'the flesh that profiteth nothing,' that it is the divine in the acts and deeds of humanity that influences our religious 'life.'

The true orientation of our will [he writes] must, therefore, be towards that Supreme Will as far as it is manifested in the will-attitudes of those who live by it—of Christ and of all Christ-like men. We know nothing of that Will in its attitude towards extra-human affairs¹ . . . It is in men that He, the hidden God, is to be sought, studied and loved—not in abstractions like Truth and Righteousness, but in concrete actions and will-attitudes, in 'whatsoever things are true, honest, just, pure, lovely and of good report.' We are not moved to love by the colourless universals and thought frames, into which these living realities are forced for scientific purposes—by such divine attributes as Wisdom, Justice, Truth, and the like. What moves us is this or that concrete deed of goodness, which reveals the present attitude of the living wills, divine and human, that gave birth to it² . . . Union with God means necessarily and identically union with the whole body of His Saints, with the choicest flower, the richest fruit of humanity.³

III.

What is divine revelation? How are revelation and reason related? How can the religious sense of revelation be cognised? What is the office of the Church in relation to revelation?

I. In the article in the *Quarterly Review*, from which

I have quoted, the existence of a divine revelation addressed to the mind is denied, and revelation, 'actively' considered is described as 'a consciousness of right and wrong,' a 'sympathetic response to good and antipathetic response to evil,' a progressive preference of good to evil; while 'objective revelation' is made to consist of 'theories' selected, without any reference to their intellectual truth, to register the phenomena and stimulate the development of the religious life. In *Lex Orandi* Father Tyrrell presents us with a similar conception of divine revelation. He begins with 'prayer,' which 'is to be taken widely for the life of Charity, of Divine Love, of will-union with God and his saints.'¹ This is identical with the 'active revelation' of the *Quarterly* Reviewer, 'consciousness of right and wrong,' 'progressive sympathy and preference for good,' as represented in concrete form in Christ and all Christ-like men. Father Tyrrell does not deny, formally and explicitly, the existence of a divine intellectual revelation. What he does is this: he works throughout with the word 'revelation,' as if it were understood by all to signify the 'religious life' and the 'theories' invented to explain, for the heart or religious sense, the phenomena of the 'life,' while, on the other hand, he insists again and again, that the question of the intellectual fact-truth of revelation is but 'the flesh that profiteth nothing.'

These words [he writes²] with which the anchoress Juliana, of Norwich, ends her revelations in the fourteenth century, are true of all revelation however intellectualized in form—were it even the creed of Athanasius. So far as it is from God's inspiration, it is a word to the heart and not to the head; and as such it must be criticised; it is an endeavour to find a mental and verbal expression of some new experience or intuition of that will-world of which love is the bond.

According to the theory advocated in the *Quarterly Review*, as I described it, in my last article, side by side with the progressive evolution of the religious 'life' there grew up a series of 'theories' to explain the phenomena of the 'life' for the religious sense, but having no pretension

¹ Page 59.

² Page 50.

to intellectual truth, and called 'objective revelation'; the theory of a Supreme Being, the norm of right and wrong; the theory of a plurality of persons making a love-bound society, the norm of the life of love in human society; the theory of an Incarnate Person, to express the attainment of the Ideal in Christ, and to serve as a norm for the life of devotion and self-sacrifice among men. Father Tyrrell writes in the same strain in *Lex Orandi*¹ :—

That vague, undirected love and worship of Truth and Goodness, which we might call the protoplasm or primary matter of spiritual religion, is first organized, defined, and intensified, when it finds its object in a personal will with which we can enter into relations of affection and sympathy; still more when it is conceived as the will of the All-Father and Creator . . . ; and when this mysterious nature is revealed to us in the likeness of our own, and shared by a plurality of persons, making a divine love-bound society capable of entering into covenant with our collective humanity; and when an Eternal Son incarnate utters God's love for man in the human language of devotion even unto death . . . to what are they all directed but . . . to eternal 'Life'?

2. How are revelation and reason related? According to the Immanent School the articles of the Creed 'claim' to be true with the truth of the understanding in metaphysics, science, and history; but there is no obligation of believing them; they may be believed, or disbelieved, or regarded as unknowable, because *as truths of faith* they are not referred to the intellect at all. Father Tyrrell distinguishes a threefold possible truth or correspondence to reality in the beliefs of the Creed, intellectual truth, regulative truth and representative truth according as they may be conceived to express real fact-truth, or merely to regulate our conduct, and foster the religious life, or to express, in some figurative undefinable way, the nature and laws of the will-world with which it is the aim of religion to bring us into harmony.² The articles of the Creed, he says, 'claim' to be true with the truth of the intellect; he does not deny their intellectual truth formally and explicitly; but he always insists that

¹ Page 51.

² Pages 56, 57, 65.

their *regulative* and *representative* truth alone is 'the Spirit that quickeneth,' that the intellectual truth is but 'the flesh that profiteth nothing.'

That texture of philosophical, scientific and historical beliefs [he writes¹] which the religious sense of Christianity has inspired, and in which it has embodied itself, claims to be in harmony with the rest of human knowledge, of which it is but a part, and so far to be true with the truth of the understanding; but its religious truth lies in 'the spirit that quickeneth,' in its fidelity to the facts of the will-world, compared with which 'the flesh,' the merely mental value 'profiteth nothing', . . . Beliefs that have been found by continuous and invariable experience to foster and promote the spiritual life of the soul must so far be in accord with the nature and the laws of that will-world with which it is the aim of religion to bring us into harmony.²

3. But if the articles of the Creed, as beliefs of faith, do not express intellectual truth, the question immediately arises: How can we perceive their religious life-giving meaning? The articles of the Creed, let it be remembered, were selected, according to Immanent writers, on account of some mysterious correspondence with the facts of the religious 'life,' with the degree of sympathy and preference for good, with the measure of will-union with all God-loving men. The 'Ideal' was realized in Christ; and the religious sense of the articles of faith is perceived, not by syllogisms or other intellectual process, but instinctively, by those who possess some degree of the religious 'life' of Christ, of which these articles are the mysterious prophetic expression.

Christ's sheep [he writes³] hear His voice³ because they are His already; because they are of His spirit. The more perfect Christ without them, the Christ of the Church's faith, cries out to the nascent Christ within them, spirit to spirit, with an importunity that cannot be resisted without violation of conscience.

4. What, according to Father Tyrrell, is the office of the Church in relation to divine revelation, and what guarantee have we of the truth of the Creed? Will-union with God in Christ and all Christ-like men, Father Tyrrell would say,

is Charity and the fulfilment of the law. 'In its actual and historical form,' he writes,¹ this society is called the Invisible Church. To this society we must go to school to perfect ourselves, to learn from it, and not from revelation addressed to the intellect, the spirit of Christ, the Ideal, the perfect spirit of progressive sympathetic response to good and antipathy to evil. Between us and this Invisible Church mediates the visible Church as 'a divinely appointed instrument of communication,' but spontaneously and by the law of its nature fashioned by the spiritual movement itself.² What is the office of this visible Church, and how does it guarantee the articles of the Creed? Was it instituted to guard, unfold and teach a body of intellectual truth revealed by God to the human mind? No; its office is to act the custodian of the collective spiritual experiences of the past, to guard and communicate to its members those 'theories' of the 'religious life,' which by their survival and universal acceptance are proved to be still true with the truth of goodness, with regulative and representative truth, by contributing to the greater expansion of religious life and representing in some prophetic undefinable way the facts of the spirit-world.

It is easy then to anticipate the answer to the question: What truth is guaranteed by the definitions of the Church? We have no guarantee of the intellectual fact-truth of the articles of the Creed, considered as truths of faith. Here Father Tyrrell works again and again,³ in an Immanent sense, and as if it were the sense understood by all, with the old Catholic formulae, *Quod semper, quod ubique, quod ab omnibus*, etc., and *Securus judicat orbis terrarum*; not as criteria of divine revelation addressed to the intellect, but to signify that beliefs that have survived in the struggle for existence and secured for themselves universal acceptance, are proved thereby to be useful and faithful, for the present, to the laws of the will-world, and therefore to be true, relatively to the present time, with regulative and representative truth.

¹ Page 28.² Page o.³ Cf. page 62.

IV.

I should like to have space to describe in some detail the Immanent application of these general principles to the individual articles of the Creed; but I must confine myself to a very brief description and that in relation to a few of the articles.

To begin with the Trinity :—

Like every other doctrine of the Christian faith [we read¹] this of the Trinity is the creation of love and life ; it was felt and lived before it was expressed in terms of the understanding. In it Christ and the Church have but unfolded more fully the secret implications of charity—have, as it were, accounted for it. In its feeble beginnings Grace was in man as a vague feeling whose nature and efficient source were but dimly defined ; not till it gathered to its utmost force and intensity in the human soul of Christ was its origin clearly revealed to man's mind as a Trinity of divine Persons, Father, Son, and Spirit. . . . And thus in the movements of Grace, in the attraction to good, in the repugnance to evil, we know God and the Blessed Trinity long before we shape any image of them in our thought.

First, let it be borne in mind that 'Grace,' like prayer, is simply will-union with God and all God-like men ;² and then we can briefly describe the Immanent conception of the 'revelation' of the Trinity as follows. After the first 'consciousness of right and wrong,' perhaps long after, some 'theory' was invented to explain the phenomenon, not to the speculative mind, but as a movement of faith. With the expansion of the religious life the 'theory' of polytheism was accepted. Polytheism retired before monotheism in the struggle for existence. Finally, with Christ and the dispensation of love the 'theory' of a love-bound divine society, Father, Son and Holy Ghost, was adopted in preference to unitarian monotheism, to foster the expanding life of love and to represent the facts of the new spiritual life. And what truth is guaranteed to this belief? Intellectual truth? No; its intellectual or fact-truth is indifferent to faith. It is proved by its survival and universal acceptance to be a fruitful belief and therefore to be true, relatively to the present time, with the

¹ Page 100.

² Pages 32, 33.

truth of goodness, with regulative and representative truth, and understood analogically it does not offend reason.

Similarly with the Incarnation : In the rude, primitive condition of the 'religious life' apotheosis or deification of heroes was frequent. This and similar superstitions may be regarded as the 'uncouth embryo shapes of the fuller faith that is ours.' They served to bring the human and divine closer together. The 'theories' varied, but the principle of selection remains unalterable, viz., the proved religious value of the beliefs relatively to their time. From the conception of a love-bound divine society in the Trinity the next step was a union between God and man. In Christ the Ideal of the 'religious life' was realized ; and not unnaturally the 'theory' was accepted by Himself and His disciples that He is God. It will remain for ever a mystery to 'metaphysics ;' as an article of faith it is indifferent to intellectual truth ; but it is proved to be true with the truth of goodness, to be fruitful of religious progress, by its survival and universal acceptance ; *Securus judicat orbis terrarum !*

The Virginity of Mary is a 'theory' to express for the religious sense that after her Son Mary reached the highest stage of development of the religious life, that she was absolutely sinless.

The 'Descent into Hell' is a 'theory' to express the idea that the sanctity of the pre-Christian saints was a participation of the sanctity of Christ. And the general resurrection is a 'theory' or parable of the invisible life which Christ lives in each Christianised soul ; signifying how in the struggle heavenwards the soul after dying to itself rises to a glorified life, the life of religion and of will-union with Christ.

I have said enough to indicate the scope of *Lex Orandi*. It is incomprehensible why Father Tyrrell thought fit to dress up this new religion in the garb of our old Catholic terminology. But I must reserve any critical remarks, together with a notice of *Lex Credendi*, to my next article.

DANIEL COGHLAN.

[To be continued.]

SOURCES OF IRISH HISTORY¹

THE history of Ireland has never yet been written in a thoroughly satisfactory manner. We must labour to ascertain the whole truth. The work must be done in a scientific, impartial way. The Irish language is the natural language in which to write it. It would be too great a labour for one man to accomplish, but not too vast for an association of learned men. Maynooth College may supply to the nation and to the world such a set of workers. My object in the present course of lectures is to stimulate research, to excite a patriotic curiosity, and to point out where the would-be historians must labour.

The chief source of Irish history is the Irish language. A knowledge of Irish is, therefore, essential to the historian. He must know Irish thoroughly—modern, middle, and ancient. He must know the history of the language. To understand thoroughly ancient Irish, one should have a knowledge of the modern language. Every Ogham inscription in the country must be familiar to him. All the manuscripts must be deciphered, and their contents critically sifted. 'The investigation of the manuscripts in the Gaedhlic language must form an indispensable preliminary to the accurate study of the history of the country,' says O'Curry.¹

Knowledge of philology and of bibliography is another requisite. Critical acumen is also necessary. And a first-hand knowledge of German, French, Italian, Danish, and Norwegian is also desirable; for the works of the great Celtic scholars of Germany, France, Italy, Denmark, and Norway must be thoroughly mastered. Ireland is under a great obligation to the learned labours of Zimmer, Zeuss, Thurneysen, Stern, Windisch, Meyer, De Jubainville, Dottin, Ascoli, Nigra, Pedersen, Bugge, Sarauw, as well as

¹ Lectures delivered in the MacMahon Hall, Maynooth College, by Thomas Ua Nuallain, M.A.

² *MSS. Materials*, p. viii.

to Stokes, Strachan, O'Curry, O'Donovan, Hennessey, Sullivan, Todd, Petrie, Hogan, M'Carthy, and other workers. As many of the Irish Annals are written wholly or in part in Latin, a knowledge of that language also is indispensable.

Professor J. B. Bury, in his inaugural lecture, delivered at Cambridge University, 1903, says :—

When the peoples, inspired by the national idea, were stirred to mould their destinies anew, and looking back with longing to the more distant past, based upon it their claims for independence or for unity, history was one of the most effective weapons in their armouries; and consequently a powerful motive was supplied for historical investigation.

And further, he says :—

The national movements of Europe not only raised history into prominence and gave a great impulse to its study, but also partially disclosed where the true practical importance of history lies. When men sought the key of their national development not in the immediate but in the remote past, they had implicitly recognized in some measure the principles of unity and continuity. That recognition was a step towards the higher, more comprehensive, and scientific estimation of history's practical significance, which is only now beginning to be understood . . . The principle of continuity and the higher principle of development lead to the practical consequence that it is of vital importance for citizens to have a true knowledge of the past and to see it in a dry light, in order that their influence on the present and future may be exerted in right directions. It is earnestly to be wished that the history schools of the Universities may turn out a new kind of critical antiquarians in Britain who, instead of molesting their local monuments with batteries of irrelevant erudition and fanciful speculation, with volleys of crude etymologies, will help to further our knowledge of British history, coming with a suitable equipment to the arduous, important, and attractive task of fixing, grouping and interpreting the endless fragments of historical wreckage which lie scattered in these islands. I venture to insist with some emphasis on this, because there are few fields where more work is to be done or where labourers are more needed than the Celtic civilizations of Western Europe. In tracing from its origins the course of Western history in the Middle Ages, we are pulled up on the threshold by the uncertainties and obscurities which brood over the Celtic world. And for the purpose of prosecuting that

most difficult of all enquiries, the ethnical problem, the part played by race in the development of peoples and the effects of race-blendings, it must be remembered that the Celtic world commands one of the chief portals of ingress into that mysterious prae-Aryan foreworld, from which it may well be that we modern Europeans have inherited far more than we dream. For pursuing these studies it is manifest that scholars in the British islands are in a particularly favourable position.

THE SOURCES OF HISTORY IN GENERAL.

The sources of history are three: (i.) Oral tradition; (ii.) Documents; (iii.) Monuments. Oral tradition is the narration by word of mouth of some event handed down to us by an unbroken series of witnesses. A document is the written evidence of a deed. A monument is a work of art designed to perpetuate the memory of a deed or of a person.

To be reliable, oral tradition must be complete, constant, and uniform. It must be complete and ample, that is, there must be several witnesses as to each link of the chain of events. It must be constant, that is, it must ascend uninterruptedly to the immediate witnesses of the deed. It must be uniform, that is, it must be always consistent as to the substance of the event and its main circumstances.

The credibility of the tradition is greatly strengthened if the belief is prevalent amongst a whole nation, or if the record of an event is preserved in the customs of a people or peoples or in the names of places.

Oral tradition produces certainty of truth, if it be evident that the authorities or witnesses were not deceived, and were not deceivers. Men do not tell lies without some motive. If it be clear that they had no motive for fabricating lies; and that their imaginations have not led them astray, they must have spoken the truth, and are, therefore, reliable. The nearer the witnesses were to the events related, the stronger is the probability of that to which they bear testimony. Later witnesses also are reliable, unless we are to make the absurd hypothesis that several witnesses misunderstood the narrative of an event which was

palpable, of some importance, and related by more than one person. We can hardly suppose that a whole generation conspired to deceive posterity, or that a succession of generations gradually passing into and giving place to one another agreed together to hoodwink mankind, or, finally, that the minds of later generations were so dull as to accept, without question or investigation, the statements of preceding generations. The written testimony of documents affords grounds for certainty of belief about past events, when there is no doubt as to the authenticity, integrity, and true meaning of the documents, or as to the author's knowledge and veracity.

The intrinsic evidences of authenticity are, the harmony of the written statements with the thoughts, manners, and character of the author to whom these statements are ascribed ; or the harmony of these statements with the customs, prejudices, and ideas of the time to which the book is referred ; or the congruity of the style and manner of the discourse with the author's mannerisms and style as known from other sources.

The extrinsic evidences of authenticity are, genuine tradition, oral or written, always attributing the book in question to a certain author ; the testimony of those who were contemporary with or lived shortly after the writer ; the testimony of eminent literary critics.

The integrity or substantial completeness of a work not mutilated or interpolated is determined by such extrinsic proofs as : (1) the agreement of the work with ancient codices, particularly with the original copy ; (2) the wide diffusion of the book from the start. Therefore, a book which is always esteemed and carefully preserved by a whole people, and much more if it be carefully preserved by hostile peoples, must be admitted to be free from all suspicion as to its integrity ; (3) legitimate tradition affirming the integrity of the book. The knowledge and veracity of the author must be admitted, if they be approved by other reliable authorities ; if he speaks of well-known events of great importance, error as to which could be easily detected ; if he mentions the authors and sources from whom he derives

his statements ; if he had no motive for deceiving people, nay, even had to suffer for declaring the truth.

Monuments, such as statues, coins, columns, temples, tombstones, inscriptions, are reliable when their authenticity is indubitable. And their authenticity can be inferred from the written characters or inscribed symbols themselves, which point to a certain time and author, and also from testimony, oral or written.¹

THE CELTS²

The Celts are divided into two great families : the Gaels of Ireland, Scotland, and Man, and the Gallo-Britons. These latter are sub-divided into (i.) the Continental Celts or Gauls, who were conquered and submerged in the Roman Empire, losing their nationality and their language ; (ii.) the Britons of Great Britain, who arrived there from the Continent two centuries before Christ. The language of these Celto-Britons survives in modern Welsh and modern Breton, which is the language spoken by the descendants of immigrants from Great Britain into Brittany, which immigration took place subsequently to the beginning of the Christian era.

The Celtic race seems to have reigned in France for five centuries previous to the period of hardly greater length during which the Romans held sway in that country. There is probably more Celtic blood in Germany than in France. At the end of the second century before Christ, Germanic settlements began to be made in France.

When the Celts were at the height of their power in Europe, they held sway from the north of Scotland to the south of Portugal, and from the Atlantic Ocean to the Black Sea, and stretched southwards to nearly the middle of the peninsula of Italy. In Portugal the names of the towns of Lago-briga, modern Lagos, Caeto-briga, near

¹ This exposition of the criteria of history is taken substantially from *Summula Philosophiæ Scholasticæ*, vol. i., pp. 243 *et seq.*, by Rev. Stan. Hickey, Ord. Cist.

² Books used: *Les Principaux Auteurs de l'Antiquité sur les Celtes*, by M. D'Arbois de Jubainville; *Les Celtes*, by the same; *Manuel de l'Étude Celtique*, Dottin; *Alt-Celtischer Sprochschatz*, Holder.

Setubal, Mero-briga, modern Santago-de-Cacem, and in Spain Brigantium, modern Corunna, testify to Celtic domination in the Iberian peninsula.

In the East, Celtic sway is proved by the names of Noviodunum, modern Isaktcha in the Dobrutcha; Carrodunum on the Dniester; Duro-storum, now Silistria in Bulgaria; Singi-dunum, now Belgrade in Servia; Brigatio, now O'szony in Hungary; Mediolanion, now Wolkersdorf in Lower Austria; Eburodunum, now Brunn, in Moravia; Meliodunum, on the frontiers, probably of Moravia and Bohemia; Carrodunum, modern Krappitz; Budo-rigum, modern Brieg; Ligidunum, modern Leignitz. Forty-two places called Mediolanum or Mediolanium, existed in Westphalia. Modern Milan in Italy, bore the same Celtic name.

In Spain and Portugal the Celts occupied right down to the south-west. They did not expel the Carthaginians from the south, nor the Greeks from the east.

In Italy they extended down to Todi on the Tiber, a little north of Rome. Rome itself they occupied for a brief time in 390 B.C.

In the Balkan peninsula, they reached the temple of Delphi in 279 B.C. Tyle, on the slopes of the Balkans, became the capital of a Celtic kingdom, which made Byzantium tributary and lasted from 279 B.C. to 193 B.C.

The place of origin of the Celtic languages, says Mons. D'Arbois de Jubainville, seems to have been a very small country on the banks of the Rhine, the Main, and the Danube, comprising modern Hesse-Darmstadt, the grand-duchy of Baden, Würtemberg, and northern Bavaria. The river Rhine bears a Celtic name, Rénos—compare Latin, *rivus*, Irish *ruan*. The name of the Sauber, a tributary of the river Main, is Celtic—*uobap*, meaning water. On the Main were three Celtic cities: Loco-ritum, modern Lohr in north Bavaria; Segodunum, modern Würzburg; and Deuona, modern Bamberg.

The word Danunios, modern Danube, seems a near relation of the Irish *uána*, bold, daring. Ratis-bona was the Celtic original of the modern name Ratisbon. Near

this town the Danube receives three tributaries called Laber, Celtic, *labara*, 'she who speaks, resounds'; Irish *labairt*, speaking. Not far from Ratisbon is another river called Lauter-ach, which name is connected with the Irish *loctur*, a canal.

We have the positive testimony of several ancient authors to the existence of the Celts in Germany. Julius Cæsar says ¹:—

There was a time when the Gauls were superior in courage to the Germans, and waged offensive wars upon them, and owing to the numbers of their population and the scarcity of land, they sent colonies across the Rhine. The Volcae Tectosages occupied the most fertile part of Germany around the Hercynian forest and settled there.

The places occupied by these Celts correspond to North Bavaria, Saxony, and Silesia. Bohemia was Celtic before the year 58 B.C. In 114 B.C. the Celtic Boii in Bohemia successfully resisted the attack of the Cimbri and Teutones.² In A.D. 98 the Celtic Cotini lived in Southern Silesia.³ About 400 B.C. the two nephews of the great Celtic king Ambigatus (Ambicatus) led two expeditions, one into Italy, the other towards the Hercynian Forest. At that date some of the Boii were settled in Bohemia, others of them settled south of the Po, in Italy.

Dionysius of Halicarnassus, writing in the reign of Augustus, says :—

Celtica, *Κελτική*, is square in shape. It has for its limits the Alps, the Pyrenees, the Ocean, the Ister, i.e., the Danube, Thrace and Scythia. It comprises almost a quarter of Europe. The Rhine cuts it in two, Germanica, *Γερμανία*, to the east of the Rhine, and Gaul, *Γαλατία*, between the Rhine and the Pyrenees.

THE CELTS IN IRELAND AND BRITAIN

After the establishment of the Celts in the region to-day called North Germany, their oldest conquest was that of the British Isles, about 800 B.C. At the time of this

¹ *De Bell. Gall.*, vi, 24.

² Strabo, vii. c. 2, § 2.

³ Tacitus, *Germania*, 43.

conquest the Celtic language had already lost initial *p* and medial intervocalic *p*. For instance, the Greek *παρά*, *παράι*, Latin *prae*, Gothic *faura*, German *vor*, became in Celtic *are*, which is the Irish *ar*, *ar*, Gaulish and Breton *ar*. The Celtic tribe name Are-morici (*ar*, *mor*, *mor*), 'those who live on or near the sea,' contains this preposition. Ptolemy in the second century of our era mentions the town Aretaunon, Aretaunum, as situated *near* the mountains, Taunos, Taunus, a little to the north-west of Frankfort-on-the-Main. The same preposition *are* appears in the ancient name Are-cluta, attached to the region watered by the Scotch river Clyde.

With regard to *p* medial and intervocalic Greek *ὑπέρ* Latin *super*, corresponds to Gaulish *uer*, in old Irish *for*, in modern Irish *ar*.

In 800 B.C. the loss of *p* was universal amongst the Celts. The age of bronze lasted in Sweden from 1700 B.C. to 500 B.C. The Celts were masters and workers of tin mines in Great Britain from which country was taken the tin required for the making of bronze in the Mediterranean countries.

The first Celtic invasion of Britain and Ireland took place before 800 B.C. In 200 B.C. there was a second immigration of Celts into Britain, and into the south-west and north-west of Ireland. This second body of Celtic immigrants were Gauls who had changed Indo-European *q* into *p*. Hence Ptolemy (second century A.D.) speaks of the Epidii (*Ἐπίδιοι*), or 'cavaliers,' Gaulish *epos*, Latin *equus*, Irish *ech*. The Epidii seem to have lived in Kantire, in Argyleshire.

PICTI

The Picts was the name given by Latin writers of the late Roman empire to the peoples in the north of Great Britain, who remained independent of the Roman yoke. The name is found in Bede and in Nennius. From the same root came the name of the Pictavi, who lived at Poitou in France. The original root was probably *quicto*, of uncertain meaning. Ptolemy mentions the Parisi and their city Petuaria (*Πετουαριά*), in the southern or English

portion of Great Britain. The following British, that is Celtic, peoples of continental origin and name, are mentioned by ancient authors. The *Itinerarium* of Antoninus speaks of the *Ἀτρεβάτιοι* or Atrebates. One of their cities was Caleua (*Καληοῦα*), modern Silchester, south of Southampton. So Ptolemy. The name of the Continental Atrebates mentioned by Cæsar and Strabo (*Ἀτρεβάτιοι*) survives in the modern Arras in the department of Pas-de-Calais. Winchester, chief town in Hampshire, takes its name from the ancient Uenta Belgarum of Antoninus' Itinerary.

In 57 B.C. Deuiciacos, according to Cæsar,¹ was the most powerful king in Gaul, and was master of Great Britain likewise. The Brigantes and the Menapii held at first Cassel, in France, as their chief town, then Tournai, in Belgium, and came over to the south-east of Ireland. Ptolemy speaks of these peoples as being in the south-west of Ireland. Our own *Ἰβάρ Σαβάλα* speaks of the Cruithnig. The Gaulish Prydain is identical with the Irish Cruithne, early Celtic Qritainia, later Pritania, Latin Britannia, modern English Britain. The *Ἰβάρ Σαβάλα* (ll. 19, 1, 25) describes the Cruithnig disembarking at the mouth of the Slaney, in Wexford, and fighting with other Celts the Tuath Fidga, or Fir Fidga, whom they defeated. This was a battle between the Brigantes or Cruithnig, and the Menapii. The Cruithnig were also in Ulster.

CELTS IN CLASSICAL AUTHORS

Mons. D'Arbois de Jubainville thinks that the word *κασσιπέριδες*, found in Homer, and undoubtedly referring to the British Isles, is of Celtic origin. From this he concludes that the Gaels occupied the British Isles nine centuries before Christ.

In the tenth book of the *Odyssey* (ll. 81-86) the country of the Laestrygonii is described. The poet says that in that country the paths of the days and of the night are so close to one another, that an enterprising unsleeping

¹ *De Bell. Gall.*, vi. 3.

shepherd might gain double pay by guarding the oxen and by tending the white sheep. Karl Müllehoff and D'Arbois de Jubainville identify this country of the short summer nights with Great Britain.

Hecataeus of Miletus, famous in the great Persian War, who was born about 540 B.C., and died about 475 B.C., is the first Greek author to mention the Celts by name. He described on a map the world as then known, and speaks of Marseilles as in Liguria, near to Celtica, *κατὰ τὴν Κελτικήν*. He also speaks of *Νυραξ, πόλις κελτική*. Nyrax has not been identified. Novicum has been suggested as bearing on the question. These two brief references are the earliest mention of the Celts or Gauls.

The Rhipaeian Mountains, *Σλιαβ Ρίπε*, mentioned in the *Λεαδαρι Σαδάλα*, was a generic name for the mountains of Central Europe, especially the region of the Black Forest and the Carpathians. From a fragment of Æschylus' *Prometheus delivered*, 460 B.C., we learn that the Istros or Danube comes down from the Hyperborean and the Rhipaeian Mountains.¹ Damastes of Sigium (fifth century B.C.) says that the snow never leaves the Rhipaeian Mountains, *‘χίονα δ' αὐτὰ μήποτε ἐλλείπειν.*' These Hyperboreans were probably Celts, says D'Arbois de Jubainville.² They lived 'beyond,' that is, north of the Rhipaeian Mountains. Herodotus tells us that the Istros rises amongst the Celts. The Celts live beyond the pillars of Hercules, and are neighbours of the Cynesii, the last of the peoples of Europe to the West.³ Herodotus wrote these chapters between 445 B.C. and 432 B.C. The Kynesii mentioned by Herodotus lived in modern Algarva, the most southerly province of Portugal.

There were no Celts in Spain previous to the middle of the fifth century B.C. Varro, 'the most learned of the Romans,' 116-27 B.C., and Strabo, who wrote under Tiberius A.D. 14-37, place the Celtic supremacy in Spain,

¹ Τοῦ Ἰστρον φησὶν ἐκ τῶν Ὑπερβορέων καταφέρεισθαι καὶ τῶν Ῥιπαιῶν ὄρων.

² *Les Principaux Auteurs*, etc., p. 24.

³ ii., 33; iv., 49.

as coming between that of the Perso-Phœnicians and that of the Carthaginians,¹ that is, from after 500 B.C. to 250 B.C. Himilco, the Carthaginian, writing about 500 B.C., mentions no Celts in Spain. The *Periplous* of Himilco has been lost to us, but it was in the hands of Eratosthenes 275-195 B.C.

Rufus Festus Avienus, pro-consul of Africa in A.D. 366, speaks of the Æstrymnides, i.e. the British Isles, as being rich in tin and lead. He calls Ireland *sacra insula*. It is inhabited, he says, by the 'Hierni.' Great Britain he calls the island of the 'Albiones.' The inhabitants of Tartessus (Guadalquivir) used to carry on commerce with the Æstrymnides.

Tartesiis in terminos Æstrumnidum negotiandi mos erat : Carthaginis etiam coloni, et vulgus, inter Herculis agitant columnas, haec adibant aequora : quae Himilco Paenus mensibus vix quatuor, ut ipse semet rem probasse retulit, enavigantem posse transmitti adserit.²

A band of Ligurians lived at the mouth of the Rhine, whence they were expelled by the Celts before the latter came over to these islands. Amber was gathered at the mouth of the Rhine.

Pytheas (fourth century B.C.) speaks of the British Isles as *Πρετάνικαι*, and not as 'Æstrymnides,' the name used by Avienus, who seems to have taken that name from Himilco. Hieronymus of Cardia, in the third century B.C., says the Celts lived in the end of Europe on the borders of a vast sea, the limits of which were inaccessible to ships. Pausanias in the second century A.D., following Hieronymus of Cardia, says : 'Οί δὲ Γαλάται οὗτοι νέμονται τῆς Εὐρώπης τὰ ἔσχατα ἐπὶ θαλάσση πολλῇ καὶ ἐς τὰ πέρατα οὐ πλοῖμῳ.'

Avienus had a Greek version of Himilco's *Περιπλοῦς*³ in which the name of Ireland, Iverio, was probably written *ιέρα*. Hence Avienus called Ireland '*sacra insula*.' Xenophon⁴ tells us that Dionysius the Elder, tyrant of

¹ Pliny, *Nat. Hist.*, iii., 8; Strabo, l. iii., c. 4. §5.

² *Ora maritima*, vers. 113-119.

³ L. i., c. 3, §10.

⁴ *Hell.*, vii., c. 1.

Syracuse, sent some Celtic troops in 369 B.C. to help the Spartans against the Thebans. 'Ἦγον δὲ Κελτοὺς τε καὶ Ἰβήρας καὶ ἰππεῖς ὥς Πεντήκοντα.' The Thebans were defeated. So also Diodorus of Sicily (first century A.D.) copying probably Ephorus or Theopompus (fourth century B.C.). The author of the work *Περὶ Νόμων*, ascribed to Plato, mentions some warlike nations, *πολεμικά*, who drink to intoxication. 'These are,' says he 'the Scythians and the Persians, the Carthaginians, the Celts, the Iberians, and the Thracians.'¹

In the treatise *De Mundo* (first century B.C.) wrongly ascribed to Aristotle, mention is made of the Britannic Isles, Albion and Ierne. In the *Nicomachean Ethics*,² Aristotle says that the Celts fear nothing neither earthquake nor floods. Eudemus, a pupil of Aristotle, develops this idea.³ So also Ephorus in the middle of the fourth century B.C.

Pythias, an enterprising inhabitant of Marseilles, in the year 320 B.C., travelled by sea from his native city to Bélérion, a promontory of Great Britain, which was said to be four days journey from Brittany.⁴ So also Diodorus Siculus.⁵ Bélérion is Land's End in Cornwall. The enterprising Pythias sailed right round Great Britain, up the east and down the west coast. On his way round he struck northwards to Thule, supposed to be Mainland, the most northerly of the Shetland Isles. Pythias' work has been unfortunately lost, but Strabo, following Polybius, tells us somewhat about his travels.

Callimachus, writing about 272 B.C., tells us in his fourth hymn that the Gauls attacked Greece in 279 B.C., and that some of them took service under Ptolemy Philadelphus, who was king of Egypt 285-247 B.C.

Timaeus (332-256 B.C.) tells us that the Celts who live by the ocean have for their chief gods the Dioskouroi,

¹ *De Leg.*, i.

² *L.* iii., c. 7.

³ *L.* iii., c. 1, §25.

⁴ Cf. Pythias, *Περὶ τοῦ Ὠκεανοῦ πεπραγατευμένα*. Karl Müllenhoff, *Deutsche Altertumskunde*, t. i., Second Edition, p. 324, note.

⁵ *L.* iii., c. 2, §3.

‘τοὺς παρὰ τοῦ Ὀκεανὸν κατοικοῦντας Κέλτας σεβομένους μάλιστα τῶν θεῶν τοὺς Διοσκόρους.’ The Celtic Castor was called Cernunnos, whom Mons. D’Arbois de Jubainville identifies with Conall Cearnach; Smertullos was the Celtic Pollux. Smertullos was also called Esus, and Mons. D’Arbois de Jubainville thinks he is our Cuchullain.

Polybius, 205-123 B.C., says he knows nothing of the British Isles.

Hecataeus of Abdera towards the end of the fourth century B.C., in his treatise about the Hyperboreans, says that near Celtica is an island as big as Sicily and inhabited by the Hyberboreans.

Orosius writing in A.D. 417 mentions in his work *Adversum paganos*, a city of Brigantia; ‘there,’ says he, ‘is a tower of great height, a most marvellous work. From this tower Great Britain is visible.’¹ This passage, according to Mons. D’Arbois de Jubainville, is the source of the famous passage in the *Lebor Gabála*.

Strabo seems to have concluded his *Γεωγραφικά* in A.D. 19. In his Fourth Book he refers to the British Isles.

Pliny in his *Natural History* tells us that the Emperor Tiberius ‘sustulit Druidas,’ so that they were obliged to carry on their rites, ‘aut in specu, aut in abditis saltibus.’² Could this be the origin of the Tuatha de Danaan living in caves, etc.? In the same work³ Pliny treats of the British Isles or Cassiterides.

Flavius Josephus, born in A.D. 37, says that the ancestor of the Gauls was Gomer, the son of Japhet.⁴ St. Jerome rejects this in Book xi., chap. 38, of his commentary on Ezechiel. Hence it found its way into our *Lebor Gabála*. Josephus, in his *Jewish Wars*,⁵ says that there were 305 Gaulish nations, and that 1,200 soldiers were sufficient to keep them in subjection. There were at that time four Roman legions in Great Britain.

¹ I., c. 2.

² L. xxx., § 13.

³ Book iv., § 119.

⁴ *Antiquities of the Jews*, l. ii., c. 6, § 1.

⁵ L. ii., c. 16.

Tertullian is the earliest Christian writer who speaks of the British Isles. His work, entitled *Adversum Judaeos* appeared in A.D. 208.

To Diogenes Laertius, who seems to have written between the years 180-222 A.D. we owe a Greek translation of the oldest Celtic triad known, 'Σέβειν Θεούς, μηδὲν κακὸν δρᾶν καὶ ἀνδρείαν ἀσκεῖν.'¹

In the Panegyric of Constantius Chlorus, attributed to Eumenes, A.D. 297, it is stated that the inhabitants of Great Britain have no other enemies except the Picts and the Hiberni, who were still half-naked (*seminudi*).

TOMAS UA NUALLAIN, M.A.

¹*Vita Philosophorum*, Preface § 6.

Notes and Queries

THEOLOGY

DOES DELEGATION TO ASSIST AT MARRIAGE CEASE AT THE DEATH OF THE PARISH PRIEST WHO GAVE IT?

REV. DEAR SIR,—Can a curate delegated to assist at marriage by a Parish Priest who dies before the marriage is celebrated act on that delegation? I once saw a reply in the negative; and two grave and classic authors, Gasparri and Rosset, were quoted for the decision. Dr. Murray also is of the same opinion (vide *De Impedimentis*, p. 190, No. 478, 3°). He admits such delegation would be valid *ad confessiones audiendas*, but he denies its validity in the case of marriage, as there, he says, the *delegatus personam parochi gerit 'ut testis,'* a distinction, which, I confess, is too subtle and refined for my taste.

On referring, however, to Noldin, *Matr.* p. 739. B, I find that he says the point is disputed, and adopts, himself, the affirmative view, because, as the delegation seems to be a *gratia facta*, it does not expire at the death of the person who concedes it. This view of Noldin's would appear to be rational and in accordance with the principles of Canon Law; or, at all events, it possesses such an amount of probability, as should entitle it to be safely reduced to practice.

The expression of your opinion cannot fail to be instructive and interesting to the readers of the I. E. RECORD.

A SUBSCRIBER.

The question raised by 'A Subscriber' has been discussed by many canonists and theologians. Practically all admit that delegation to assist at marriage does not cease till the death of the delegating Parish Priest is known with certainty to the delegate; and all hold, too, that if the delegate has begun to exercise his delegated authority (*re non amplius integra*), the delegation does not lapse even though the death of the delegating person is known to the delegate. The question, then, which creates difficulty, arises when the death of the authority granting delegation

is known and the delegate has not begun to act (*re adhuc integra*). Does the delegation lapse in these circumstances?

The solution of the question depends on the nature of the concession which the delegate has received. If his delegation is a *gratia facta*—a concession already completely bestowed on him—then the delegation does not cease according to the general principles of Canon Law; but if the delegation must be looked on as a *gratia facienda*—a favour yet to be bestowed—then the delegation ceases. Now, it is commonly, though not universally, admitted that general delegation to assist at marriages is a *gratia facta*, since it confers on the delegate himself, independently of any particular persons, a position of authority. If, however, the delegation to assist at marriage is for a particular case, some hold that it is a *gratia facienda*,¹ while others maintain that it is a *gratia facta*.² I believe that the opinion of the latter theologians and canonists is the better. As Wernz points out, those who say that this delegation is a *gratia facienda* fail to distinguish between the right to assist at a marriage and the actual exercise of this right. The right is a favour already granted to the delegate, while the exercise of the right is a favour to be bestowed on the contracting parties. He reasonably concludes, that, just as authority to ordain a stranger does not cease at the death of the bishop who gave it, so, too, authority to assist at a particular marriage does not cease with the death of the delegating parish priest.

Whatever be said about the speculative question, the grave authority of those who adhere to the lenient view is more than sufficient to render it safe in practice. In fact, as the names of Feije, Wernz, De Becker, Genicot, Aichner and Noldin amply prove, many of the most distinguished modern interpreters of ecclesiastical matrimonial law are in favour of the milder teaching.

¹ Gasparri, ii., p. 152; Rosset, iv., p. 161; Santi-Leitner, iv., p. 155.

² Feije, p. 169; Wernz, iv., p. 290; Aichner, p. 675; De Becker, p. 97; Genicot, ii., p. 552; Noldin, iii., p. 695.

CELEBRATION OF MASS WITHOUT AN ALTAR-STONE

REV DEAR SIR,—Would you kindly indulge me for a second query on a very practical and important point ?

It is, I believe, beyond all question, forbidden to make use of an altar, either fixed or portable, for the celebration of Mass, which has lost its consecration. Still, I suppose, it is freely admitted that if a priest immediately before a Mass of necessity notices that the only procurable altar-stone has lost its consecration, either because it is broken, or the sepulchre is opened, or wanting in relics, etc., he is allowed in this case of necessity to celebrate on the desecrated altar-stone. But is he also allowed in case of grave necessity to celebrate without any altar-stone whatever ?

The case may easily occur: v.g., the only altar-stone of the church has gone out for a private or corpse Mass, and has not, through mistake, been returned, and the priest cannot procure it for the parish Mass he is about to say. Can he celebrate, in that case, without an altar-stone ? I have heard it strenuously defended that he can, but I hold the opposite view myself—that he cannot celebrate in such circumstances.

Still, I have not much light or leading from the authors to go on. Except this: that though missionaries have often received the privilege of celebrating on an altar-stone that has lost its consecration, there is no instance on which they were allowed to celebrate without some kind of altar-stone which had been consecrated at one time or another; vide Genicot's *Casus*, p. 281, 'Sic etiam S. Sedes licet nunquam concedat facultatem celebrandi sine altari, concedit missionariis facultatem celebrandi etiamsi altare sit fractum vel sine reliquiis sanctorum.' Besides, I see that St. Liguori, Lib. 6, p. 88, No. 289, in discussing the matter, holds that it is not lawful to celebrate *without an altar*, even to procure the viaticum in case of need; and that it is doubtful whether it is lawful to so celebrate even *propter metum mortis*. In this latter extreme case he himself maintains even that it is not lawful.

Assuming, then, that authors understand by *altar*, a stone fixed or movable, once consecrated, though now, perhaps, desecrated, I infer *a fortiori*, that it is not lawful to celebrate without some altar (stone) in the case of grave necessity, such as a parochial Mass. But I am, of course, quite open to correction and speedy conviction.

A SUBSCRIBER.

The opinion of my correspondent is, I believe, in harmony

with the practice of the Church and the teaching of theologians. Undoubtedly it is lawful in case of necessity, such as arises when many of the faithful would otherwise fail to fulfil their obligation of hearing Mass on Sunday, to celebrate Mass on an altar-stone which has lost its consecration.¹ The Church, however, makes a marked distinction between celebrating on an altar-stone that has lost its consecration, and celebrating without any altar-stone; so much so that though permission has been given for the former it has not been given for the latter. Furthermore, theologians lay down that, even for consecrating the Viaticum, it is not lawful to celebrate Mass without an altar-stone; and they commonly hold that celebration of Mass without an altar-stone is not lawful even for the purpose of avoiding threatened death. It is quite reasonable to conclude, with my correspondent, that it is not lawful to celebrate without an altar-stone for the purpose of giving the people an opportunity of hearing their Sunday Mass. The following extract from Ferraris, *Prompta Bibliotheca*, Altare, n. 84, shows the attitude of theologians towards celebrating without a fixed or portable altar:—

Ob metum mortis docet Diana cum Sylv., etc., p. iii, t. vi, r. 48, et p. iii, t. iii, r. 39, posse sacerdotem sicuti non jejunum, ita sine altari celebrare, dummodo celebratio non exigatur in contemptum religionis, vel ecclesiae, vel ejus praeceptorum. Verum, quidquid sit de jejunio, *certe semper illicitum est sine altari*, etiam cum mortis periculo, celebrare. Nam licet praecepta ecclesiastica non obligent cum gravi incommodo, istud tamen celebrandi cum sacris vestibus et in altari consecrato adeo rigorose acceptum est ab ecclesia, ut in nullo casu dispensasse sciatur¹; et propterea vestes et *altare reputantur ut quid intrinsecum cultui tanti sacrificii*. Ea ergo nunquam praeterire licet, tum quia vix potest accidere sine contemptu, tum quia id non potest fieri sine scandalo, aut saltem sine magna irrever-

¹ Cf. Berardi, *Praxis Confessariorum*, iii., p. 98; Genicot, *Casus Conscientiae*, ii, p. 281.

² On the 20th November, 1828, the Propaganda granted a dispensation to certain missionaries in China enabling them to celebrate Mass 'absque solitis utensilibus, et sine sacris vestibus, vel cum aliquo tantum et magis necessariis, ubi ceterae haberi non possint; idque, praesertim ubi urgeat necessitas Eucharistiam populo aut infirmis dispensandi.'

entia; quapropter hic subit praeceptum naturale reverentiae in quocunque casu debitae sacrificio, a quo praecepto metus mortis non excusat.'

If no contempt of the Sacrifice of the Mass were present, or if no scandal were given, the irreverence arising from the absence of an object like an altar-stone, which is so intimately bound up with the Mass in the mind of the Church, would still make it unlawful to celebrate in the circumstances described in the question of 'A Subscriber.'

RETENTION OF QUASI-DOMICILE

REV. DEAR SIR,—Mary, a servant girl whose paternal domicile is in the diocese of K—, has been in employment in C— in diocese of W— for the past three years. She is about to get married to J— who lives in another parish in the same diocese. Owing to the serious illness of a member of her mistress's family it is found inconvenient to have the marriage take place from the house where Mary is employed. Accordingly she gives up her employment and *goes to reside in a house in the same parish with the intention of getting married in the parish church the following week.*

Can the Parish Priest of this parish perform the marriage ceremony without the permission of the Parish Priest of paternal domicile? or, in other words, has Mary lost her domicile or quasi-domicile by changing her place of residence? or is the domicile or quasi-domicile attached to the *parish* and not to the place of residence?

W. H. C.

The girl did not lose her quasi-domicile when she left her employment: she retained it until she departed *from the parish*, not having the intention of returning to reside either in the house of her employer or in some other house within the confines of the parish. Hence the parish priest of the place where the girl was employed could validly and lawfully assist at her marriage without the permission of the parish priest of her paternal domicile.¹

Speaking on the retention of a quasi-domicile, Feije says:—

Animus manendi per majorem vel dimidiam anni partem

¹ For a full discussion of this question see I. E. RECORD, February, 1900.

ita intelligendus est ut non requiratur denuo singulis annis subsequentibus, sed commoratio anno praecedenti jam per ejusmodi tempus protracta et non derelicta sed adhuc continuata, sufficiat etiam pro anno subsequenti, licet animus desit hoc quoque anno manendi per majorem vel dimidiam anni partem. Attamen sedulo curandum est ut parochianus vel parochiana non deserat suum quasi-domicilium ante diem celebrationis matrimonii, sed *maneant in parochia*, sive in eodem ex. gr. famulatu *sive in alia domo intra parochiam*, usque ad contractum in ea matrimonium; secus enim quasidomicilium dispareret.¹

J. M. HARTY.

CANON LAW²

LETTERS OF INCARDINATION TO LAYMEN

IN the last number of the I. E. RECORD, having treated of the first rule laid down by the Congregation of the Council in the Decree *Excardinationis et S. Ordinationis* of 24th November, 1906, we come now to explain the remaining two dispositions of the same document, one dealing with incardination, the other with the oath to be taken for the incorporation in a new diocese.

II.—The rule about incardination is expressed in the following terms: 'Acceptatio ne fiat nisi servatis regulis quae pro clericis incardinandis statutae sunt, et superius sub numeris II, III, IV, et V recensentur; et servato quoque decreto *Vetuit* diei 22 Decembris 1905 quoad alumnos a Seminariis dimissos.'

(a) Incardination of laymen in a new diocese is here styled *acceptatio* because, in reality, excardination and incardination form a kind of gratuitous contract between two bishops, one handing over his powers on a particular subject to the other, who on accepting the donation thus offered to him acquires the competency necessary to promote to sacred orders the newly incardinated subject. In common

¹ *De Imp. et Disp. Matri.*, n. 229, 3^o.

² The omission, through oversight, of the word 'obsolete' before the expression 'old legislation' in our article last issue (p. 311, line 11), changed considerably the meaning of the whole sentence.

use, however, the acceptance of this sort of donation is called after the effect which it produces of connecting a layman with a new diocese. This connexion is termed 'incardination,' from the Latin word *cardo*, a hinge, as if a man in his attachment to the new diocese were hinged to it after having been excardinated or unhinged from the former diocese. As in the case of the word 'excarnation' the corresponding term 'incardination' owed its origin to usage, at least as far as the present meaning of the word is concerned, it has now been sanctioned by recent Decrees and become a technical expression in this matter.

What is the effect of an incorporation? As an immediate result of the incardination to a diocese a layman becomes subject to the superior of the place and attached to the new church, thus partaking of all the rights and assuming all obligations common to the other subjects of the diocesan bishop; but the effect of special consideration and primary importance is to make the incardinating bishop *proprius*, or competent to confer orders without the necessity for the candidate to acquire in the new diocese the domicile prescribed by the Bull *Speculatores*. 'Hac ratione adscriptus,' says the Decree *A Primis*, 'posse quidem ad ordines promoveri.'

But a bishop cannot exercise this right without taking into account the solemn and grave warning following the above-quoted words of the Decree. It reminds him that it is strictly forbidden to hurriedly and indiscriminately impose hands on all sorts of candidates. It behoves the ordaining bishop, therefore, to consider beforehand and in each case whether it is expedient and safe to promote immediately to sacred orders newly incardinated students of whom he has no personal experience and proof as to the qualifications required for the exalted state to which he is going to raise them; or whether it be more prudent to put them through a period of further probation to test in a more conclusive and definite manner their vocation to the sacred ministry. No incardination, however formal, is a promise of immediate ordination, and it would not be deemed too exacting for a bishop if, before conferring orders on new and scarcely

known candidates, he demanded more evident proofs of vocation than in the case of his own students, born in the diocese, and educated for many years in the diocesan seminary. Moreover, he must bear in mind the injunction of the Council of Trent, that only those who are necessary or useful to a diocese are to be promoted to sacred orders. Accordingly it is incumbent on him to make certain, before ordination, that the services of the new candidates are needed by his church, and that they will prove useful to the spiritual well-being of his people.

(b) An incardination to a diocese is to be made by the diocesan superior. No doubt, he is the bishop of the place who may accept a new subject and thus acquire the powers transferred to him by the bishop of the original diocese. The Decree tells us: 'Incardinationem faciendam esse ab Episcopo.' A good number of canonists,¹ however, agree in holding that not only a bishop, but even a vicar-capitular, has the power of making incardinations, for the reason that if it is forbidden to make, *sede vacante*, serious diocesan modifications in the way of alienations, there is no prohibition to make acquisitions, both of property and persons calculated to be necessary or useful to the welfare of the diocese. Whether the same power can be attributed to a vicar-general is not clearly stated in any canonical work we are acquainted with. However, we are inclined to hold that a vicar-general cannot make incardinations, at least without the knowledge of the bishop. To grant letters of excardination and dimissorial letters is not within the powers of a vicar-general, on account of the gravity and importance of the matter, and it is not a less grave and important matter to undertake the responsibility of admitting, by incardination, candidates to be promoted to sacred orders. Holy Orders are to be conferred only on those who are necessary or useful to the Church, and, according to the Council of Trent,² the bishop alone is the judge of that necessity or utility for his diocese; hence he is the only one

¹ De Angelis, lib. i., tit. 28, no. 21; Bargilliat, I, 829; Santi, lib. i., tit. 28, n. 56; Aichner, p. 417, etc.

² Sess. 23, c. 16.

who¹ has to receive candidates for ordination ; and, moreover, the inconveniences which may arise from a refusal of the bishop to confer orders on candidates already incardinated for that purpose to his diocese by the vicar-general are obvious.

(c) As in the case of excardination, incardination, in order to be valid, must be given in writing. All customs or particular laws admitting of equivalent, presumptive, or *viva voce* incardinations have been abolished by the Decree *A Primis*. In fact, the Delegate Apostolic in the United States asked the Congregation of Propaganda, whether the Statute No. 66, of the Third Council of Baltimore, recognizing as valid presumptive incardinations has been abrogated by the Decree of 1898, which requires a written document for all incardinations, and the answer was in the affirmative, given by the Congregation of the Council, by delegation of Propaganda.¹ The reason of the abrogation is found in the final words of the Decree, *contrariis quibuscumque minime obstantibus*, which, according to Layman,² abolishes all, even particular previous practices and laws, as if they were specially mentioned and abrogated by the new Decree.

A written document, then, is certainly required for the validity of an incardination *in foro externo*, for no act can be admitted to be valid before the law without an authentic external proof, and without the kind of proof already established by positive legislation. But a more difficult question still remains : Is an incardination without a written document also invalid *in foro interno* ? Here we are confronted with a rather complicated question, often discussed by canonists, who, in their endeavours to solve it, arrive at different conclusions. However, we are not now going to give all their views, and the grounds of their contention, the whole matter being foreign to our purpose and province, but, personally, we have always inclined to hold the opinion of those who maintain that, unless it be question of mere execution of letters or of express law re-

¹ S.C.C., 15 Sept., 1906 ; *Acta S.S.*, vol. 39, p. 498.

² Layman, lib. i., tit. 2, cap. 1, n. 12 in 6 ; *Acta S.S.* l.c.

quiring an external proof for all cases, the written document affects the validity of the act only *in foro externo*, and this, says D'Annibale, is *aequius, iuri conformius et communissimum*.¹ *In foro interno*, the existence and validity of an act does not depend on its external evidence, and it is well admitted that a written document rather than being a constituent element of an act is only the extrinsic proof of its existence and of its juridical effects. This is the theory of the old Roman law² as well as the doctrine of canonical jurisprudence.³ If, for instance, two bishops meet and, *oretenus*, come to an agreement by which one transfers to the other all his powers towards a particular subject, the offer being duly accepted what more is there required for the existence and completeness of this incardination, which is nothing else than a sort of donation? True, that in the interest of ecclesiastical discipline, and to guard against possible inconveniences, the successors of the bishops in question or other diocesan superiors are not bound to believe or accept as valid *in foro externo* that sort of contract, unless a document be produced as authentic proof of its existence.

(d) Is there any cause required for the lawfulness of an incardination? As an incardination of a layman to a diocese is made with the view to a subsequent ordination, the motives required are those usually assigned for the promotion to sacred orders. The Council of Trent has already indicated the cause, by stating that no bishop can confer orders on any candidate unless he be necessary or useful to his diocese, and to the spiritual well-being of the faithful. A contrary course would create the deplorable state of the clergy lamented by the Fathers⁴ before the Council of Trent,

¹ Cf. D'Annibale, i., n. 243.

² 'Nempe fiunt scripturae ut quod actum est facilius probari possit' (Lib. 4, De Pign).

³ In the observations 'ex officio' in the *Causa Excard. et S. Ordin.* it is stated: 'Excardinatio enim et incardinatio veram importat alienationem de una ad aliam diocesim cuius effectus iuridici certo certius probari debent; quod quidem nonnisi per documentum scriptum obtinetur.'—Cf. *Acta S. Sedis*, vol. 39, p. 492.

⁴ Cf. Bened. XIV., *De Lyn.*, ii., c. 11, n. 2; Bellar., *De Gemitu Columbae*, lib. ii., c. 5.

when the excessive number of ecclesiastics, far beyond the needs of the diocese, rendered them idle and useless, being in consequence a constant source of harm to themselves and to others.

(e) Incardination is to be made unconditional and perpetual, without any express or tacit limitations or reservations as to right and time, so that the newly-incardinated subject would find himself in the same condition and juridical status as he was in his former diocese, and towards his former bishop. In some countries there is a practice of sending priests, for a number of years, from one diocese to another, to help the local pastor and clergy in their services to the Church, and in the fulfilment of their duties towards the people. This laudable custom, far from being condemned by the present Decree or any other ecclesiastical law, has been, on the contrary, encouraged and praised by the Holy See as an indication of apostolic zeal.¹

(f) An incardination cannot be made by a bishop without having beforehand the legitimate document of a layman's perpetual dismissal from his original diocese. A legitimate document is not necessarily a printed form, with all external solemnities usually employed in an *exeat*. All that is accidental to the letters. It is a legitimate document if it be official, authentic and embodying all clauses and conditions required by law. Hence a legitimate document may be had by private letter² and even by wire.³ No doubt if such a method were systematically used it might lead to abuses and perplexities, especially on account of the difficulty of preserving the original document in the diocesan archives; so, if necessity does not make it imperative this method is not to be resorted to, and letters of excardination should be granted in the usual solemn form.

In addition to the document of excorporation testi-

¹ Cf. *Acta Conc. Plen. Amer. Latinae*, 1859, art. 365; S.C.C. ad Epis. Prov. Mediol., 1849.

² *Acta S. Sedis*, vol. 39, p. 490.

³ The Holy See, as a rule, does not admit of or answer questions by telegraph. If it does, in some emergency, grant faculties or dispensations by telegraph, they become available if the wire is sent *ex officio*.—S. Off., 14 Aug., 1892; Decl. Secr. Status, 10 Dec., 1891.

monial letters, secret if necessary, from the bishop of the original diocese are required, to bear testimony as to the birth, life, morals, and studies of the candidate. And if he comes from a different nation or speaks a different language, the information about his life and morals must be in all cases secret and favourable, and in general the accepting bishop is bound to adopt in the latter case more strict and precautionary measures, *onerata super hoc Episcopi conscientia*. For this information, a written document, though most useful, is not absolutely necessary, for the decree requires only *opportuna testimonia*, which may be had even *viva voce*, or may be conveyed by any other means, secret or otherwise, according to the different circumstances.

(g) Finally, in making an incardination the provisions of the Decree of the 20th December, 1905, on the dismissal of students from ecclesiastical colleges are to be observed. Briefly, we sum up the dispositions laid down in the above-mentioned Decree.

1. No ordinary, hereafter, can admit into his seminary extradiocesan clerics or laymen without asking their own bishops, by secret letters, whether these students were ever expelled from the diocesan seminary. In case the answer is in the affirmative, abstaining from examining the causes of their expulsion, and from determining the justice or otherwise of the bishop's decision, he must refuse them admittance into his own seminary.

2. If a bishop has already admitted extradiocesan students to his own seminary, but only *bona fide*, because they failed to tell him of their dismissal from the diocesan seminary, then, in knowing this fact, he may turn them out of his college, or he may allow them to remain, but only on condition that they must be instantly incardinated to his diocese and that they cannot, after being ordained priests, return to the diocese from whose seminary they were expelled, nor can they fix there a permanent domicile.

3. For the same reason, those who are dismissed from a seminary and join a religious order or congregation, if dismissed after being initiated to sacred orders are not

allowed to return to the diocese from whose seminary they were expelled.

4. Dismissed members of religious orders or congregations may be admitted to a diocesan seminary, provided the bishop asked, by secret letters, and obtained from the religious superiors some information as to the morals, character, and ability of the candidates in order to make sure that there is nothing in them which will be deemed unworthy of the ecclesiastical state.

III. The last rule of the Decree under notice, dealing with the oath to be taken on the occasion of an incardination, is stated thus :—

Sed iuramentum ad tramitem Constitutionis ' Speculatores ' requisitum, praestandum esse ante clericalem tonsuram. Verum cum obligatio permanendi in dioecesi non propria, eique in perpetuum serviendi, ante maiorem aetatem non sine difficultatibus et periculis suscipi possit, cavendum esse ab Episcopis ne ad clericalem tonsuram admittant qui aetate maior non sit.

(a) In the same manner as clerics seeking for an incardination, laymen are bound to take an oath before being received in a new diocese. This oath is not identical with, but only analogous to that prescribed by the Bull *Speculatores* for the acquisition of the domicile available for ordination. In the latter instance the oath is a proof of the intention of perpetually remaining in the new domicile and the candidate swears ' se vere et realiter animum huiusmodi habere,' after having already taken up his residence in the new locality ; but in our case the oath is required, not in order to acquire a domicile, but only to complete an incardination which may sometimes take place independently of a canonical domicile, as it often happens that an incardinated student does not go to his new diocese until he has been raised to the priesthood. Hence, wherever he resides at the time of the incardination, it will suffice for him to promise under oath to subject himself to the authority of the new bishop, and, under his direction, to spend his life in the service of the new diocese. It is to be borne in mind,

however, that this oath does not create or impose more strict obligations than those already contracted by the other subjects of the diocese ; so that a cleric or a layman may, after his incardination, avail himself of the faculty accorded by general law to any diocesan subject of leaving the diocese and joining a religious order or congregation.

(b) The oath for the incardination, being a personal promise, is to be taken by the candidate who wishes to be incorporated in a new diocese. It is true that a father may take an oath in order to acquire the domicile required for the ordination of his son not yet of age, but here we are dealing with the oath of an act which cannot be made by proxy. An incardination is a personal act and personal must be the promise of assuming and fulfilling the inherent obligations towards the new diocese and its superior. On the other hand, it is not a personal duty of the diocesan ordinary to administer this oath. He may recognize as sufficient and accept as valid the oath taken personally by the candidate but administered by any person even without his delegation.

(c) The last part of the rule under consideration is to the effect that the oath must be taken before the tonsure is received ; and since the obligation of remaining in another diocese and serving it for a lifetime cannot be assumed without difficulty and danger by young men before coming of age, bishops are warned not to admit them to the tonsure until they have attained their majority.

Absolutely speaking, and according to the canonical legislation, it is not necessary for a layman to be of age in order to promise under oath to remain for ever in a new diocese, and spend there his life in its service, as it is question of an obligation which may be contracted even by minors ; but this disposition was made with a view to meeting the difficulties arising from the disagreement of the canonical legislation with the civil law of some countries where only those who are of age or emancipated are allowed to make such a promise, to contract obligations and acquire a personal domicile.

As minors, therefore, are not permitted to take an oath

during the period of their minority, and as an oath, on the other hand, is one of the conditions for an incardination, it seems to follow that an incorporation of youths not yet of age cannot be effected or, at least, it is a useless one, considering that they have to wait until the attainment of their majority in order to be admitted to sacred orders and even to tonsure. The delay of the ordination, however, is not in the circumstances a cause of detrimental consequences, as bishops may confer orders in a short time by dispensing from interstices.

Now, is it a fair question to ask: Can this law, at least as far as the taking of an oath is concerned, be observed in Ireland? There seems to be a rather common impression that whenever an oath is ordered by ecclesiastical law to be taken for the fulfilment of some disciplinary enactment, it may be safely omitted in this country. The reasons alleged for the omission, as far as we know, are two: the prevailing custom against it, and the positive prohibition of the law of the land. As to the custom it is clear it cannot be adduced as a valid excuse for the exemption from the observance of this disposition of the law under consideration. No doubt a custom may be introduced against this law and, as a matter of fact, a custom has already been introduced in some countries against the Bull *Speculatores*, requiring an oath as a condition for the domicile available to receive orders. In our case also a custom has been prevailing in several nations of giving letters of excardination to laymen without the practice of taking an oath on such an occasion; but we have to take into consideration that in this new Decree there is an explicit injunction of taking an oath, and also a final clause, *contrariis quibuscumque minime obstantibus*, which abrogates all previous laws and customs, even particular ones, as if they were expressly mentioned and abolished.¹

With regard to the prohibition of the civil law, we are at one with those who maintain that if it is really in existence it creates a moral impossibility of complying with the

¹ Layman, l.c.: *Acta S.S.*, vol. 39, p. 493.

opposite ecclesiastical law, on account of the unpleasant consequences which may follow its violation, and *Ecclesia non obligat cum gravi incommodo* ; but is there such a prohibition in the civil law, and would it cause such an inconvenience as to be a sufficient excuse for not observing the contrary Church law ? Not pretending to be experts in such a matter we turned for information both to law books and to specialists and wise persons. First of all, we find the prohibition in question in the Statute 5-6 William IV, c. 62, s. 13, as follows :—

‘ It shall not be lawful for any Justice of the Peace or other person to administer, or cause or allow to be administered, or to receive or cause or allow to be received, any oath, affidavit, or solemn affirmation touching any matter or thing whereof such Justice or other person has no jurisdiction or cognizance by some statute in force at the time being ; provided always, that nothing herein contained shall be construed to extend to any oath, affidavit, or solemn affirmation before any Justice in any matter or thing touching the preservation of the peace, or the prosecution, trial, or punishment of offences, or touching any proceedings before either of the Houses of Parliament or any Committee thereof respectively ; or to any oath, affidavit, or affirmation which may be required by the laws of the foreign country to give validity to instruments in writing designed to be used in such foreign countries respectively.¹

Although the above-quoted statute—which we suppose to be the latest bearing on the subject—seems to have a definite meaning, yet its interpretation is rendered somewhat doubtful by the different notions and impressions about the prohibition therein contained.

Some maintain that it is only in case of compulsion that a private person cannot administer an oath, but perhaps they mistake the present statute for that of Charles II, c. 12, s. 13, which forbids ecclesiastical superiors to tender or administer the oath called *ex officio*, and only in the case that it would compel one to confess, accuse or purge himself of any criminal matter.²

¹ Taken from Archibald's *Criminal Pleadings, Evidence and Practice*, Edit. 23rd.

² Cf. Blackstone, *Com. on Engl. Law*, iii., p. 101.

Others say that it is only the oath thus administered by unauthorized persons which is considered as invalid by law, and devoid of juridical effects, but the person who administers it is not held as guilty of any indictable offence, and corroborate their contention by the fact that several cases of oaths administered by private persons have been tried in law courts only with the result already mentioned. If that be so, and if we take also into consideration the practice followed by some authoritative and experienced persons who administer oaths either on private or public occasions without the slightest apprehension of danger and the faintest notion of transgressing any law, there seems to be no reason for discontinuing such a practice, and for the omission of the oath on the occasion of an incardination.

On the other hand, two specialists on the subject, whose opinion we have been able to secure, tell us that the prohibitive law in question is still in vigour, although in practice it may not be sufficiently enforced, and that there is no foundation for the opinion of some lawyers who maintain that canonical legislation is regarded in English Law as the law of a foreign country, and that, therefore, an oath required by Canon Law comes under the exception of the final clause of the above-quoted statute. Personally, we are inclined to share the opinion of these two eminent jurists.

In the uncertainty of the different opinions one thing, anyhow, seems evident to us, that if a practice is going to be started not quite in accordance with the dispositions laid down in this new Decree, it would not be deemed prudent to do so without having beforehand recourse to the Holy See, and acquainting it with the difficulty of complying with this recent ecclesiastical law, in order to get opportune instructions in connexion with the line of practice to be followed under the circumstances in these countries.

S. LUZIO.

LITURGY

MATERIAL OF CHALICES AND PYXES

REV. DEAR SIR,—Recently I sent an old ciborium electro-plated on copper and gilt inside, to a silversmith to be re-inaurated. He informed me that it was not lawful to re-gild such a ciborium, and that at least he was quite sure it was contrary to the Rubrics to re-gild a chalice of similar material. Is it forbidden to use a ciborium or chalice of this description ?

CLERICUS.

By the general law of the Rubrics the chalice and pyx (or ciborium) should be made of gold, or of silver. In the latter case the interior of the cup of the chalice and of the bowl of the pyx should be gilt with gold or, as it is called, *inaurated*. From this ordinary legislation a departure is admitted or tolerated for the usual reasons. That is to say, where a church is very poor and the precious metals are scarce and expensive, then the baser sort may be employed, but always on the condition of having these portions gilt that come into contact with the sacred species. The Rubrics *De Defectibus Missae*¹ sanction the use of *stannum* (an alloy of silver and lead) as a substitute for silver, where a church is poor or in a state of persecution. Copper was permitted in similar circumstances by Pius IX to the Indian and Chinese Missionaries. This same Pontiff in a Decree dated December 6, 1866, sanctioned the employment, under certain conditions, of an alloy of aluminium and other metals as a substitute for silver, provided that the entire surfaces of the chalice and pyx were electro-plated, and that in addition the inside of the cup of the chalice and of the bowl of the ciborium was gilt with gold. This instruction or decree was held to be of general application wherever the conditions were fulfilled under which it was designed to operate. It is doubtful if there is really in any part of Ireland at the present day a church where these conditions are fulfilled. The Decree is omitted from the recent collection, published in 1900, so that any sanction

¹ Tit. x., n. 1.

it gives for using sacred vessels made of baser material no longer obtains. Moreover, in 1866, the Congregation of Rites¹ decided that no chalices were to be consecrated unless the material used was in conformity with the approved regulations. What applies to chalices is also true of ciboriums or pyxes.²

It may still be asked whether a chalice or ciborium that was made of inferior material in justifying circumstances could still be continued in use after the necessity has ceased? This may be the case contemplated in our correspondent's query. Such a vessel might be used till it had become worn and served its day, but there can be no excuse for having it regilt. The silversmith, then, was quite right in declining to re-inaurate the article presented, the proper treatment of which would be to have it melted down and manufactured into candlesticks, or some other altar ornaments, if it were worth the trouble.

It may be opportune here to repeat a word of advice which is offered gratuitously by authors to those priests who wish to purchase chalices, or other sacred vessels. In the first place it is always better to procure a genuine article of good solid silver. It will be cheaper in the long run, for silver is more durable and lends itself to gilding far better than alloys of less precious metals, so that the periodical cost of re-gilding will be saved. As articles are sometimes sold as solid silver which are not really such, if the purchaser cannot trust his own judgment and discrimination, he should deal with a thoroughly reliable silversmith, whose reputation is already established for honest, skilful workmanship. It is possible to procure a good silver chalice at the present moment for about four or five pounds, and there is no church that cannot afford so much. Of course, a ciborium can be had at a very much lower figure. Some idea of the equitable cost can be gauged from the weight of silver and amount of skilled labour employed.

¹ Decr. n. 3136.

² The Rubrics of the Ritual say the ciborium should be made '*ex decanti materia*'; but a Decree of the Cong. of Bishops and Regulars restricts this material to silver.

Next with regard to the form of the chalice. The base or foot may be either round or scalloped, and should be so wide that it will stand firmly and not be easily overturned. The cup, like an inverted and truncated cone, should be broad at the lip and narrow at the base, and should not be too deep, since the thumb of the consecrating bishop is expected to reach and anoint the bottom with chrism. The stem should have a knob at the centre, and this knob ought to be of such a kind that it may be easily grasped by the right hand when the forefinger and thumb are joined. In some chalices the knob is so overladen with ornamentation of varying degrees of angularity that it is a positive torture to take it firmly in the hand with these two fingers already engaged. The foot and outer portion of cup may be ornamented with appropriate designs, but the chasing should not approach so near the upper extremity of the cup as to be within touch of the celebrant's lip in the act of drinking. A cross might be conveniently engraved on the foot which, being always kept next the celebrant, would guide him in taking the ablutions from that part of the cup from which he took the Precious Blood.

The same remarks apply to the ciborium. It should be provided with a conical-shaped cover surmounted by a plain cross or crucifix. The bowl should be so fashioned that it can be easily purified. The pyx, properly so called, should have a rounded and not an angular bottom, as in the latter case the purification is sometimes a matter of difficulty.

CONFRATERNITY OF THE SACRED HEART

REV. DEAR SIR,—A branch of the Archconfraternity of the Sacred Heart was established in this church ye rs ago. For some time past the association has been in a state of inactivity, the members dropped off, meetings ceased to be held, and the whole life of the branch seemed to become extinct. Now, may I kindly ask (1) whether, with a view to resuscitate it into vigour and activity, it is necessary to have a new canonical erection and affiliation? (2) If this is not required, what steps must be taken for establishing the branch? (3) I would also

wish to know if members can gain the Plenary Indulgence by going to Communion, on the First Sunday, as well as on the First Friday?—Yours, etc.

ANXIOUS.

There is no canonical re-erection necessary if it can be authoritatively proved by the Bulls and Briefs of concession, or any other documents in the parochial archives, that the branch has been formerly canonically erected, even though for some time the activities of the branch may have become dormant, owing to want of members or any other cause. This was decided by the Congregation of Indulgences, in 1839, in answer to a question the terms of which were almost identical with that just proposed. Here is the reply: 'Non indigere nova canonica erectione; ac si etiam ob defectum confratrum ipsa desieret, tamen Indulgentiae ac Privilegia in Bulla contenta minime amissa esse proindeque vigere.' The explanation of this is that the society continued to exist *de jure* during all this period that its activities were suspended, even though *de facto* its energies were not manifested. There is, however, a period of inactivity after which a new canonical erection would be necessary. If, for instance, a branch had become practically dead, and remained so for an immemorial time, or one hundred years in other words, then the presumption would be for a new erection. Here it could not be regarded as existing *de jure*. So, too, a much shorter period of inactivity might render a new erection necessary if it could be established that the society was suppressed by legitimate authority. All, then, that is necessary in order to resuscitate the branch of which there is question, presuming that it was really erected canonically and also affiliated to the Archconfraternity at Rome and that the period during which it gave no signs of existence is comparatively short, is to revive the usual exercises and put its statutes into operation, by enrolling new members and holding all the customary meetings, etc. No new affiliation will be necessary if it is also certain that this formality has already been complied with. As soon as the branch is vivified all its indulgences and other privileges will revive.

The members of the branch can gain the Plenary either on the First Friday, or on the First Sunday of the month.

The Archconfraternity of the Sacred Heart has its headquarters in the beautiful church of Sancta Maria della Pace, Rome. It is under the direction of the pious association of St. Paul, and its present secretary is Mons. Can. Borgia (Seminario Romano). Owing to its many excellent objects and to the opportunities for the practice of sound religious works which it affords its associates or members, it appears to rank among the noblest and most practical of the confraternities.

SHOULD CANDLE USED AT MISSAL CONTAIN WAX?

REV. DEAR SIR,—For a long time past I have been in the habit of celebrating Mass at an early hour in the morning, so that I find it necessary, for several months of the year, to use, besides the two wax candles prescribed, a third to give light for reading the Missal. I find that, for this purpose, paraffin candles give better light and are much more satisfactory than wax ones. I shall feel much obliged if you kindly have the following questions relative to this matter answered in next number of the I. E. RECORD:—

1. Is it prescribed that the candle used at the Missal be of wax?

2. And supposing an affirmative answer to the first question, is the fact that paraffin candles give much better light than those made wholly or partially of wax, a sufficient cause for using the former in preference to the latter for the aforesaid purpose?—Yours, etc.

S. R.

The Missal candle should contain about 25 per cent. of pure wax. It will be in the recollection of our correspondent that a short time ago a Decree was published by the Congregation of Rites on the subject of the quality of candles to be used in functions at the altar. The decision was that the Pascal candle and the two candles used at Mass should be of pure wax *saltem in maxima parte*, and that all the other candles placed upon the altar should contain bees' wax *in notabili parte*. The Bishops gave an

authentic interpretation of this Decree for Ireland, and ruled that the former class of candles should contain 65 per cent., and the latter 25 per cent., of pure bees' wax. Now the candle mentioned by our correspondent belongs to the latter category, and should therefore contain 25 per cent. of pure wax. It does not seem to be a sufficient reason that, because paraffin candles give better light than those containing wax, their use should be lawful on this account. This argument might apply to the introduction of lamps, and, moreover, could not the standard and size of the candle containing wax in composition be so increased that it will give as much light as an ordinary paraffin candle? At any rate there is no way of getting over the Episcopal legislation in the matter.

P. MORRISROE

CORRESPONDENCE

THE TOTAL ABSTINENCE PLEDGE

DEAR REV. SIR,—In my humble opinion the writer of the article in your last issue under the above heading altogether unduly minimizes the obligatory force of the Pledge. If I rightly interpret him, he holds that (in spite of the formula) *it is no promise, nor does it bind in conscience.*

Now, if we consider the circumstances surrounding the Pledge-taking, we shall, I think, come to the conclusion that that opinion is not quite tenable.

1. He (the would-be total abstainer) presents himself before a *Priest*; he does not go to 'the Man in the Street.'

2. He *kneels* down and *blesses* himself, 'In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'

3. He then says: 'I *promise, with the grace of God*, to abstain from all intoxicating drinks.'

Now all this implies a solemnity and deliberation which would be strangely out of place and irreverent if the man was free to rise from his knees and resume his drinking habits. I hold, therefore, if I may, that it is a sin to break such a Pledge, but I do not hold, nor does anyone, I fancy, that it could ever amount to a mortal sin, except in certain well-defined cases, which the writer alludes to and admits.

Finally, the *Sensus Fidelium* is, I venture to think, with me in this matter.—Faithfully yours,

WALTER O'BRIEN, C.C.

DOCUMENTS

THE 'PRIESTS' EUCHARISTIC LEAGUE' ERECTED INTO AN
ARCHCONFRATERNITY

SECRETARIA BREVIUM

BREVE

QUO ASSOCIATIO 'SACERDOTALIS EUCHARISTICI FOEDERIS' IN
PRIMARIAM ARCHASSOCIATIONEM ERIGITUR ET PRIVILEGIIS
COHONESTATUR

PIUS PP. X.

AD PERPETUAM REI MEMORIAM

Romanorum Pontificum Decessorum Nostrorum vestigiis inhaerentes pias societates ad pietatis et charitatis opera exercenda institutas, peculiaribus honoribus ac privilegiis cohonestare satagimus, ut iis auctae uberiores in Dominico agro excolendo fructus nanciscantur. Harum in numerum minime Nos latet iure ac merito esse accensendam piam sacerdotum associationem, quae sub titulo *Sacerdotalis Eucharistici Foederis* in hac Alma Urbe Nostra ad S. Claudii canonice instituta existat,¹ ideoque dilecti filii Edmundi Tenaillon procuratoris generalis Instituti Sacerdotum SSmi Sacramenti votis ultro libenterque annuentes associationem ipsam tam frugiferam, quae hisce potissimum tam gravibus temporibus, iuxta tenorem Decreti a Congr. Sacrae Tridentinae Synodi interpretationi praeposita, die xx Decembris mensis anno superiori editi exaupiscato intendit ad Communionis frequentis et quotidianae usum inter fideles provehendum² singularibus gratiis atque indulgentiis decorandam existimavimus. Quare de Omnipotentis Dei misericordia ac

¹ *En decretum quo praefata sodalitas erecta fuit in Urbe :*

'Piam sacerdotum sodalitatem quae inscribitur *Lega Sacerdotale Eucharistica*, cuius finis est fideles ad quotidianum vel frequentum usum SSmae. Eucharistiae inducere, iuxta mentem Decreti S. C. Conc. die 20 Decembris 1905. quod incipit *Sacra Tridentina Synodus*, Nos auctoritate Nostra ordinaria rite et legitime in venerabili ecclesia S. Claudii de Urbe penes Congr. Presbyterorum SSmi. Sacramenti erigimus et canonice erectam esse edicimus. Leges vero seu Constitutione eiusdem sodalitatis, quinque articulis conscriptas, triennali experimento probandas esse declaramus.

'Datum Romae, ex Aedibus Vicariatus, die 27 Iulii 1906.'

L. ✠ S.

PETRUS RESPIGHI, *Card. Vicarius*.

FRANCISCUS CAN. FABERI, *Secretarius*.

² Confr. *Acta Pontificia*, vol. iv, pag. 57-61.

VOL. XXI.

BB. Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis nunc et in posterum in dictum Eucharisticum Foedus adlectis sacerdotibus, quatenus simili privilegio non gaudeant, altaris privilegii personalis indultum ter in hebdomada, servatis servandis, concedimus; nec non ut una ante auroram, atque una post meridiem hora Sacris operari, et similiter a prima ante auroram hora ad occasum solis, Sacram Synaxim diribere, atque, iniunctis de more peractis, praecipuorum fidei mysteriorum et Mariae Virginis et SS. Apostolorum festivitatis per annum singulis, plenariam indulgentiam vel defunctis applicabilem lucrari; et intra celebrationem triduanæ supplicationis, iuxta pii Foederis tabulas habendae, post peractam Communionem generalem, christiano adstanti populo, plenaria adiecta indulgentia, cum Crucifixo ac sub Crucis unico signo, servatis ritu formulae praescriptis, benedicere licite possint ac valeant. Insuper quoties iuxta fines Foederis sacerdotalis, pietatis quodvis sive charitatis opus adimpleant, de numero poenaliū dierum in forma Ecclesiae solita iisdem adlectis in ipsum Foedus, nunc et in posterum sacerdotibus trecentos expungimus. Tandem confessariis rite probatis eodem in Sacerdotali Eucharistico Foedere nunc et in posterum inscriptis, facultatem concedimus communicandi semel in hebdomada plenariam indulgentiam poenitentibus, qui quotidie vel quasi quotidie ad Sacram Synaxim accedere consueverunt. Praeterea Apostolica Nostra auctoritate praesentium vi, perpetuumque in modum, associationem memoratam suo titulo *Sacerdotalis Eucharistici Foederis* in Urbe ad S. Claudii canonice institutam in archiassociationem, sive primariam cum solitis privilegiis erigimus. Archisodalitii autem eiusdem moderatori et officialibus praesentibus et futuris, ut ipsi alias eiusdem nominis atque instituti societates in universo terrarum orbe, canonice erectas sive in posterum erigendas, servatis Clementis PP. VIII Praedecessoris Nostri r. m. aliisque Apostolicis ordinationibus desuper eitis, sibi aggregare illisque omnes et singulas indulgentias peccatorum remissiones ac poenitentiarum relaxationes ipsi archisodalitio a S. Sede concessas et aliis communicabiles, communicare licite possint ac valeant Apostolica item Nostra auctoritate praesentium vi facultatem perpetuo concedimus et largimur, Decernentes praesentes litteras firmas, validas et efficaces semper existere et fore suosque plenarios et integros effectus sortiri et obtinere, atque illis ad quos spectat et pro tempore quomodolibet spectabit in omnibus et per omnia plenissime suffragari sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum esse et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus

constitutionibus et ordinationibus Apostolicis ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum, sub annulo Piscatoris die x Augusti MCMVI, Pontificatus Nostri quarto.

✠ Pro Dno Card. MACCHI.

L. ✠ S.

NICOLAUS MARINI, *Substitutus*.

**THE USE OF THE 'CAPPA MAGNA' GRANTED TO TWO
PARISH PRIESTS OF MILAN**

DECRETA SS. RR. CONGREGATIONUM

S. CONGREGATIO CONCISTORIALIS

MEDIOLANEN

CONCESSIONIS INSIGNIUM ECCLESIASTICARUM

DUOBUS PAROCHIS MEDIOLANENSIBUS INDULGETUR USUS
CAPPAE MAGNAE

Cum RR. Praepositi parochi omnium fere Basilicarum, quae in Metropolitana civitate Mediolanensi stationales vulgo appellari solent, privilegio fruantur utendi in sacris peragendis cappa magna mustelina ver serica rubri coloris pro temporum diversitate, ceterarum Basilicarum Sancti nempe Victoris ad corpus et Sancti Simpliciani in eadem civitate, quae pariter stationales nuncupantur, Praepositi parochi RR. DD. Hermenegildus Pogliani et Clemens Alfieri, qui hactenus eo privilegio insigniti non sunt, die v Decembris hoc anno supplices ad Apostolicam Sedem dederunt litteras, quibus SS^mum Dnum Nostrum Pium PP. X obsequiose exorarunt, ut sibi etiam in sacris obeundis ministeriis cappam magnam, qua Praepositi parochi omnium fere Basilicarum stationarium iam cohonestantur, Apostolica auctoritate benigne tribuere dignaretur.

Sanctitas Sua, me referente infrascripto Sacrae Congregationis consistorialibus rebus expediendis praepositae Substituto omnibus mature perpensis, attenta Basilicarum Sancti Victoris ad corpus et Sancti Simpliciani vetustate ac dignitate, attenta etiam Viri Emi Andreae S. R. E. Presbyteri Cardinalis Ferrari Mediolanensis Archiepiscopi commendatione, ad splendorem divini cultus augendum, atque ad stimulos adiiciendos Praepositis parochis Basilicarum Sancti Victoris ad corpus et Sancti Simpliciani, quo ipsi in spirituali animarum salute procuranda alacriores in dies fiant, eorum vota benigne excipere dignata est. De Apostolicae itaque potestatis plenitudine Beatitudo Sua Praepositos parochos oratores a quibusvis excommunicationis, suspen-

sionis et interdicti aliisque ecclesiasticis poenis a iure vel ab homine, quovis modo vel quavis de causa, latis, si quibus innodati existant, huius tantum rei gratia absolvens et absolutos fore censens, iisdem, eorumque in perpetuum legitimis successoribus, benigne indulsit, ut intra limites Mediolanensis Archidioecesis, ad instar aliorum parochorum qui in Metropolitana Mediolanensi civitate Basilicis stationalibus, uti aiunt, praesunt, cappa magna mustelina vel serica rubri coloris in sacris peragendis uti licite ac valide possint et valeant, salvis ritualibus dispositionibus aliisque de iure servandis, in contrarium facientibus non obstantibus quibuscumque.

Ad praemissa autem exequenda eadem Sanctitas Sua deputare dignatu est Virum Emum Andream S.R.E. Praesbyterum Cardinalem Ferrari Mediolanensem Archiepiscopum, cum facultatibus necessariis et opportunis etiam subdelegandi, ad effectum de quo agitur, quamcumque aliam personam in ecclesiastica dignitate constitutam, iussitque praesens hisce super rebus edi consistoriale decretum, perinde valiturum ac si super praemissis Apostolicae Litterae sub annulo Piscatoris expeditae fuissent, et inter Acta referri Sacrae huius Congregationis Consistorialis.

Datum Romae hac die XXVIII Decembris anno Dni MCMV.

Pro R. P. D. Secretario.

JULIUS GRAZIOLI,

S. C. Consistorialis et S. Collegii, *Substitutus*.

DISPENSATION FROM IRREGULARITIES

S. CONGREGATIO CONCILII

DUBIA PROPOSITA ATQUE IUXTA MOREM EIUSDEM S. C. DE IURE
RESOLUTA IN GENERALIBUS COMITIIS DIEI 24 NOVEMBRIS
1906

Per summaria precum.

BISINIANEN.—DISPENSATIONIS AB IRREGULARITATE

Clericus Marianus Rose iam subdiaconus expostulat ut promoveatur ad superiores ordines, sed obstat, post acceptum subdiaconatum compertum esse ipsum aliquando comitali morbo obnoxium fuisse.

Quare Episcopus initio elapsi anni 1905 in vota clerici Rose concedens, supplicem obtulit libellum pro sanatione quoad iam collatos ordines et prodis pensatione ad huiusmodi defectu in futurum.

Rogatus Episcopus ut clarius edoceret de natura et gravitate dicti morbi, insimul transmissa peritia medica, ipse litteris Martii successivi exhibuit tum iuratam depositionem parentum eiusdem

clerici, tum testimonium Rectoris Seminarii Bisinianensis. Medicus testimonium non reliquit, cum nunquam adfuerit accessibus.

Hisce habitis, sub die 16 Martii dicti anni eidem Episcopo rescripsit H. S. C., ut clericus Rose per aliquot tempus poneretur sub directione et vigilantia docti et prudentis medici, cuius votum et relationem deinde remitteret. Haec iussa Episcopus adimplens sub die 16 elapsi Maii retulit, praefatum clericum a mense Ianuario an. 1905 usque ad hunc diem nunquam morbo fuisse correptum, iuxta votum et relationem duorum medicorum ; quare enixe rogabat pro obtinendo favorabili indulto.

Morbo caduco laborantes a ministerio altaris arcendos esse tradunt doctores, praesertim vero, utpote in casu non resultat, iuxta medicam relationem, in futurum remotum et vitatum esse periculum relapsus in morbum.

Et res magis ingravescit si advertatur, eiusmodi esse naturam morbi ut convulsiones et accessus epileptici non determinatis temporibus, sed etiam post non indifferens temporis spatium iterari possint ; qui accessus ex Rectoris testimoniis cum sint gravissimi, maximum inducunt periculum irreverentiae in sacrorum administratione.

Nec demum in casu suffragantur specialia adiuncta, quales profecto essent magna utilitas vel necessitas pro dioecesi ob cleri defectum, vel extraordinariae dotes oratoris, utpote ingenii, vitae spectatae, etc., cum clerus in meridionali Italiae regionibus potius abundat, et dictae extraordinariae qualitates ex Episcopi litteris non resultent.

Aliae tamen ex adverso adsunt rationes quae invocari possunt favore oratoris. Iam vero oratorem convaluisse testes sunt nedum ipsius parentes, sed etiam duo periti physici ab Episcopo deputati, qui referunt eundem nunc versari in florenti sanitatis statu et liberum esse a morbis infectivis.

Quae declarationes profecto videntur per se esse sufficientes ad moralem certitudinem gignendam dictum morbum in posterum non renovari.

Insuper agitur in casu de clerico qui iam ad subdiaconatus ordinem promotus est, et hisce in casibus Ecclesiae indulgentia benignior esse solet, nec magni facienda est difficultas de carentia qualitaturn specialium in oratore ; cum enim ipse non semel fuerit ab Episcopo pro gratia commendatus, rationabiliter asseri potest eius ordinationem iudicio sui Episcopi in dioecesis bonum vertere.

Quare hisce omnibus mature perpensis, Emi Patres porrectis precibus respondere censuerunt.

‘ Arbitrio et prudentiae Episcopi ad Diaconatum tantum facto verbo cum SSmo. ’

THE PROMOTOR 'FISCALIS' IN SUMMARY TRIALS

SANTANDERIEN.—DE PROMOTORE FISCALI IN IUDICIIS SUMMARIIS

Quaestio inter parochum eiusque coadiutorem in dioecesi Santanderiensi enata est anno 1903 circa quaedam emolumenta, et summarie agitata fuit in ipsa Curia absque citatione et interventu promotoris fiscalis; quae Curia sententiam tulit favorabilem coadiutori. Eiusmodi sententia confirmata fuit, iudicio appellationis instaurato, a Curia Metropolitana Burgensi et a Supremo Tribunali Rotae Maritritensi primum. Sed hic supremus consessus, iterum recepta appellatione die 30 Martii 1905 declaravit omnia acta iudicialia peracta in Curia Santanderiensi nullius esse valoris, quia promota absque citatione et interventu procuratoris fiscalis.

Re ad H. S. C. delata, haec sub die 22 Iulii eiusdem anni rescripsit: 'Non esse casum appellationis ad S. Sedem a sententia secundi gradus Rotae Maritensis pro tam parvi momenti negotio.'

Verum Episcopus Santanderiensis ad praecavendas in futurum quaestiones huiusmodi et ad habendam certam normam circa necessitatem vel non interventus procuratoris fiscalis in iudiciis summariis, quando lis agitari contingat inter parochum eiusque coadiutorem relate ad huiusmodi iura stolae levioris momenti, prouti in casu, sequens H. S. C. dubium pro opportuna solutione proposuit, nempe:

'An sit necessaria praesenti promotoris fiscalis in iudicio summano, quando parochus per seipsum defendat vel vindicet proventus ex iuribus stolae, quos, dum essent controversi, idem parochus applicuerit fabricae ecclesiae parochialis.'

Praeclarus advocatus qui partes agit Curiae Santanderiensis ex triplice capite excludendam esse contendit necessitatem interventus promotoris fiscalis in dicto iudicio summano, nempe: 1° ex natura ipsius iudicii summaria; 2° ex natura officii ipsius procuratoris seu promotoris fiscalis; 3° ex natura ipsa officii parochialis, cum parochus sit administrator et defensor natus fabricae suae ecclesiae.

Ad primum itaque caput accedens expendit ipsius iudicii naturam, quod duplicis speciei communiter recensetur iuxta ritum et formam in eo servatam; aliud nempe est ordinarium et plenum, in quo servantur omnes solemnitates sive a iure positivo inductae sive a naturali; et aliud extraordinarium seu summarium vel oeconomicum, in quo tantum ea locum habent quae a iure naturali exiguntur, ceteris omissis iuris positivi solemnitatibus.

Hisce praemissis circa iudicii summarii conceptum iuridicum, advocatus deducit in eodem iudicio requiri : 1^o ut adsint actor, reus et iudex ; 2^o aliquam petitionem, loco libelli, partium citationem, probationem et defensionem ac definitivam sententiam, quibus profecto opus est ut verum habeatur iudicium.

In proposita quaestione vero, ait advocatus, nulla se prodit necessitas citationis et interventus procuratoris fiscalis, cum Ecclesiae fabrica a paroco sit legitime repraesentata, et proinde ab ipso convenienter defendi possit. Ergo concludit, ipsa natura iudicii summarii considerata, interventus in eo promotoris fiscalis non est necessaria.

Ad secundam orationis partem accedens, probat patronus, institutum promotoris fiscalis a iure positivo derivatum esse primo ex eius origine, cum plures doctores retineant hoc officium, iure romano incognitum praesertim in causis criminalibus, primum exortum fuisse a procuratoribus regiis in Gallia. Deducit hoc insuper ex praxi in multis curiis ecclesiasticis vigenti, in quibus tantum habetur promotor fiscalis criminalis, quod respondet instructioni S. C. Episc. et Regul. diei 11 Iunii 1880.

Quin imo quamvis procuratoris fiscalis interventus in omnibus iudiciis criminalibus sub nullitatis poena requiratur, tamen abstrahendo ab hac iuris positivi dispositione, uti tradit Bouix *de Iudiciis Ecclesiasticis*, vol. 1, pag. 475 absolute aliquod criminale iudicium expediri potest sine eiusdem interventu.

Ex elucubratis circa indolem officii promotoris fiscalis, cum ea ex iure humano sit repetenda, infert interventum procuratoris fiscalis in iudiciis computari non posse inter solemnitates a iure naturali praescriptas, et proinde eius citatio et auditio in iudiciis summariis, in quibus proceditur de plano tantum facti veritate inspecta, non est necessaria. Dato etiam autem et non concesso quod eius praesentia requiratur, procuratoris designatio et deputatio fieri deberet vel a Vicario Generali vel ab Episcopo sub poena nullitatis, cum fiscalis promotor sit species procuratoris, seu ut quilibet alius mandatarius. Sed cum in iure admittatur etiam tacita procuratoris deputatio, huiusmodi deputatio in casu dici posset ab Episcopo collata in parochum, qui est naturalis fabricae ecclesiae paroecialis administrator.

Demum necessitatem interventus fiscalis in summario iudicio, de quo agitur, sub poena nullitatis, excludendam putat advocatus, tum quia ea neque in omnibus criminalibus causis admittitur, tum quia ea ad summum est coartata tantum ad iudicia poenalia ecclesiastica ; neque haec praescriptio extendi potest ad ecclesiastica iudicia civilia, quia dispositiones in materia poenali stricte interpretandae sunt.

In tertio tandem capite necessitatem interventus promotoris

fiscalis impugnatur advocatus ex ipsa natura officii paroecialis, cuius est tueri et administrare bona temporalia ipsius fabricae ecclesiae, et ex historica origine fabriceriae paroecialis colligit proprium et verum eiusdem fabricae defensorem ipsum esse parochum, cui proinde auctores recognoscunt personam iuridicam standi in iudicio, quod in casu roboratur ex ipsa lege dioecesana Santanderiensi.

Cum itaque, concludit, parochus sit legitimus administrator et defensor suae Ecclesiae seu fabricae paroecialis, et laici in consilio fabricae adsint uti puri adiutores, proindeque parochus competat iura fabricae in iudicio ordinario experiri, tum ex communi, tum ex speciali lege, sponte sua fluit, eut id ei multo magis liceat in iudicio summario, et hinc necessitas interventus procuratoris fiscalis in eodem iudicio omnino reicienda est.

Altera vero ex parte advertitur in omnibus iudiciis ecclesiasticis civilibus negari non posse necessitatem interventus procuratoris fiscalis, in quibus agatur de interesse temporali ecclesiae seu de administratione bonorum ipsius, cum ipse sit natus defensor bonorum ecclesiae et a lege sit constitutus ipsorum vigil in tota dioecesi. Quare, cum ipse speciale habeat interesse in huiusmodi causis, semper citandus et audiendus est sub poena nullitatis, sive iudicium evolvatur ritu solemni, sive ritu summario, cum de naturali solemnitate sit, ut semper audientur interesse habentes.

In casu autem videtur concurrere specialis ratio pro interventu procuratoris fiscalis in huiusmodi iudiciis quantumvis summariis. Scitum enim est iuxta dispositionem Conc. Trid. sess. 22 de ref. fabricae ecclesiae administratores singulis annis teneri rationem reddere suae administrationis Episcopo vel loci ordinario. Unde bona ab ipsis administrata sunt sub speciali Episcopi vigilantia, cuius partes repraesentat fiscus seu promotor fiscalis. Hinc si parochus utpote unus ex praecipuis fabricae administratoribus iura eiusdem fabricae de licentia Ordinarii vindicare valet in iudicio, ex hoc non sequitur in eo esse excludendum praecipuum tutorem et custodem, nempe promotorem fiscalem. Neque ultimo loco omittendum procuratoris fiscalis concursu in iudiciis omnem praeccludi viam parochorum negligentiae in iuribus fabricae defendendis; ad hanc enim impediendam Conc. Trid. l. c. praescripsit administratoribus fabricarum annualem redditionem rationum. Quare his aliisque rationibus interventus promotoris fiscalis in causa et consequenter eius citatio et auditio, videntur esse maxime necessaria.

Tamen Emi. Patres responderunt:

'Ad dubium propositum ab Episcopo, Negative.'

MATRIMONIAL DISPENSATIONS

I.—PARISIEN.—NULLITATIS MATRIMONII

R. '*Non proposita.*'

II.—VENTIMILIEN.—DISPENSATIONIS MATRIMONII

Haec causa matrimonii inter Dominium Panizzi et Catharinam Tamagno die 10 Decembris 1903 in paroeciali S. Ioseph Ecclesia loci Sanremo initi, proposita iam fuit in generalibus comitiis H. S. C. diei 29 Iulii 1905.¹

Ferunt uxorem, vix celebrato coniugio, eodem die aufugisse quin amplius maritus eam reperire potuerit, unde matrimonium inconsummatum mansisse videtur. Ipsa mulier declaravit se virum reliquisse, tum quia nullo erga eum affectu ferebatur, tum etiam quia ipse atque eius pater post celebratum matrimonium ab ea petierunt ut pecuniam, qua eadem potiebatur, iis traderetur, adeo ut sibi persuasum fuerit huiusmodi matrimonium dictae pecuniae aviditate tantum initum fusisse. Uterque vero coniux asserit nunquam cum altero matrimonium consummasse, neque ullo modo coniugalem instaurandi vitam se paratum esse.

Quare vir, tali modo deceptus, ab Ordinario Ventimiliensi petiit ut suum matrimonium cum Catharina contractum, utpote tantum ratum, apostolica dispensatione solveretur. Ordinarius vero, nulla habita apostolica delegatione, processum instruere iussit, quare hac aliisque de causis in citatis comitiis preces dimissae fuerunt responso: '*fiat novus processus iuxta instructionem dandam a defensore matrimonii ex officio.*'

Tamen novo peracto in Curia processu, iterum quaestio diiudicanda proposita fuit in comitiis plenariis diei 24 Novembris mox elapsi, et Emi Patres ad dubium:

'An sit consilium praestandum SSmo pro dispensatione super matrimonio rato et non consummato in casu.'

Respondere censuerunt: '*Affirmative.*'

III.—PARISIEN.—DISPENSATIONIS MATRIMONII (SUB SECRETO)

R. '*Affirmative ad cautelam.*'

IV.—PISCIEŒ.—DISPENSATIONIS MATRIMONII

In ecclesia Pontis Bovianensis dioeceseos Piscien. die 26 Novembris 1904 Orestes Cortesi ac Maria Perondi matrimonium inierunt.

Maria vero, quae iam antea cum quodam Augustino Scardigli illicitum foverat amorem, ab eoque prolem susceperat, cum

¹ Cf. *Acta Pontificia*, vol. iii., p. 148.

frustra pertentasset ut iste se ipsam in uxorem duceret suo quodammodo honori consulendi causa, nonnisi aegre ad matrimonium contrahendum cum eodem Oreste inducta fuisse videtur.

Hoc tamen coniugio inito, coniuges, comitantibus parentibus, sponsae domum petierunt, ibique coena, aliis adstantibus convivio, peracta est. Nunquam autem simul in eodem loco convenisse, nec sub eodem tecto cohabitasse videntur; imo sequentis diei mane, ut testes referunt, sponsa, quin matrimonium, uti narrant, cum legitimo sponso consummaverit, fugam arripuit, atque apud Augustinum Scardigli sese contulit cum quo in posterum civili, uti vocant, matrimonio inito, communem instituit vitam.

Exinde Maria, ut suae conscientiae consulere, Ordinarium adiit, petiitque ut suum matrimonium cum Oreste contractum, utpote non consummatum, apostolica dispensatione solveretur.

Idem Episcopus, nulla habita apostolica delegatione processum instituit, actaque, eodem expleto, ad H. S. C. transmisit, sedulo oratricis petitionem pro dispensationis gratia obtinenda commendans.

Re in elapsis comitiis H. S. C. agitata sub rogandi formula:

'An sit praestandum SSmo. consilium pro dispensatione a matrimonio rato et non consummato in casu.'

Emi. Patres responderunt:

'Affirmative, praevia sanatione super defectu delegationis et monitis Curiae ministris, ne huiusmodi processus instruant absque S. Sedis delegatione et non servatis canonicis normis.'

V.—ARETINA.—IURISPATRONATUS (RESERVATA)

R. *'Affirmative favore Castigli, et ad mentem.'*

VI.—ROMANA.—DEVOLUTIONIS LEGATI (RESERVATA)

R. *'Ad primum negative; ad secundum affirmative iuxta votum Emi Titularis, facto verbo cum SSmo.'*

VII.—NOLANA.—CONCURSUS (RESERVATA)

R. *'Sententiam Curiae Neapolitanae esse infirmendam.'*

DECREE OF SACRED CONGREGATION OF THE INDEX

SACRA INDICIS CONGREGATIO

DECRETUM

Feria iii. die II Decembris 1906.

Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a Sanctissimo Domino Nostro Pio Papa X Sanctaque Sede Apostolica Indici

librorum pravae doctrinae, eorundemque proscriptioni, expurgationi ac permissioni in universa christiana republica propositorum et delegatorum, habita in Palatio Apostolico Vaticana die 11 Decembris 1906, damnavit et damnat, proscripsit proscribitque, atque, in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera :

L'Abbé E. Lefranc, *Les Conflits de la Science et de la Bible*. Paris, 1906.

Segismundo Pey-Odeix, *El Jesuitismo y sus Abusos*. Colección de artículos. Barcelona, s. a.

Idem, *Crisis de la Compañía de Jesús, hecha por personas eminentes en santidad y letras*. Ibid.

Albert Houtin, *La Question Biblique au XX^e siècle*. Paris, 1906.

L. Laberthonnière, Decreto S. Congregationis, edito die 5 Aprilis 1906, quo liber ab eo conscriptus notatus et in Indicem librorum prohibitorum insertus est, laudabiliter se subiecit.

Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat sub poenis in Indice librorum vetitorum indictis.

Quibus Sanctissimo Domino Nostro Pio Papae X per me infrascriptum Secretarium relatis, Sanctitas Sua decretum probavit, et promulgari praecepit. In quorum fidem etc.

Datum Romae die 12 Decembris 1906.

ANDREAS Card. STEINHUBER, *Praefectus*.

Loco ✠ Sigilli.

Fr. THOMAS ESSER, *Ord. Praed., a Secretis*.

Die 14 Decembris 1906 ego infrascriptus Mag. Cursorum testor supradictum decretum affixum et publicatum fuisse in Urbe.

HENRICUS BENAGLIA, *Mag. Curs.*

NOTICES OF BOOKS

A PRIVILEGED SOUL ; or, Mother Mary of Good Counsel, Franciscan Missionary of Mary. By the Authors of the Franciscan Library. Fourth Edition. Translated from the French by Canon White.

THIS nicely brought-out volume of 239 pages relates with pleasing simplicity and easy naturalness the life of the above-named truly privileged soul, who, in many respects, especially in her high call to grace, reminds us of St. Aloysius. We can recommend it in particular to convents and to pious people as a charming little book for spiritual reading. If, however, the ordinary reader should be unable to fully appreciate all the delicate refinements of a piety that was truly remarkable, he will, nevertheless, find himself deeply interested in learning something about the Franciscan Missionaries of Mary, an Order which has sprung up in our own day, whose record so far has been no less than marvellous. Words can never compare in either force or eloquence with facts where these latter are forthcoming ; and hence, in the present case, the facts will be let speak for themselves. Just thirty years ago, in 1877, the first institute was founded by Hélène de Chappotin, who died only two years since. Within that brief period her spiritual daughters have gone to the utmost bounds of the earth, as the following record will prove : Fourteen houses in China (where seven of the Sisters were martyred in 1900), fourteen in Japan, five in the North of Africa, four in Congo, a leper hospital in Madagascar, a mission in Zululand, two leper hospitals in India, a mission in Chili, five in the United States, and three in Canada, including one at the famous shrine of St. Anne de Beaupré near Quebec. There is also a mission in the poorest section of London, and the Franciscan Sisters there were the first to respond, some weeks ago, to an appeal for aid in spreading the faith in Japan. And last, but by no means least, there is a house in Ireland, at Loughglynn, Co. Roscommon, which has been founded from Belgium. There are ninety houses in all—surely an extraordinary number for the brief period of thirty years. The Foundress of the Order did not determine the work of her nuns beyond commissioning them to assist priests in every way they could, particularly in missionary countries, and hence the different turn their work has taken according to the necessities

of the place, whether it be Loughglynn, Madagascar, Zululand, or Lexington Avenue, New York. In Loughglynn the Sisters devote themselves to instructing the children in cottage industries of all kinds, in each department of which a Sister holds a diploma from a recognized school. Only one who has seen them at work can realize how much they have done in educating the children and in brightening the homes of the poor, where they are frequent visitors, to see that the children carry out the instructions given them in the school. And, above all, their manner has won the hearts of the people. In a word, the extent to which they practise the so-called 'active' virtues would have gladdened the heart of the late Father Hecker. Nor do they neglect the 'passive' virtues; they spend long hours in choir and have the privilege in every house—even in China—of perpetual adoration.

But we must return to the book, to which, we fear, we have done but scant justice. Canon White deserves praise and congratulations for having given us a natural and smooth translation, and this is the most that can be said of any translation. It is an evidence, too, of what zeal can accomplish, notwithstanding the many demands of parochial work. And, apart from the intrinsic merit of the little volume, any effort to help along its sale would serve as an appreciation of the generous sacrifice made by the little community of Nuns who willingly left the picturesque valleys and smiling skies of Belgium, in order to better the lot of the poor in the congested district where they have settled. It is for sale at the Convent of Loughglynn and costs only the nominal sum of one shilling.

P. A. B.

POEMS. By John Bannister Tabb. London: Burns and Oates, 28 Orchard Street.

WE have much pleasure in introducing to the readers of the I. E. RECORD a choice selection of poems by John B. Tabb, a poet-priest of America. To readers on this side of the Atlantic the name is probably as unfamiliar as it is strange; but to Americans, especially on the Eastern seaboard, the name of Tabb is associated with highly-polished, pointed, inspired stanzas, often quatrains, which, like arrows delivered with gentle but unerring finger-tip, go straight to the mind and have a habit of remaining there. They are sometimes so simple that you begin to wonder why no one thought of putting the familiar idea in that way before. They are as a rule very brief poems, many of them being lyrics. They can, perhaps, be best described

as gems, not too elaborately but sufficiently and tastefully enchased. Let the reader himself judge from a few examples.

WAYFARERS.

O comrade sun, that day by day
Dost weave a shadow on my way,
Lest, in the luxury of light,
My soul forget the neighbouring night :
Wilt thou whene'er, my journey done,
Thou wanderest our path upon,
Bear in thy beams a memory
Of one who walked the world with thee,
Or mourn, amid the lavishness
Of Life, one hovering shade the less ?

Bossuet we think it was who said that he shrank from depicting a mother's grief ; Father Tabb gives proof in the following that he can touch into vibration the tenderest chord in a mother's heart.

MISSING.

Thou that didst leave the ninety and the nine
To seek the one,
Behold, among the many that are mine,
A lamb is gone.

The one perchance the worthiest to be,
Dear Lord, with Thee ;
And so the saddest for the mother's heart
With him to part.

O Thou, Thyself a mourning Mother's Son,
Fold close my little one !

Like Wordsworth, he sees beauty in widest commonality spread and sometimes reminds us of that poet, as for instance in the poem entitled 'My Captive.' He interprets too the feeling of an aged priest who has done his work faithfully.

THE OLD PASTOR.

How long, O Lord, to wait
Beside this open gate ?
My sheep with many a lamb
Have entered, and I am
Alone, and it is late.

Just one quotation more—'Anonymous,' in which he sums up the argument from design.

Anonymous—nor needs a name
To tell the secret whence the flame,
With light, and warmth, and incense, came
A new creation to proclaim.

So was it when, His labour done,
God saw His work, and smiled thereon;
His glory in the picture shone,
But name upon the canvas, none.

There are in all a hundred and forty-seven poems of which those given above are fair examples. The booklet is not only neatly but artistically brought out, and is just such as one, in intervals between work, would like to dip into from time to time.

P. A. B.

DANIEL O'CONNELL: HIS EARLY LIFE AND JOURNAL, 1795 TO 1802. By Arthur Houston, K.C., LL.D. London: Sir Isaac Pitman & Sons, Ltd., 1, Amen Corner. 1906.

THIS is one of the most valuable and illuminating volumes about O'Connell that has ever been published. In it the *Liberator's Journal* is first published in its entirety. Fragments of the *Journal* had already appeared in the *Irish Monthly*, but all admirers of O'Connell and all students of Irish history are deeply indebted to Mr. Houston for giving it to them in a volume in every way worthy of it. The *Journal* gives amongst other things full information as to the works which O'Connell studied between the ages of twenty-one and twenty-seven, the most impressionable period of a man's life, and lets us into the secret of the objects O'Connell set before him at that early age, and of the methods by which he proposed to attain them, and the principles by which he determined to regulate his conduct.

Prefixed to the *Journal* is a memoir of O'Connell's early life, which is drawn from sources already available, but Mr. Houston's work is the most complete account now in existence of the life of the *Liberator*, up to the end of his twenty-seventh year.

The work is splendidly brought out, with fine portraits of O'Connell himself, and of his mother, Mrs. Morgan O'Connell.

F. J. H.

GRAMMATIK DES JUDISCH-PALASTINAISCHEN ARAMAISCH.
G. Dalman. 2nd Ed. Leipzig: J. C. Hinrich. Price 12s.

THIS learned work will be welcome to all those desirous of reading the Targums, Talmud, etc., in the original. A glance at it shows that its profitable use presupposes a thorough knowledge of Hebrew, Syriac, and Arabic. Many parts of it deal with questions arising in the comparative philology of Semitic languages. The scope and purpose of the work demands such a treatment, for the author aims at nothing less than at co-ordinating on a scientific basis the knowledge of nominal and verbal forms, etc., gained from his own extensive reading. He does not enter into questions of syntax. The work contains an etymological glossary, every word of which is analysed. Indeed it is almost a lexicon, though not in the sense of Fischer's or Jastrow's. Parts of it may be compared with the excellent glossary contained in Mrs. Gibson's *Palestinian Syriac Lectionary*, for reading the texts in which this grammar is so useful.

The explanation which Professor Dalman gives of Aramaic words occurring in the New Testament, as well as of several of its Greek words will be found invaluable. It comes from one of the greatest authorities that ever lived. He has made this subject his own. All the erudition he displays on these words (the index of which alone fills five pages) is only what was to be expected from the author of the standard work, *Die Worte Jesu*.

R. W.

GUIDE DE BLESER-ROGER A ROME. Sixieme Edition.
Louvain: Fonteyn. 1906. Price 10s.

PERHAPS few of those who buy guide-books to Rome, written in English by Protestants, are aware of the existence of this admirable one which would satisfy all their desires. In addition to the indispensable information about hotels, trams, etc., it contains what guides provided for the mere tourist lack, viz., a scholarly sketch of Roman history, pagan and Christian, chronological list of Popes, biographical accounts of many among them as well as of saints and personages connected with Rome, etc. This work is intended for the educated, for the lover of antiquity and art, for the Catholic desirous of knowing the treasures of Rome. It is written with an interest in all these things, which is conspicuously wanting to the authors of certain handbooks.

For convenience sake the present work is divided into a larger volume (525 pages), 'Partie Descriptive,' which besides giving enough of history tells about the pagan monuments of the three periods (kingly, republican, imperial), and then explains the beauties and the hallowed associations of the Basilicas and minor churches. For all this the author has had the invaluable help of De Rossi's scholar, Professor Marucchi, who is as much at home on the platform of the Aedes Caesaris or on the Palatine as he is in the Catacombs or in St. Peter's. The companion volume (166 pages) entitled 'Patrie Pratique,' contains no fewer than seventy-eight annotated plans, e.g., of St. Peter's, the Vatican, the Forum, St. Paul's, St. Mary Major's, etc.: in a word of all that a refined person takes an interest in, and that a Catholic feels veneration for. All those who have ever been in Rome will be glad to have this work by them in order to refresh their memories and to enable them to revist in spirit each favourite spot: while to those preparing to come to Rome, and reading with that end in view, no better book can be recommended.

M. S.

LES IDÉES DE M. LOISY SUR LE QUATRIÈME ÉVANGILE.

Par Constantin Chauvin, chanoine honoraire, Supérieur du Petit Séminaire de Mayenne, Membre de la Commission Pontificale des Études bibliques. Paris: Gabriel Beauchesne et Cie, Rue de Rennes 117. 1906.

WE have much reason to be grateful to M. Chauvin for this contribution to the study of the Fourth Gospel. He writes not for the specialist nor for the very painstaking student merely, but for the educated public as well. His method is simple and his statements are direct and quite to the point. The aim of M. Chauvin's work is to discuss simply and without presupposing any very elaborate 'apparatus' M. Loisy's attitude towards the Fourth Gospel as indicated in *Autour d'un petit livre*, and *Le Quatrième Évangile*. We cannot give more than a very sketchy outline of the general movement of M. Chauvin's argument.

The first question that arises is naturally that of the authorship of the Fourth Gospel. M. Loisy maintains that this question is of very secondary importance, and it cannot be answered except on the basis of internal criticism of the text. The traditional evidence is worthless. The chain (John-Polycarp-Irenaeus) on which traditional critics depend, is a broken one. Irenaeus tells us nothing definite: he is simply the

echo of uncritical tradition. And even though Irenaeus may have heard Polycarp, there is no proof that the latter knew the Fourth Gospel or ever quoted it. Nor is Papias a witness. Irenaeus, indeed, says that Papias was *Ἰωάννου ἀκουστής*—but he means John the Presbyter. Besides, Papias says nothing about the Fourth Gospel nor about Johannine authorship.

M. Chauvin points out that Irenaeus does give perfectly definite information. He states definitely (*Cont. haeres.* iii. 1) that the author of the Fourth Gospel was (a) an Apostle; (b) the Apostle whom Jesus loved; (c) the Apostle who lived at Ephesus after the Resurrection. His words are not the mere echo of uncritical tradition. He must have been well-informed on the question. He had lived for a considerable period in pro-consular Asia, and when he came to Lyons we know that he still kept up his connexion with the Oriental churches. Irenaeus tells us that he often heard Polycarp speak of the intimate relations in which he had stood with 'John and the others who had seen the Lord.' 'And,' adds Irenaeus, 'not merely was Polycarp taught by the Apostles, and not merely did he live with those who had seen the Lord, but he was set up by the Apostles themselves as Bishop over Asia in the Church of Smyrna.' That Polycarp does not speak of the Gospel is but a further proof of its authenticity. He must have noticed it and criticised it had he not been aware of its apostolic origin. Polycarp was martyred in 155 A.D., at the age of 86. He must have been born then about 69 A.D. John the Apostle lived at Ephesus not far from Smyrna up to 100. Irenaeus was born before 125, or, at latest, before 135 A.D. (according to Harnack) Thus, *a priori*, too, John-Polycarp-Irenaeus hold well together. With regard to Papias, M. Chauvin points out that Papias knew the First Johannine Epistle at least, and that Epistle presupposes the Fourth Gospel. It is a striking fact, too, that among the few scattered fragments of Papias which have come down to us there is one in Irenaeus which reads just like a quotation of John xiv. 2. Striking, too, is the fact that the arrangement of the list of Presbyters given in the well-known Papias fragment in Eusebius can be satisfactorily explained only by reference to the Fourth Gospel. The Apostles mentioned in the list, too, except Peter, James, and John, play no part in the Synoptic narrative.

To escape from the uncertainties of obscurely expressed tradition M. Loisy has recourse to internal criticism: Now, the close study of the Fourth Gospel shows that it could not have come from an apostolic hand. It is a treatise on the theology of the Incarnation, or a system of mystical theology rather than plain history. It is a sort of transcendent exposition of the

content of the Synoptic Gospels. It is a system of symbolical interpretation of Christ's life—a series of meditations on the mystery of salvation. It must, therefore, be assigned to a writer of the third or fourth Christian generation. The 'well-beloved disciple,' who is set out as the author, is but a type or symbol, the symbol of the spiritual witness of Christ's life, and with this 'spiritual witness' the author identifies himself. This tendency to idealize, to set up the symbol for the fact, we see again in Mary. She is but typical, not individual. There is the same selection of the meaning-full and bringing out of its symbolism in the account of the Last Supper and in the narrative of the farewells spoken during the death scene on Calvary. Everywhere in the Fourth Gospel M. Loisy finds the theological imagination at work, substituting its pictures and its symbolism for matter-of-fact reality.

But all this is, as M. Chauvin shows, directly opposed to the letter and the spirit of the Fourth Gospel. The theory of the 'spiritual witness' is not clear; besides, it is quite *a priori*. Mary is not a mere symbol. She comes into two of the most vivid scenes of the Fourth Gospel—the scene at the marriage feast of Cana and the Crucifixion scene—both scenes where details are so many as almost to crush each other out. In the life and vividness and swift movement at Cana and Calvary there is no room for the substanceless stalking spectre of a mere symbol. The same is true of the Last Supper. Symbolism may be there and theology—but it is the symbolism which is inevitable in all that Christ does and says, and it is theology in the making. In a word, on this theory of Loisy one must read the Fourth Gospel backwards.

Loisy finds that the unknown writer of the third or fourth Christian generation who put together the Fourth Gospel must have been a Jewish Christian, educated in the school of Alexandrian philosophy. So much is this writer imbued with the spirit of that philosophy that he has no concern for history. For him the life of Christ is but the interweaving of allegories and symbols. He gives no sign of having seen or heard what he narrates.

It is true, says M. Chauvin, the author was a Jewish Christian. That is clear from the Semitic cast of his style. The language, too, is in part that of the school of Alexandria—but not more so than the necessities of John's readers required. But seek how you will, you will find nothing in common between the abstract, vague, meaningless Logos of Philo and the concrete-content, full living Logos of the Fourth Gospel. The minuteness of the descriptions which critics like Renan have called attention

to, the tender carefulness which seeks to fill in every possible detail in the pictures of Jesus' life—all this in the Fourth Gospel points to the eyewitness and the loving disciple.

M. Loisy is at pains to mark off the Christ of St. John from the Christ of the Synoptics. With the former Christ is quite superhuman, overturning all men's calculations by the stupendous greatness of His works and words. His hearers are mystified as to His meaning in St. John. But in the Synoptics Christ does all in simple human fashion and is understood by all.

But M. Loisy has apparently not noticed that in Matthew and Luke, too, the multitudes are in amazement at the works of Christ. The Synoptics tell us even that the wonder of the people was so great that it passed into fear. The hearers of Christ in St. John are not the simple Galilean peasantry as in the Synoptics, but the learned and critical Jews of Jerusalem. Hence the difference of style in St. John. Nor is it true that Christ goes about uncomprehended in St. John's view. Nicodemus understood Him. The people of Samaria believe on the strength of his words. Others in the Fourth Gospel understood Him too. The Gospel of St. John is really the Gospel of the human and loving Christ. No other Gospel brings out so clearly the love and care of Jesus for His friends. In no other is He so simply human. He goes to feasts. He eats, and drinks, and weeps; is worn out and rests. He is filled with uneasiness in face of death and suffering and treachery.

M. Chauvin then takes up one by one the reasons which have led M. Loisy to his allegorizing interpretation of the Fourth Gospel. He finds them all insufficient. The objective unprejudiced study of the text proves that though St. John has kept a dogmatic end in view—'ut credatis quia Jesus est Christus Filius Dei'—yet the historicity and objectivity of the Fourth Gospel are beyond suspicion. Geography, chronology—everything is too exact and detailed to admit of any *a priori* construction like that of M. Loisy. And as compared with the Synoptics John writes not less accurate and valuable history. All this M. Chauvin shows simply and convincingly from a study of the passages which M. Loisy has selected to base his theory upon.

It is a pleasure to have the opportunity of recommending to the general reader a work so genuinely scholarly and objective as this of M. Chauvin.

P. B.

EINLEITUNG IN DAS N. TESTAMENT. T. Zahn. 3rd Ed., improved and enlarged. Leipzig: Böhme. Vol. I., 9s. 6d.; Vol. II., 13s. 6d.

OF non-Catholic Introductions to the New Testament this is by far the best. It is distinguished by its respect for the testimony of early writers, and both the erudition and the accuracy which it displays on every page are deserving of the highest commendation. For advanced students, or for professors in our universities, there could be no more useful work, if they know how to use it. The learning for which at the present day Germany is renowned can all be had in the pages of Zahn's *Einleitung*, presented in clear and concise form, and free from the foolish theories and the rationalism which disfigure the books of so many of his countrymen.

The work before us now deals almost exclusively with questions appertaining to Special Introduction. Of its eleven long chapters only the first and the last treat of general matters: one of the language in which the Gospel was first preached, and of the knowledge of Greek possessed at the time by the Palestinian Jews, the other of the chronology of the Apostolic age, and in particular of that of the several books of the New Testament. Zahn's remarks on the native languages of Palestine, which he with good reason calls Syriac, are most interesting and suggestive. Nowhere will the student find a better explanation of the numerous Syriac or Aramaic words and names which occur in the New Testament. See, for instance, vol. i. p. 10, on Cephas, and compare the remark in vol. ii. p. 288: 'Das spätere Bekenntniss wird in volleren Tönen wiedergegeben und wird durch Jesus feierlich anerkannt, auf Gottes Offenbarung zurückgeführt und durch eine grosse Verheissung belohnt,' the truthfulness of which marks an advance on the views of several non-Catholic writers even in recent times. But what Zahn says about the doctrine of the Logos in St. John's Gospel is unsatisfactory, and fails to answer the arguments of the great Catholic scholar, Belser (*Einleitung*, 1st ed., pp. 354, 400, 601, in reference to Heb. iv. 12; xi. 3, etc.) The Logos of St. John is, moreover, derived not from the Philo, but from where Philo got it, from passages in the Old Testament such as Isaiah lv. 11, and especially Wisdom xviii. 15, 16. Blemishes such as these need not, however, surprise us, but we have reason to be thankful that they are few, and one is pointed out here in order to show our readers the caution necessary in reading. Of course Zahn does not say that St. John borrowed the word from Philo, as do Holtzmann and Reville, nor does he appear to separate the Prologue from

the Gospel with Harnack. But how he can say: "Logos" könnte Jesus heissen, auch wenn er nicht ewiger Weise Gott wäre' (vol. ii. p. 628) is utterly incomprehensible, for Zahn is in many other respects a conservative critic, and an able opponent of error.

In the eleven hundred odd pages of this work a mine of chronological, geographical, and philological lore is to be found. Every one of its closely printed pages repays study. His extraordinarily wide reading and his thorough knowledge of all questions connected with the question of canonicity have been turned to good account. When reading him, one feels that he is indeed a master. As students know, his work on the Canon of the New Testament is the great repertory; in its own line it is by far the most useful, and other treatises such as those by Westcott, Kaulen, Cornely, etc., are in comparison only superficial. In the Appendix to the present work he notices as a phenomenon that at present Harnack admits the author of the Third Gospel and of the Acts to be no other than St. Luke, but Harnack has changed before now and may change other views. It is worth observing that such an authority on the subject as Zahn undoubtedly is, looks forward to the solution of the Synoptic problem, if works should be discovered that will complete the chain of knowledge up to the times of the three Evangelists, and if the Gospels themselves be adequately studied. What has been done up to the present by the theorists, whom according to their systems he divides into no fewer than fourteen classes, is in his opinion eminently unsatisfactory. Taking his own book all in all, it would be hard to find one that comes so near Catholic truth in some respects, and that is so instructive in many respects, hence we may say to its author, *Talis cum sis, utinam noster esses!*

R. W.

THE PRINCIPLES OF CHRISTIANITY. By the Rev. A. B. Sharpe, M.A. ('Expository Essays in Christian Philosophy.') London: Sands & Co.; St. Louis: Herder. Price 3s. 6d. net.

OUR output of Catholic apologetical literature in English contrasts unfavourably with what is accessible in French and German. And yet the progress of the sciences, both sacred and profane, makes the need of such a literature more imperative every day. We should be inclined to welcome, therefore, any attempt that is made, even in a small way, to restate and

support the fundamentals of Christianity in terms intelligible to the modern mind. The present volume gives a brief—perhaps too brief—but clear and interesting presentation of those principles: Belief in the Existence of God; the Soul; Religion and Morals; Revelation; Faith; Free-Will; Evil; Miracles and Mysticism. Not the least that can be said in praise of the book is that it is written in an elegant and attractive style: a *desideratum* in Catholic theological and philosophical literature. There is a literary finish about it which will reconcile the non-Scholastic reader with the abundance of much-abused Scholastic Philosophy on which he may here regale himself.

The brevity of the treatment gives rise, in some places,—as in dealing with the existence of God, for example,—to an unavoidable suspicion of superficiality: only a suspicion, however, for there are no words wasted; on the contrary, *multum in parvo* is true of the whole book; and, besides, this very brevity and directness of simple statement is often a distinct gain. On the sincere, unbiassed reader, the perusal of the book ought to have a satisfying, reassuring effect. Not all individual difficulties are answered, but the reasonableness of the presentation as a whole should appeal strongly to all.

With some of the author's views, methods, and estimates of evidence we cannot fully agree: but this is of minor importance. We have a suspicion, for example, that he unduly emphasizes the rôle of those unconscious processes of reasoning (pages 6, 9, 15), to which he attributes the universal belief of mankind in God, and which, nevertheless, cannot be clearly proved to exist themselves. 'Our first proof of the existence of God is, that all men, everywhere, and at all times, believed in it, as being the natural and inevitable conclusion from what they saw and felt around them' (page 6). Is not such universal belief to be attributed *de facto* rather to the tradition which transmitted, however imperfectly, the primitive revelation, than to what men 'saw and felt around them'? Probably the author does not mean to exclude, nor is it necessary to exclude, those scattered remnants of revelation from the data on which mankind spontaneously reasoned in all ages. Again, we gather that in the author's view (page 10), the instinct of man's rational nature leads him so forcibly to assent to the existence of a Supreme Being that positive, reasoned Atheism or Agnosticism is due to mere artificial prejudice: but the mystery is how is it possible at all, if man has believed in God 'by a necessary spontaneous inference' in precisely the same way as he has believed in the 'uniformity of nature'? (page 12). The same 'unconscious or subconscious reasoning which forces

the idea of God upon our minds' (page 166) is put forward as the explanation of those moral qualities which even so-called atheists 'cannot help attaching to human acts.' But do the 'normal qualities' recognized by such people involve any 'ought' at all,—further than the very imperfect 'ought,' more æsthetical than ethical perhaps, which connotes merely what is conceived by them as becoming to their own personal dignity or to that of their neighbour? It may be doubted whether people can rest in such a lame conception of morality as that: but if they can, their ethical data will scarcely furnish the grounds for an inference, spontaneous or otherwise, to the existence of a Supreme Lawgiver.

In the matter of expression a certain amount of latitude ought to be allowed, but we notice at least one case in which greater exactness would be desirable: man has not *two natures*, 'an immaterial or spiritual nature, as well as a material and bodily one' (page 48); nor are 'universal' and 'abstract' synonymous (page 49). This section on 'universals' is too brief to be satisfactory. To form the abstract and universal ideas of 'heat' and 'cold' is not merely to 'identify the sensations received from different sources, and further consider this single sensation as an idea in itself.

So far as science goes, there is only one way of giving life to non-living matter: by having it assimilated by nutrition into the living organism. Were abiogenesis to take place it would simply prove that there are in what is commonly called non-living matter forces hitherto unsuspected, capable of evoking a vital principle in favourable circumstances; but it would by no means prove 'that the sentient or vegetative soul is a resultant from certain chemical combinations' (page 56). The living thing would still differ in *substance and nature* from non-living things; conscious sensation would still be an activity totally distinct from mechanical, physical, or chemical activities; and the substitution of the vital for the non-vital principle would be no less directly dependent on the Creator's concurrence with natural forces in the one case than in the other.

While we thus find ourselves obliged to take exception to occasional passages, or to accept them only with a reservation, we wish to emphasize what we have said above: that the book as a whole, and on the whole, is a decidedly useful, interesting and valuable contribution to Catholic apologetics.

P. C."

DIE PSALMEN NACH DEM URTEXT. J. K. Zenner, S.J.
Edited by H. Wiesmann, S.J. Münster : Aschendorf.
1906.

IN recent years the Psalter has been made the subject of several commentaries, for which, as e.g., Patrizi's *Cento Salmi*, and the one before us the authors translated the original text. A new impulse was given to this study by the corresponding investigations into the laws of Hebrew poetry. Is it metrical or strophical? Various efforts to discover metre in the made Psalms are classified and analysed in books known to many of our readers. It is true that several were made by men who were not commentators, but no one can say that they were not good Hebrew scholars. Ecker, a professor in the Episcopal Seminary of Trier, in his great work on the Psalms, *Lauda Sion* (Trier, 1903), expresses his opinion about no fewer than twenty such systems. A non-Catholic, but a learned and impartial writer, W. H. Cobb, in his *Criticism of Systems of Hebrew Metre* (Clarendon Press, 1905), deals with some only of the modern metrical systems, but has a great deal to say about the still more modern strophical systems of Müller and others.

Father Zenner followed Müller, and was one of the chief supporters of the strophe theory as differing from the metre theory. Besides writing magazine articles he gave definite expression to his views in a well known work, *Chorgesänge* (1896). Briefly stated, in a Hebrew poem there are or may be strophe, and anti-strophe or responsion; many of the poems were composed for choral use, and their artistic structure would be shown by one part of the singers taking the first strophe, the other part taking the second, and sometimes both joining in a third. Father Zenner attached great importance to what he, with many others, considered to be the fundamental law or principle of Hebrew poetry. In the present commentary on the Psalter, a posthumous work edited by his learned confrère, Father Weismann, the principle is applied. Many Psalms become more intelligible, when arranged in this way, i.e., by grouping their verses into strophes, and by indicating the relation of one strophe to another. Sometimes Father Zenner finds it necessary for his system, to put aside a reading, to transpose words, or to join what, in our Bibles, appear as separate Psalms. As regards the exact sense of words or even verses, there will probably remain between commentators, as long as time lasts, difference of opinions. For instance, some think that Acts iv. 25 proves that the historical David wrote the second Psalm :

Father Zenner is of opinion that scarcely anyone will regard this as certain, for the text is not incorrupt, and 'David' may mean nothing more than 'Psalmist.' The present volume which represents only the first part of his work contains the translation and explanatory remarks on structure, lyrical nature, etc.; the second volume will presumably be devoted to syntax, historical setting, etc.

The customary order of the Psalms is not observed in this, the first part, nor apparently is any explanation given for the order which is introduced. The translation wherever examined is excellent, and will be of great help to the student. Throughout the notes attention is confined, with few exceptions, to the literal sense.

R. W.

LUTHER UND LUTHERTUM. Fr. Denifle, O.P. Zweite Auflage, P. Albert Weiss, O.P. Erster Band, Schluss-Abteilung. Ergänzungsband II. Mainz: Kirchheim. 1906.

THE second half of Denifle's first volume shows the hand of a careful and experienced editor. For the order in which various parts now appear, Father Weiss deserves our heartiest thanks. The amount of material gathered by the late author appears to have been too much for one in failing strength as he was to carry and to put into place. Owing to the present arrangement the section in which Denifle exposed Luther's ignorance of the great Scholastics can be read with much greater profit.

To many, perhaps, it will be a surprise to hear that sometimes consciously, sometimes unconsciously, Luther depended very much on Occam. Another point which is very well brought out by Denifle and Weiss, is Luther's utter failure to explain the theological axiom: 'Facienti quod in se est, Deus non denegat gratiam.'

Father Weiss's own supplementary brochure (pp. 212) reviews and justifies Denifle's work. Starting from a comprehensive view of the Reformation, its nature and consequences, he shows that Denifle was right in his estimate of Luther, and that, owing to his researches, no candid and educated Protestant can ever again maintain the 'Luther-legend.' Denifle's unrivalled knowledge of patristic, medieval, scholastic and sixteenth-century controversial literature, has silenced Harnack, Seebery, and all other would-be defenders of it. One of the most attractive parts of Father Weiss's brochure is his chapter

on the psychology of Luther. This is a subject he is eminently fit for.

To those who appreciate perfection of German style, and who know that Father Weiss is regarded by Catholics and Protestants alike as the best prose writer since Lessing, it is unnecessary to recommend this work. We shall look forward to the pleasure of reading the second volume. Its object will be to show, as Father Weiss tells us, that Protestantism is only a part of the Reformation, the Reformation only a part of Humanism or Secularism, and the secularism of the sixteenth century only the preparation and groundwork for the secularism of the twentieth. No one living understands the perils of the present day better than Father Weiss, and therefore no one can portray more accurately the religious and social consequences of Protestantism.

R. W.

KYRIALE SEU ORDINARIUM MISSAE, quod juxta Editionem Vaticanam Hodiernae Musicae Signis Tradidit Dr. Fr. X. Mathias, Organista Ecclesiae Cathedralis Argentinensis. Ratisbon : Fr. Pustet. 1906. 8vo, iv. and 95 pp. Price 6*d.* ; bound 9*d.*

IN this edition of the Vatican *Kyriale* in modern notation Dr. Mathias has endeavoured to represent the grouping of the notes by means familiar to the modern musician. He has recourse especially to a careful use of the connecting stroke of the quaver notes, to which he adds, when necessary, slurs or even double slurs. In a few places we have some doubt about the appropriateness of the transcription. Thus the breaking up of the clivis on the second Alleluja of the *Vidi agnam* seems rather strange. Similarly the connexion of the last note *g* of the initial figure (*pes subbipunctis*) of the *Sanctus* No. 4 with the following *e* seems to suggest a different rendering from the Gregorian notation. But these may be cases of a difficulty intrinsic to a transcription into modern notation.

The melodies are also transposed, when necessary, into suitable keys. Here occasionally the *Kyrie* and *Gloria*, which are to be sung in immediate succession, cause some difficulty. Thus we found the *Kyrie* of No. 3 in E, the following *Gloria* in C. We should consider it better to have the *Gloria* in B, which could make the transition easier. There is all the more reason for this, as the *Gloria* rises twice to *e*, a rather high note for the average voice.

The English preface is in parts unintelligible, but as the

signs employed explain themselves, this does not matter much. To those who prefer to sing Plain Chant from modern notation we can recommend this edition.

H. B.

KYRIALE SIVE ORDINARIUM MISSAE, juxta Editionem Vaticanam a SS. D.N. Pio PP. X. Evulgatam. Modern Notation. Fischer's Edition, No. 2,891. New York: J. Fischer & Bros. 8vo, pp. 100. Price 35 cents.

THIS edition makes use of the methods employed by the Solesmes monks in the modern transcriptions of Plain Chant, including the curious rest at the beginning of phrases. Moreover, their rhythmical interpretation seems to be followed generally. A peculiarity is the double key-signature employed invariably when there is a transposition, such as four flats followed by three sharps in brackets, to indicate an alternative key. This necessitates double accidentals, when the Gregorian notation shows a flat. These double accidentals, a flat before the note and a bracketed natural after it, give the page a peculiar appearance, when they occur rather frequently, as, for instance, in the *Gloria* No. 2. It seems to us that it would have been better to make the signature frankly modern: thus, in the case quoted, to give the signatures of C minor and C sharp minor. It seems strange to make an A sharp in the signature, and then to contradict it every single time the note *a* occurs. We notice a slight awkwardness of keys in the Mass No. 5, where the *Kyrie* is in C, the *Gloria*, though of the same mode, in B or B flat. As the *Gloria* in the Gregorian notation does not rise above *d*, it might have been left untransposed.

The printing is rather wide, which brings about the fifteen additional pages, as compared with Pustet's edition. This will probably be considered as an advantage by many.

H. B.

DIDASCALIA ET CONSTITUTIONES APOSTOLORUM. F. X. Funk. Paderborn: Schöningh. 1906.

ONE of the best signs of the present day is that so many scholars devote themselves to the work of accurately editing and elucidating ancient ecclesiastical texts. Every year witnesses learned publications. 1906 has been rendered notable by the appearance of the long expected critical edition by the great

Tübingen professor of the *Didascalia* and the *Apostolical Constitutions*. Needless to say that it fulfils all the expectations that were formed or that the first of living authorities are unanimous in its praise. The edition is the result of many years' careful study. In his preface Dr. Funk casually mentions that his emended text of the *Constitutions*, for which MSS. in every country were collated was, it seemed to him, ready for the press in 1905. That year fragments of an old Latin version of the *Didascalia* were discovered by Hauler, who published them in 1900. Since that time further codices of the Syriac version, which is, however, not so literally faithful as the Latin, have been made known by Mrs. Gibson—*Horae Semiticae*: No. I., *The Didascalia Apostolorum in Syriac*; No. II., *The Didascalia Apostolorum in English*. Cambridge University Press, 1903.

Besides these materials for a critical edition of the *Didascalia*, to which some have been added recently, collateral sources of information either discovered or more carefully examined in the past few years have all been utilized for the present work. Its second volume, entitled *Testimoni et Scripturae Propinquae*, contains among such subsidiary documents the *Fragmenta Anastiana*, the *Epitome libri VIII. Constitutionum*, the *Apostolical Canons*, the *Sacramentarium Serapionis*, and translations of the Arabic *Didascalia* and the Egyptian *Constitutions*. Though the *Canons* of Hippolytus depend on these *Constitutions*, because their text is not yet definitively established, Dr. Funk does not give them *in extenso*, but while holding that Hippolytus is not their author he uses them. Neither does he in this second volume quote the text of the *Didache*, it is printed in several works. We may say in none better than in his own *Patres Apostolici*, Tübingen, 1901. He appears to have gathered every testimony of antiquity to the *Didascalia* and the *Constitutions*, and every text that can throw light on their meaning. His Prolegomena and Notes show him to have a complete mastery over the whole subject, and to have gone beyond Harnack, Achelis, Bickell, Rahmani and others. His previous dissertations: *Die Apostolischen Konstitutionen*, 1891; *Das Achte Buch der Apostolischen Konstitutionen und die verwandten Schriften neu untersucht*, 1893, and the essay in his *Abhandlungen*, 1899, were a preparation for the great work now published. This is equally evident in regard of his *Das Testament unseres Herrn und die verwandten Schriften*, 1901, in which he examined the arguments of its discoverer, Mgr. Rahmani, the Uniat Syrian Patriarch of Antioch. This was done, on account of the eighth book of the *Apostolic Constitu-*

tions, which contains one of the most ancient liturgies. A further treatment of this important subject falls outside the scope of the present work, but those interested in it will, we may observe, find a great deal in a work by two non-Catholics: *The Testament of our Lord*, Cooper and Maclean (Clark, Edinburgh, 1902).

It is of course commonly known that the so-called *Apostolic Constitutions* are nothing more than a compilation made apparently by the Pseudo-Ignatius from earlier documents of which two have been preserved, viz., the *Didascalia* and the *Didache*. From the former were taken the first six books, and from the latter the beginning of the seventh. The *Didascalia* which belong to the second half of the third century, is particularly valuable as Mrs. Gibson shows on account of its numerous Scriptural quotations. Though we may remark all the O.T. ones are not, as she thinks, taken from the *Septuagint*. But besides its utility in this respect, the *Didascalia* tells us about the ecclesiastical and liturgical ordinances of its own time. What we find here is amplified and developed at the time, i.e., the end of the fourth or the beginning of the fifth century, when the *Apostolical Constitutions* were drawn up by an ingenious forger. For the sake of facilitating comparison Dr. Funk has printed a (*compound*) Latin translation of the *Didascalia* and the Greek text of the *Constitutions* on opposite pages. This arrangement is one for which students will be thankful. The original Greek of the *Didascalia* is not extant, but as we said above there is a Syriac version (*which is complete*) and a Latin (*which contains a third of the whole*). The fragments of the latter are given here, for the remainder the editor uses a Latin translation made for the work. It is, we may say in conclusion, a work of which all our ecclesiastical colleges should have copies; the more it is read the deeper will be the gratitude felt to its learned and painstaking editor.

R. W.

AN INDEXED SYNOPSIS OF NEWMAN'S 'GRAMMAR OF ASSENT.'

By John J. Toohy, S.J. Longmans, 1906. pp. 220, 8vo. Price 3s. 6d.

THIS is a most opportune and useful publication: opportune because Newman's philosophy, mainly embodied in his *Grammar of Assent*, is just now attracting a good deal of attention, and is being widely and earnestly studied; useful, because the work is so excellently done that it enables us to get at all Newman has said, and almost entirely in his own words, about every

topic treated in the *Grammar*,—and that without the loss of a moment of time. The arrangement is alphabetical, and the cross-references as complete as could possibly be desired. We are thus enabled to pass in review directly and immediately a concise but adequate presentation of Newman's teaching on the illative sense, informal inference, natural inference, reasoning, assent—notional and real, logic, universals, etc. ; the references under each of those headings carrying us easily on to the others.

For the student's purposes the book is invaluable. Indeed it will give him a grasp of Newman's doctrine with infinitely less trouble than an unaided study of the text of the *Grammar* itself. We hope, however, that it will be used rather as a companion to the study of the latter than as in any sense replacing it. However, we may differ from some of the fundamental contentions of the *Grammar*, we should be sorry that any digest or synopsis should come between the student and the reading of such a pregnant and suggestive book.

The references are to the paging of the edition we have just now at our hand (New Edition, Longmans, 1895). We presume that the various editions of the *Grammar* are similarly paged.

P. C.

DICTIONNAIRE DE PHILOSOPHIE. L'Abbé E. Blanc.
Paris : Lethielleux. Price 12s.

OUR own time appears to be the age of good dictionaries. In all departments of knowledge a great advance has been made on the works with which a former generation of students had perforce to be content. Catholic France is giving us excellent works on Scripture, Theology, and Liturgy, and now a French priest presents us with an admirable work on Philosophers and Philosophy.

The biographical articles which it contains on philosophers of all ages are as numerous and as comprehensive as a student could wish. If a professor requires more, he can consult such works as those of Überweg, Zeller, etc. The greater part of the present work (640 pp., 4to) deals with philosophy. It is a safe guide among the labyrinth of systems, each one of which it describes clearly. As regards theories, controverted points, and especially technical terms of modern philosophy, it is the best compendium that has ever come into our hands. Nor does it omit the explanation of Scholastic or Aristotelian terminology. While for special purposes a student will use Kappe's *Lexicon Aristotelicum*, or Schutz's *Lexicon S. Thomae*,

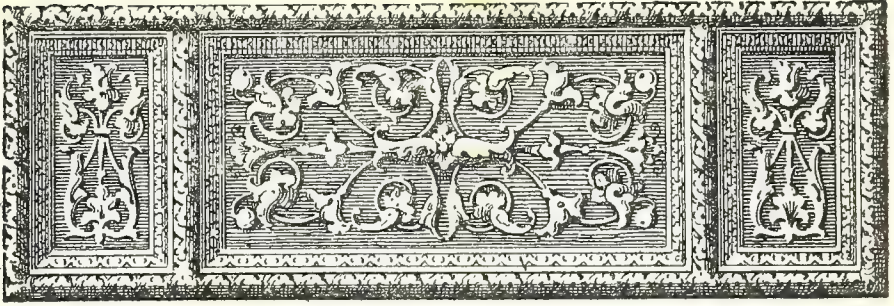
as concordances or as guides to parallel passages, etc.,¹¹ on common subjects, he will find here a sufficient explanation. But special attention has been paid to the manifold and sometimes perplexing terminology of modern writers ; e.g. *aprosopia*, *phagocytes*, *chimiotropism*, etc. And as social questions engage the thoughts of many at the present day, even such words as *fasci*, *vooruit*, *lockout*, find a place in these pages.

Baldwin's great work (*Dictionary of Philosophy and Psychology*, 3 vols.) gives a larger amount of information on physiology, pathology, anatomy of the nervous system, and of other subsidiary subjects, but not on metaphysics or psychology proper. Le Blanc's article on Sensation is preferable. And in his book the laws of literary perspective are better observed. What a student wants is put in front. Minor details are not made prominent, it being considered sufficient to indicate them clearly. And the whole field of philosophy, ancient, medieval, and modern, is surveyed from the Catholic standpoint. Abbé Le Blanc, who is professor of philosophy in the Catholic University of Lyons, and the author of several philosophical treatises, has rendered excellent service to students by the publication of this orderly and complete work.

J. G. M.

MISSING NUMBERS OF THE 'I. E. RECORD'

A friend who wishes to complete a set of the I. E. RECORD is in search of the numbers for February, March and July of 1876, Vol. 12. Anyone having these numbers to dispose of would confer a favour by communicating with the Publishers or the Editor.



PRUSSIAN SCHOOL-LAW OF 1906

THE regulation of the primary schools in a country like Prussia, where the people are so divided in their religious convictions, and where, moreover, sectarian feelings run rather high, was not the least remarkable feat of statesmanship performed by the Bülow Government. According to the Prussian Constitution of 1850, it was laid down (Art. 24) that the schools were to be as far as possible denominational, that is to say, staffed with Catholic teachers for Catholic children and with Protestant teachers for the children of members of the State Church ; that the local bodies were to have a certain amount of control over such institutions and to provide the funds required for their maintenance, while the State was to appoint the teachers and to guarantee them a reasonable income. The whole primary school system was to be regulated by one special law, and until such a law should be passed the arrangements then in existence should continue. Strangely enough, though many bills dealing with particular phases of the primary education question have been introduced and passed, no such general law has ever yet been placed upon the statute book. Nor does the present legislation pretend to cover the whole field ; but it is generally regarded as an instalment, and as the most important instalment, of such a complete scheme.

It owes its origin to a resolution introduced on 13th May, 1904, and supported by a majority composed of

Conservatives, Liberals, and Free Conservatives. All parties recognized that something must be done; and the only possible chance of success was that the different sections should abandon some portion of their claims in the interest of the common weal. The measure is, therefore, essentially one of compromise, and received the support of the Centre Party, not as being an ideal scheme, but as being the best bargain that could be made at the time, and for that matter, as being the best that was likely to be made on any future occasion.

According to the first clause of the new law the schools are to be supported out of the local rates, that is to say, the local bodies are to erect the buildings and keep them in proper repair, to pay the teachers and provide them with suitable residences, to furnish the necessary requirements of the school, and in a word, to supply everything which is need for the proper upkeep of the school and teaching staff. In certain poor districts where this would prove an intolerable burden, the State will, under certain well-defined conditions, undertake responsibility for a part of such expenses, proportionate to the wants of the community and the local rate of contribution. No school fees are to be charged except in case of children who do not belong to the particular school district in which they are being educated. In case of the cities and large towns there is no difficulty, as these naturally form an area for the purposes of the school law; but in case of small towns and villages in the rural districts, where the number of schools under one local body is very small, two or three or more such local bodies may join together to constitute a school area. Where the whole land is owned by one man, and where all the residents are either his servants or tenants, the owner is responsible for all the school expenses; and under the present legislation he has the same rights and responsibilities as the authorities of any recognized school district. Hence, he too may unite with the authorities of the neighbouring districts to form a legal school area.

In case of such unions the expenses are divided partly

according to the number of children attending school from the different districts so united, partly according to the amount of taxes raised upon lands, buildings and incomes of the district. For example, let us suppose three districts, A, B, C, unite to form a school area, and that the whole school expenses for a year amount to 2600 marks. If, now, the number of children in attendance from district A were 30, and the income derived in taxes from the above-mentioned sources amounted to 4000 marks; if from district B the number in attendance were 25, and its taxes 3000 marks, and from district C, 10 scholars, and 2100 marks in taxes, the whole number of children in attendance is 65, and the total amount of taxes is 9100 marks. Now the half of the whole school expenses, namely, 1300 marks, is to be paid according to the number of children present from each district, and as there are 65 children in all present, the cost per head is evidently $\frac{1300}{65}$ or 20 marks. Hence district A pays 30×20 or 600 marks; B, 25×20 or 500 marks; C, 10×20 or 200 marks. The other half of the school expenses is to be paid according to the taxes received, namely, (A, 4000 + B, 3000 + C, 2100) or 9100 marks. The half in the case is 1300 marks which is one-seventh of the whole taxes received, and hence A pays $\frac{4000}{7} = 571, 43$ marks; B $\frac{3000}{7} = 428, 57$ marks; C $\frac{2100}{7} = 300$ marks. So that in all A pays (600 + 571, 43) or 1171, 43 marks; B (500 + 428, 57) or 928, 57 marks; C (200 + 300, 00) or 500, 00 marks. The method of division, though somewhat complicated at first sight, is easily worked out in practice, and seems equitable.

Since the local bodies are responsible for the whole school expenses, it is only fair that the old school boards should be dissolved, and that their property should pass into the hands of the local authorities. But two important restrictions should be noted. In the first place, a careful inventory is to be made of such property, and care is to be taken that it shall be applied always in accordance with the will of the donors as expressed in the donation deeds. Hence, if the donor had ordered that his gift or bequest should be used for the upkeep of a certain school,

or for any particular department of educational work, the local authorities are merely the administrators of his wishes, and are bound to respect them. In the second place, if the property was placed in charge of a recognized legal corporation, as for instance, an ecclesiastical body, it still retains its rights, and to it belongs the administration of the property according to the terms of the donation. If a disagreement arises between these legal corporations and the local bodies the courts are to decide the dispute. Whenever the property has been given for ecclesiastical and educational purposes, then both parties, the representatives of the Church and of the district, have a voice in its distribution.

The fourth chapter of the law deals with the religious character of the schools, and in a country like Prussia where the members of the Evangelical Church number about twenty-two millions, Catholics, about twelve and one-half millions, and Jews, about four hundred thousand, and where the majority of these are not mere nominal adherents of their faith, the difficulty of the problem can be easily estimated. Till the present time, as is evident from the Constitution of 1850, denominational schools were the rule in Prussia, and the mixed schools were regarded only as the exception. As a result we find that in the year 1906 before the introduction of this law, out of 25,000 school districts (excluding West Prussia, Posen and Nassau) only thirty of these favoured the mixed school. In the excluded provinces, namely, West Prussia, there were only 403 mixed schools, in Posen, as might be expected from its Catholic character, only 169, and in Nassau, though the schools are nominally undenominational, 697 out of 780 schools were really denominational in their actual working.

According to clause 33 of the present law, the public schools are as a rule to be so constituted that Catholic children shall be taught by Catholic teachers, and Protestant children by Protestant teachers. This was emphasized as the real essence of this part of the Bill by the Ministers of the Government. Hence, when a vacancy occurs in a school which at present is occupied exclusively by a Catholic teaching staff, none but a Catholic

may be appointed; and a similar rule holds good for the schools which at present are worked by an exclusively Protestant staff. In exceptional circumstances, as, for example, where in a Protestant school two-thirds of the children in attendance have been Catholic for five successive years, and where the number of Protestants has been less than twenty, a Catholic teacher ought to be appointed on the occurrence of a vacancy, but the consent of the Board of Education is required. A similar rule is applied where the school has been hitherto occupied by Catholic teachers. Besides, wherever in any school district only such denominational schools have existed—and as we have seen these are the rule—no change can be made, and the new schools which may be erected must also be denominational in character. For very special reasons new mixed schools may be erected, but ‘the special reasons’ for such foundations were of such extraordinary nature that they could not be determined in the Bill. When questioned on this point, the Minister replied that the denominational schools are to be the rule, and the others only the exception, and that it would be more convenient to leave the decision of the nature of ‘the special reasons’ which would justify the erection of new mixed schools to the Provincial Council. But it is perfectly clear that these reasons must not be of a general nature, as, for example, the superiority of the mixed schools over the denominational, but must arise from the peculiar circumstances of the district.

In such cases how are the minorities to be treated? If, for instance, the district be overwhelmingly Protestant, and the schools in consequence Protestant in their teaching staff, how are the Catholic children to be protected? In such cases, if for five successive years the number of Catholic children amount to sixty, or if in cities and towns of over 5,000, they amount to 120, the local authorities must build a school and staff it with exclusively Catholic teachers to be paid out of the local rates. If, however, they number only twelve, provision must be made for their religious education; and as a rule this must be done by the appointment of a qualified religious instructor to be paid as the

other teachers. Wherever this method is found impossible on account of the extra cost, and particular circumstances of the school, provision must be made in another way, namely, by the appointment to the teaching staff of a teacher of their religious belief. But here again such a solution is to be regarded as the exception, and the former method, namely, the appointment of a special religious instructor, is recognized as the general rule.

On the other hand, as has been said, the measure is essentially one of compromise, and something had to be yielded up to the friends of mixed education. Hence it is laid down that wherever mixed schools at present exist, they are, as a rule, to retain for the future their mixed character, and if in any district none but mixed schools exist, no new denominational school can be built except for very special reasons, and with the consent of the Board of Education. If, however, both kinds of schools exist side by side in any district, in the future erection of schools the present proportion between the two classes must be completely maintained. Besides, too, in regard to the mixed schools—and this is very important—Catholic or Protestant teachers must be appointed in proportion to the number of Catholic or Protestant pupils in attendance. Hence if, for example, the numbers are about equally divided, the teaching staff must be half Catholic and half Protestant, or even though the attendance be overwhelmingly Protestant, with a substantial minority of Catholics, Catholics must be represented on the teaching body. This provision minimises to a certain extent the possible dangers of such institutions, and ensures the light of publicity upon their working. Special regulations are made for the protection of the Jewish children, with which it is not necessary to deal in the present article.

The fifth section of the law deals with the control of the schools and the appointment of teachers. Since the money required for the administration of the system must be raised by the local bodies, the control naturally enough is left to a great extent in the same hands. In the cities and large towns the control of the schools is vested in the

body known as the 'Magistrat' and the town council. The 'Magistrat' consists of the mayor and a certain number of his assistants who are elected by the people, confirmed by the Government, receive a salary for their services, represent the Government in the administration of affairs, carry on the public business of the city, and form, in a word, a kind of inner cabinet or council in the city corporation. These, together with the town councillors, appoint the Local School Board in which is vested the control of the primary schools in the district.

The Local School Board consists of from one to three members of the body known as the 'Magistrat,' of an equal number of town councillors, of at least an equal number of men interested and supposed to be acquainted with educational affairs, of whom at least one must be a teacher actually engaged in his profession, of a clergyman of the Catholic and Evangelical religions, and if the Jewish population be large, of a Jewish Rabbi, and the district inspector is, of course, an *ex officio* member of the board. The mayor appoints the representatives of the 'Magistrat,' and besides he himself has a right to attend and take the chair at all meetings of the board. The town councillors elect their representatives, and those appointed or elected by these two parties co-opt the others.

Besides the Local School Board, special Committees may be appointed for special schools, or for any particular department of the work of the School Board, and wherever such are appointed for denominational schools, the members elected must be of the same religious persuasion as the teachers and children of the school with the affairs of which they are called upon to deal. The Local School Boards have a double capacity. On the one hand they represent the local authorities and must be guided by their decisions, and on the other, they partake of the jurisdiction of the Board of Education, and must carry out the instructions of its officials. They are charged with the proper upkeep of the school buildings, and with the administration of the school property and funds.

In the country districts where the local bodies are

charged with the maintenance of the system, the Local School Board is constituted in much the same way. The Government representative in the district is appointed, and besides the local magistrate and the mayor (elected and confirmed by Government), a teacher designated by the Board of Education, a representative of the Catholic and Evangelical Churches, and from two to six elected representatives of the district council have a right to seats on the board. In places where a number of school districts for one reason or another join together to form a common school area, the regulations are too minute to be indicated in detail, but the general principle of local control is also the essential feature of such a common School Board.

The appointment of teachers rests with the local authority. In the cities and large towns the selection of teachers is unrestricted, except that the persons so selected must have fulfilled the usual conditions required in a teacher of a Prussian school; but in small school areas where the number of places to be filled is only twenty-five or less, the local authority is restricted in its selection to three teachers designated by the Board of Education. In the cities and large towns the teacher is selected by the 'Magistrat,' who are, as we have pointed out, the Government representatives in the administration of the affairs of the city or town. The city corporation or town council have no rights in the matter, not even the right of explaining their wishes and views. But before the 'Magistrat' can appoint the teacher, they must hear the opinions of the Local School Board or Local School Committee if any such exists, though they are not bound to follow their wishes.

Wherever in the small towns and rural districts a body corresponding with the 'Magistrat' exists (in such cases it would consist of the mayor and lay assessors of the local petty court), they have the same rights. But as a rule such bodies do not exist, and in all such cases the teachers are selected by the Local School Board. Of course, in districts where the support of the school falls upon the local landowner, he will have the principal voice in any

appointment of teachers. But in all cases, whether the appointment is made by the 'Magistrat,' the School Board or the landowner, the selection must be confirmed by the Board of Education before the appointment is finally made, and if the Board of Education refuse to confirm the election, a new election must be held. If a second time the local nominators or nominator select a candidate displeasing to the Board of Education, the latter may proceed at once to make an appointment without further consultation with the local authorities.

In these appointments it is to be noted first, that the local boards are governed in their choice of candidates by the clauses of the Education Law. Hence they must always nominate a Protestant teacher for a Protestant school, and a Catholic teacher for a Catholic school, and must besides respect the rights guaranteed by the law to minorities. Secondly, they have no determining voice in the appointment of rectors or head teachers. The difference between these two classes is only technical. The principal teacher of a school in which there are six different grades or classes is called a rector, in all other cases he is called a head teacher.

The payment of teachers has not been dealt with in the present law, but the subject is under consideration, and legislation on the subject will soon be introduced. Till this be done, the payment of teachers is governed by the provisions of the law of 3rd March, 1897. According to this the income of teachers consists of a fixed salary, which must not be less than 900 marks (roughly £45) for men, and 700 marks (£35) for women. In addition to this, they are to receive an increment after seven years' service, and another every three years till their maximum salary is reached with the ninth increment so awarded. The amount of the increment must not be less than 100 marks (£5) each time for men, and 80 marks (£4) for women. These figures, it should be observed, represent the very minimum wage insisted upon by the State, and do not in any way indicate the actual salary received by most teachers in Prussian schools. Besides,

this, the teacher must be provided with a free residence, and in most cases a garden and fuel are also added free of cost. In case it is found impossible to provide a free residence, the teacher must receive suitable compensation, which, however, is not to exceed one-fifth of the salary of which he is in receipt. In case of permanent teachers the salary is paid quarterly; where the appointment is not permanent it is paid at the end of each month.

Due provision is also made for the pension of teachers, who through age or sickness are unfit to discharge their duties. Every teacher permanently appointed has a right after ten years' service to a life-long pension, in case he is unable for reasons of health to continue his work; and even he has not given ten years' service, if in consequence of the fulfilment of his duties he is rendered unfit, he has a similar right. In all cases, on the completion of his sixty-fifth year he may at once retire, and must be placed upon the pension list. If he retires at end of ten years he receives for the rest of his life a yearly sum equivalent to $\frac{15}{60}$ of the salary of which he is then in receipt, and for every additional year's service the rate of pension is increased by $\frac{1}{60}$ of his salary, till in the end it reaches $\frac{45}{60}$; and this is the maximum pension now allowed by law.

In case a teacher dies in service some provision is made for his children and his wife. For every child born to him in lawful wedlock a sum of 50 marks (£2 10s.) is allowed yearly in case the mother is still alive, but if the mother is also dead a yearly sum of 84 marks (£4 4s.) is granted. This grant ceases as soon as the child has completed its eighteenth year, or as soon as it contracts a marriage or dies. The widow in such cases has a right to $\frac{40}{100}$ of the pension which her husband would have been entitled had he resigned. This ought to be as a rule not less than 216 marks (£10 16s.) and not more than 2,000 marks (£100).

JAMES MACCAFFREY.

EPISCOPAL SUCCESSION IN THE DIOCESE OF ELPHIN DURING THE REFORMATION PERIOD

IN a book published by Hodges, Figgis & Co., styled *Loch Cé and its Annals, North Roscommon and the Diocese of Elphin in Times of Old*, by the Rev. Francis Burke, M.A., Dean of Elphin and Diocesan Registrar, I find it stated :—

They [the natives of Elphin] saw the bishop of the former régime, Roland Burke, appointed to his office by no less an authority than Pope Paul VII, continuing on as Bishop of Elphin, adopting the reformed worship, ordaining the clergy of the diocese, conforming altogether to the altered state of things, and performing every duty of his office, as a reformed bishop, up to the year 1584 [*sic*] or to an advanced stage of Queen Elizabeth's long reign. . . . We belong to no sect of yesterday. The unbroken succession to the old Church of Elphin diocese is ours.¹

In a letter on the same subject, published in a public journal,² the same writer says :—

The unbroken continuity of the line of bishops from the early Irish Church was actually preserved in this particular diocese of Elphin. Roland Burke, originally nominated in 1534 to the bishopric of Clonfert, by no less an authority than Pope Paul VII, was *de facto* also Bishop of Elphin from the year 1552, till he reached a very advanced age in 1580. Of the fact that he became a reformed and reforming prelate there cannot be the remotest doubt. After him came Thomas Chester, an Englishman, who died in the year 1582. Andrew O'Craiden, we are told in the *Annals of Loch Cé*, was elected at a council in Dublin to succeed him, but in the year 1584 he seems to have been suspended in favour of John Fitzjames Lynch, B.A., a Galway man who was educated in the principles of the Reformation at New Inn Hall, Oxford. He resigned the See in 1611, when Dr. Edward King became his successor, and who so worthily filled the bishopric till the year 1638.

Could we but induce the extreme advocates of the Roman mission in this land to study the history, ritual, usages, and polity of the early Irish Church and its absolute independence of Rome.

¹ Pages 103, 134.

² *Sligo Independent*.

Of course, as everyone knows, there was never such a Pope as Paul VII, though Dean Burke, both in his book and in his letter says that he appointed Bishop Roland Burke. As a matter of fact he was appointed by Clement VII in 1534. Hugh Jackson Lawlor, D.D., Canon and Precentor of St. Patrick's, and Professor of Ecclesiastical History, Dublin (University), writes on the same subject :—

The facts as to the episcopal succession in Elphin are instructive. To that see no less than eight persons are recorded to have been appointed between 1525 and 1550, and it seems that there were occasionally three rival bishops at one time. Thus Bernard O'Higgin was provided in 1542, and yet in February, 1545, ignoring this appointment, the Pope provided John O'Heyne. Since O'Higgin resigned in 1561 to the Papal authorities, it may be assumed that at any rate at the end of Queen Mary's reign he was recognized by the Pope as bishop. But was he recognized by the Crown? On April 10, 1552, a grant of the see was made by Edward VI, under a royal letter of November 23, 1551, to Roland Burke or De Burgo, Bishop of Clonfert, the two dioceses being united for his life. He died in June, 1580, and it was apparently on his death that Thomas Chester was appointed bishop, since he was 'elect' on September 7, 1582. Certainly De Burgo was regarded as bishop of both dioceses in 1560, and again in 1574. There can be no doubt that from his death till the union of the diocese with Kilmore, the Irish Church has maintained a regular succession.¹

Dean Burke further says that Roland Burke signed the Roll of Elizabeth's Parliament in 1560, said to have abolished the Catholic religion in this country and to have passed the Penal Laws of Elizabeth; and that Bodkin and Mullally, reformed Archbishops of Tuam at that time, took care of the succession in Elphin.²

On all this I observe that Dean Burke states that the early Irish Church was absolutely independent of Rome. He also holds the succession of his bishops and clergy from the ancient Church of Ireland. His proof that the unbroken continuity of his line of bishops from the early Irish Church was actually preserved in this particular

¹ *The Reformation and the Irish Episcopate.* London, 1906 (October).

² Letter, etc.

diocese of Elphin is that it passed through Bishop Roland Burke originally nominated to the bishopric of Clonfert by no less an authority than Pope Paul VII (really Clement VII). Now if the ancient Irish Church was absolutely independent of Rome, does it not appear passing strange that the succession of Dean Burke's bishops and clergy from the ancient Irish Church depends on their connexion with a bishop who derived his place, jurisdiction, and authority as bishop from the Pope of Rome? The theory supported by Todd, and propounded by King, Mant, Palmer, and their followers, that the Church of St. Patrick was entirely independent of Rome and had no connexion with it seems to have been abandoned by the best Irish scholars.

One of the latest writers on this subject, Professor Bury, the distinguished historian, formerly Fellow of Trinity College, Dublin, now Professor of Modern History, and Fellow of King's College, Cambridge, in his *Life of St. Patrick*, holds that the Church of Palladius and Patrick was from the beginning part of the great Western Church which acknowledged the See of Rome as its head. While he thinks that St. Patrick was not consecrated by St. Celestine, still he teaches that he as well as Palladius had the authorization of Rome for his Irish mission:—

The circumstances seem to imply [he writes] that there was a distinct understanding that he (Patrick) was to be the successor of Palladius, and Germanus consecrated him Bishop immediately. And so it came about that, in the end, he started for the field of his work invested with the authority and office which would render his labours most effective¹. . . The circumstances of the consecration and mission of Palladius were significant; but whether his successor was ordained at Rome or at Auxerre was a matter of little moment. . . The historical significance of his (Palladius's) appearance there (in Ireland) does not lie in any slight ecclesiastical or theological successes he may have accomplished. It is significant, because it was the first manifestation in Ireland of the authority of Rome. The secular arm of Rome, in days when Rome was mightier—the arm of Agricola, the arm of Theodosius—had never reached

¹ *The Life of St. Patrick and his Place in History*, by J. B. Bury, p. 59. London: Macmillan & Co., 1905.

the Scottic coast : it was not till the mother of the Empire had been besieged and despoiled by barbarian invaders that her new spiritual dominion began to reach out to those remote shores which her worldly power had never sought to gain. The coming of Palladius was the first link in the chain which bound Ireland—for some centuries loosely—to the spiritual centre of Western Europe¹ . . . The essential point is that by the sending of Palladius, Ireland had become one of the Western Churches, and therefore, like its fellows, looked to the see of Rome as the highest authority in Christendom. Unless at the very moment of incorporation, they were to repudiate the unity of the Church, the Christians of Ireland could not look with other eyes than the Christians of Gaul at the appellate jurisdiction of the Roman bishop, and the moral weight of his decretals.²

He holds, on the authority of *Tirechan*, the *Tripartite*, the *Annals of Ulster and Innisfallen*, that St. Patrick visited Rome in the beginning of the pontificate of Leo the Great (*circa* 441) :—

The result [he writes] of the visit to Rome is briefly stated in words which are probably a contemporary record,³ 'he was approved in the Catholic faith.' He may well have received practical advice from Leo—such advice as a later Pontiff gave to Augustine for the conversion of the English. But Patrick bore back with him to Ireland visible and material proofs of the good-will of Rome. He received gifts which, to Christians of his day, seemed the most precious of all gifts, relics not of any lesser martyrs, but of the Apostles Peter and Paul. They were gifts particularly opportune for bestowing prestige on the new Church which he was about to found (Armagh), and where they were afterwards preserved.⁴

He holds as genuine and authentic the canon of St. Patrick which lays down, 'If any questions of difficulty arise in this island, let them be referred to the Apostolic Seat.'

The position [he writes] which the Roman See occupied by common consent, in the days of Patrick, has been sufficiently explained in a previous chapter ; and if this position is rightly understood, it becomes evident that, when Ireland entered into the ecclesiastical confederation of the West, it was merely a direct and inevitable consequence that for the Church in

¹ Bury's *St. Patrick*, p. 57.

² *Ibid.*, pp. 65, 66.

³ *Annals of Ulster*, A.D. 441. 'Leo ordinatus est xlii[i], Romane ecclesie episcopus, et probatus est in fide Catholica Patricus episcopus.'

⁴ Bury's *St. Patrick*, p. 154.

Ireland, just as for the Church in Gaul or in Spain, the Roman See was both a court of appeal, and also the one authority to which recourse could be had, whenever recourse to an authority beyond Ireland itself seemed desirable.¹

Dean Burke's list of the Bishops of Elphin, from the time when Henry VIII declared himself head of the Church to the reign of James I, like those of many other Protestant writers, is defective and inaccurate. In 1534 England was severed by Act of Parliament from the authority and communion of Rome. The king was declared supreme head of the Church of England: and from the time of the abolition of the Papal authority to the end of his reign, the creed of the Church depended on the theological caprice of its supreme head. The Crown was proclaimed to be the only source of spiritual jurisdiction. All power to appoint and suspend bishops and to enable them to perform their functions validly vested in Henry and his Vicar-General, Cromwell.² A parliament was convened in Ireland, at the instance of Browne, Henry's Archbishop of Dublin, and met on the 1st of May, 1536. The proctors, of whom there were three from each diocese, and who had heretofore had the right of voting, were despotically excluded, and in 1537, laws similar to those of the English Parliament were passed.³ Henry's son, Edward VI, a mere youth, was head of Dean Burke's Church: his daughter, Elizabeth, was head of the Church. Dean Burke tries to show that the source of his Church is the ancient Irish Church. But his Church is or was identical with the Anglican Church. It had the same head, at least down to the Disestablishment. Its bishops were transferred to Irish sees. It adopted the English prayer-book, service, and ordinal. The Reformation in England, in the words of Lord Macauley, himself an Anglican Protestant, 'Sprung from brutal passion, nurtured by selfish policy, was begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the

¹ Bury's *St. Patrick*, p. 169.

² Lingard's *History of England*, Vol. v., pp. 10, 11, 25, 26, 49.

³ Haverty's *History of Ireland*, p. 365.

murderer of her guest.'¹ Here we have the true origin and fountain-head of the Protestant Church, orders, and jurisdiction in Ireland. Water cannot rise above its level.

In examining the episcopal successions in Elphin, we see how faithfully St. Patrick's canon was observed. If any questions of difficulty arise in this island let them be referred to the Apostolic See. This was especially done with regard to the appointment of bishops. Thus in 1244, on the death of Donatus O'Connor, some of the canons elected the Provost of Roscommon, while others chose John O'Hughroin, Archdeacon of Elphin. The question was referred to Pope Innocent IV, who on the 5th of the Nones of July, declared both elections invalid, and himself appointed John to the vacant see, since, as the Papal Brief relates, ample testimony had been given of his learning and virtue and commendable life.² In 1297, Maelsechlan MacBrian, Abbot of the Buill (the Cistercian monastery of Boyle), was elected to the bishopric of Oilfinn, and Marian O'Dondobuir, a Friar-preacher, was elected before him, and went to Rome to maintain his election to the same bishopric, and died on that journey.³ The *Four Masters* state that both went to Rome—Melaghlin MacBrian, Abbot of Boyle, was elected to the bishopric of Elphin; and Marian O'Donaver, a friar of the order of St. Dominic, who had been elected to the same see before Melaghlin, repaired both to Rome, where Melaghlin died (1297). But the *Annals of Loch Cé*, specially reliable where Elphin is concerned, agree with the *Annals of Ulster*; and their account is confirmed by the Vatican records which state: 'Eodem electo (Mariano) antequam ad ecclesiam ipsam Elfinensem accederet, naturae debitum persolvente, predictus Malachias occupavit eandem, et adhuc detinet occupatam.'⁴ On the death of Donough O'Flanagan (1307), the canons elected Malachy MacAedha (MacHugh), Canon of Elphin, who was in minor orders. The dean, however, refused to take part

¹ Hallam's *Constitutional History*, Essays, p. 56.

² Theiner, *Monumenta Vaticana*, p. 44.

³ *Annals of Ulster*, Vol. ii., p. 391, and note. Ed. MacCarthy.

⁴ Theiner, *Monumenta*, p. 172.

in the election, and having nominated Charles (Cathal), abbot of the monastery of the Holy Trinity of Loch Ke of the Premonstratensian Order, got his election confirmed (*archiepiscopo in remotis agente*) by Master Reginald, official of Armagh curia, and had his nominee consecrated bishop (in Armagh, *Annals of Loch Cé*, ad. an. 1307). Whereupon Malachy appealed to the Curia (in Avignon). After due canonical proofs, which are detailed in the Bull of appointment, O'Connor, who appeared neither in person nor by proxy, was deprived of the see, and Malachy appointed thereto by Clement V, June 22, 1310. MacHugh was consecrated at Avignon the same year. The abbot returned to his monastery, where he continued to lead a retired life for more than thirty years.¹ When Malachy MacHugh was translated to Tuam, in 1313, Pope Clement appointed the Canon Laurence O'Lachtuan his successor in Elphin, stating that he was mature in years, distinguished in literary pursuits, and illustrious by the practice of virtue.²

George Brann, 1499: died 1530. Dr. George Brann was translated by Papal brief from Dromore to Elphin on the 7th of April, 1499. The *Four Masters*, at the year 1530, record his death thus: 'The Bishop of Elphin, i.e., the Greek bishop, died.' O'Donovan, in his note on this entry, says: 'No account of this bishop is given by Ware or Harris, nor in any of the older Irish Annals known to the editor.' This is not strictly correct, as Ware writes:—

1499. One George, a Grecian, and native of Athens, surnamed (if I mistake not) Brann, Bishop of Dromore, by the Pope's provision, upon the resignation of Nicholas, was translated to this See (Elphin) the 17th of April, 1499. He was Proctor and Moderator of the Indulgences to the Hospital of the Holy Ghost in Saxie (or the Saxon street) in Rome, and to the benefactors thereof; and also for building a new Hospital of the Holy Ghost in Ireland,

¹ Theiner, *ibid.* pp. 180-1; *Annals of Ulster*, p. 414, ed. MacCarthy, note.

² Theiner, p. 187. Dean Burke tries to show that these appointments were the result of foreign intervention in the government of the diocese of Elphin. See *Loch Cé and its Annals*, pp. 92, 93, 95.

a member of the aforesaid Hospital. I have found those Indulgences confirmed while he was Bishop of Dromore, in a Synod held at Drogheda, in St. Peter's Church, by Octavian de Palatio, Archbishop of Armagh, in 1495. He lived afterwards in 1523, but when he died I do not find.

Ware further states that he had seen a seal of this George, which he used before he was bishop, with the inscription, 'The seal of George Brann, Vicar of the Holy Ghost.' He must have resigned the administration of the diocese many years before his death, as Christopher Fisher, Bishop of Elphin, is recorded to have died in 1511. He was an Englishman, and held for some time the post of agent of King Henry VIII at the court of Rome. Dr. Fisher was intimate with Erasmus, and it is recorded that in 1510 he was the bearer of the blessed golden rose from his Holiness to the English monarch. Julius II was Pope, 1503-1513. I find it stated, however, by an old writer, Sir Richard Baker, that the golden rose was presented to Henry by Pope Clement VII. He writes: 'Dr. Thomas Hannibal, Master of the Rolls, was received into London by earls, bishops and diverse gentlemen, as ambassador from Pope Clement VII (1523-34), who brought with him a rose of gold for a present to the king; and on the day of the Nativity of our Lady, after a solemn Mass, sung by the Cardinal of York, the said present was delivered to the king; which was a tree forged of fine gold, with branches, leaves, and flowers resembling roses.' The same history says that another present was sent to Henry by Pope Julius, a cap of maintenance and a sword, which was probably the one of which Dr. Fisher was the bearer. On his death Thomas Walsh was appointed Bishop of Elphin. Contemporary documents show that he governed the see in 1521.

John Max, 1525-1536. His successor was John Max, a Premonstratensian monk, Abbot of Welbeck and Prebendary of York. According to the Consistorial Records, Dr. John Max was appointed Bishop of Elphin, on Friday, the 7th of April, 1525. The see of Elphin is described as rated in the books of the *Camera Apostolica* at a

tax of sixty-six florins. In Brady's *Episcopal Succession*, his appointment is thus recorded :—

1525, April 7. John. Die septimo Aprilis 1525 referente Cardinali de Cesis, providit Ecclesiae Elfinen in Hibernia vacanti per obitum Georgii Episcopi Elfinen, extra Romanam Curiam defuncti, de persona Joannis, Abbatis Monasterii N. Eboracen. dioec. Premonstraten. ordinis, cum retentione Monasterii. Redditus flor. non constat. Taxa floren 66. Barberini.

The Bulls for the appointment were dated 7 Idus April anno secundo Clement VII. On the 8th of May, 1525, 'Franciscus de Piscia ut procurator, nomine Joannis electi Elfinen. obtulit 66 florenos auri.' John died on the feast of the Assumption, 1536. Cardinal Moran writes :—

The three next bishops are only known to us from the register of the Consistorial Acts. The first we meet with is Ludovicus or Louis, who was translated from Elphin to the See of Gaudatensis, in 1539. He had for his successor Hubert Isernan (perhaps O' Ifearnain, i.e., Heffernan), of whom it is registered that, 'Anno 1539, sua Sanctitas providit Ecclesiae Elphinensi in Hibernia vacanti per resignationem Ludovisi electi Gaudatensis, de persona Huberti Iseraven monachi ordinis S. Joannis Evangelistae de Falcordimonte ordinis Cisterciensis Rothmagensis dioecesis (act. Consist.)' On the 3rd of June, 1541, Dr. Hubert was translated from this see to Ferns, and Bernard O'Donnell, who only a few months before had been appointed to Ferns, was on the same day translated to Elphin. The following is the Consistorial entry for this double appointment: 'Anno 1541, die 3tio Junii, Sua Sanctitas absolvit Hubertum Episcopum Elphinesem in Hibernia a vinculo, etc., et eum transtulit ad Ecclesiam Fernensem in Hibernia.

'Eodem die S.S. absolvit fr. Bernardum Episcopum Fernensem a vinculo, etc., et eum transtulit ad Ecclesiam Elphinensem vacantem per resignationem Huberti.'¹

We meet no mention of Ludovicus or Louis or of Hubert Iseranen in Brady's *Episcopal Succession*. Neither Ware, Mant, or Cotton notices these prelates. Ware gives John (Max) and Bernard Higgin. Having stated that John

¹ *Episcopal Succession in Ireland.*

(Max) died in 1536, Brady quotes from the Barberini Consistorial Acts :—

1539, June 16. William Magennis. Die 16 Junii, 1536, referente Cardle Ghinuccio providet Ecclesiae Elphinensi, in Hibernia vacanti per obitum illius ultimi Episcopi de persona Wilhelmi Magne, Canonici Dromoren. cum retentione omnium etc. et dispensatione super defectu natalium. Absolvens etc. Taxa floren 60. Barberini.

1539, August 27. Gabriel de Sto Sevo. Die 27 Augusti, 1539, providit ecclesiae Elfinen., vacanti per obitum N. de persona Fratris Gabrielis de Sto Sevo ord. Sti Benedicti, cum retentione omnium. Firenze.

According to Brady Gabriel was translated to Ferns in 1541. He makes no mention of Hubert Iseranen in the succession of Ferns. He goes on :—

1541, June 3. Bernard O'Donnell. Die 3tio Junii, 1541, referente R. D. Cardli Brundusino, Smus absolvit fratrem Bernardum O'Donnell, Episcopum Fernen. a vinculo quo tenebatur suae Ecclesiae et eum transtulit ad Ecclesiam Elfinen. vacantem per resignationem seu translationem Domni Gabrielis illius ultimi Episcopi. Absolvens eundem Bernardum a censuris etc. Barberini.

According to Brady the succession is, John Max, 1525-1536; William Magennis, 1536-1539; Gabriel de Sto Sevo, 1539-1541; Bernard O'Donnell, 1541. I remark that Brady gives in the margin before the name of William Magennis the date 1539, June 16th, and then after the name, in quoting the Consistorial Acts, die 16 Junii, 1536.¹ One of these dates must be erroneous. How could provision be made for the see of Elphin on the 16th of June, 1536, rendered vacant by the death of the last bishop, whereas John did not die until the 15th of August, 1536?² There are different collections of Consistorial Acts preserved in different libraries in Rome, in the families of former Cardinals and Popes.³ Cardinal Moran may have got his records from one, and Brady from another of these collections. If we look on Hubert Iseranen and Gabriel de

¹ Brady, *Episcopal Succession*, Vol. ii. p. 198.

² Ware.

³ Brady, *ibid.*, Vol. ii., Pref. p. viii.

Sevo as one and the same, and equiparate Wilhelmus Magne, Canon of Dromore, with Ludovicus the elected of Gaudatensis, the succession would be intelligible.

Bernard O'Donnell was a Franciscan, and after an episcopate of only a few months, passed to his reward. He was succeeded in 1542 by Bernard O'Higgins, of the Order of St. Augustine. De Burgo puts him down as a Dominican, but the contemporary Consistorial Record is:—

1542, June 3, May 5. Bernard O'Higgins. Die 5 Maii, 1542, referente Rmo. Parisio: S.D.N. providit ecclesiae Elphinen. in Hib. vacanti per obitum quondam Bernardi, extra Curiam defuncti, de persona fratris Bernardi Ykigin presbyteri ordinis Heremitarum Sancti Augustini cum absolutione. Barberini.¹

Herera, too, reckons him among the Augustinian bishops. In his *Alphabetum Augustinianum*,² he writes: 'Bernard O'Higgins from Ireland, was appointed by Pope Paul III on the 5th of May, 1542, to the see of Elphin, vacant by the death of Bernard O'Donnell.' The General of the Order, Fr. Seripandus, appointed him on the 10th of April, before his consecration, Vicar-General of the Order in Ireland for six months, which appointment was renewed after his consecration on the 7th of September the same year, that thus he might preside at the general chapter of the Irish province, where the Order was now reduced to seven houses, and stood in great need of his paternal fostering care. Dr. O'Higgins departed this life in 1563, as we learn from Peter Calvus, the Dominican, and other witnesses, in the monastery of Villavittiosa, in Portugal, where he had taken refuge from the fury of the Anglican persecution. However, in the register of the Generals of the Order, mention is made of this prelate as still living on the 12th August in that year. Hence Paul Harris and Cotton are mistaken in conjecturing that O'Higgins died in 1552. Ware, who also says that he was a Dominican, merely writes: 'Bernard O'Higgin, a Dominican, provided by the Pope, succeeded. He lived in 1552, but how long after I do not find.' Two years after his

¹ Brady, *ibid.*, p. 151.

² Page 108.

appointment Dr. O'Higgins was obliged to surrender the temporalities of his see into the hands of a schismatical nominee of Henry VIII, and seek safety in flight. We learn from the Consistorial Acts that on the 20th of February, 1545, the administration of Elphin was given for six months to John O'Heyne, a Canon of Elphin, and then Bishop of the united sees of Cork and Cloyne, who was also prevented from taking possession of his see, and hence on 25th February, 1545, he received the administration of his native diocese. The Consistorial Record is:—

Die 20 Feb. S. Sanctitas providit Ecclesiae Elphinensi de persona Joannis Episcopi Corcagensis et Clunensis (*sic*), qui regiminis et administrationis Corcagensis et Clunensis Ecclesiarum invicem unitarum possessionem eo quod a schismaticis et iis qui a Catholica fide defecerunt occupatae detinentur assequi non potuit, nec de proximo assequi speret: ita quod, propter hoc eisdem Corcagensi et Clunensi Ecclesis pracesse non desinat sed tam Elphinensi quam Corcagensi et Clunensi Ecclesiis hujusmodi ad sex menses a die habitae per eum pacificae possessionis seu quasi regiminis etc. (*sic*).

On the death of the schismatical Crown nominee, Dr. O'Higgins returned to Elphin in 1547-8, and governed his see till 1561, when he resigned. He died, as we have seen, in the convent of his order in Villavittiosa in Portugal, about 1563. We see that in these papal provisions, Conat O'Sheil, appointed by Henry VIII in 1544, and Roland de Burgo, schismatically given the administration of Elphin, are ignored.

Canon Lawlor says¹: 'It seems that there were occasionally three rival bishops in this see (Elphin) at one time. Thus Bernard O'Higgin was provided in 1542, and yet in February, 1545, ignoring this appointment, the Pope provided John O'Heyne.' We see clearly that there was then only one true Bishop of Elphin, viz., Bernard O'Higgins. He was driven from his diocese by the Protestant usurpers. The Pope appointed John O'Heyne, a native of Elphin, but then Bishop of Cork and Cloyne, to administer Elphin for six months, remaining Bishop of Cork and Cloyne.

The other so-called State bishop, O'Sheil, intruded by Henry VIII, was rejected by the canons and people of Elphin.

Andrew O'Crean, of the Order of St. Dominick, Prior of Sligo, succeeded Bishop O'Higgins. He was Bishop of Elphin from 1561 to 1594. Father David Wolf, S.J., who was at this time Apostolic Delegate in Ireland, wrote to the Holy See on the occasion :—

Bernard O'Huyghin, Bishop of Elphin, has resigned his bishopric in favour of a Dominican Father, the prior of Sligo, named Andrew Crean, a man of piety and sanctity, who is, moreover, held in great esteem by the laity, not so much for his learning, as for his amiability and holiness. The said Bernard was a good and religious man as far as regarded himself, but he was not acceptable to the people, and seeing that he was fast losing the temporalities of the see through the dislike which the laity had conceived for him, he chose Father Andrew, who is beloved by everyone, that thus all that was lost might be regained. This Father now proceeds to Rome, with the permission of his Provincial, to obtain that see, bearing with him the resignation of Dr. O'Higgins. He asked me for testimonial letters ; and though personally I know but little about him, I can attest the fame for virtue which he enjoys throughout the whole island.

The Consistorial Acts show that O'Crean was appointed Bishop of Elphin on the 28th of January, 1562 :—

1562, January 28. Andrew O'Crean. Die 28 Januarii 1562, referente Joanne Hierinymo Card. Morono, providit ecclesiae Elphinen. in Hib. provinciae Tuamen, regionis Conatiae, vac. per liberam resignationem Reverendi Domni Ohuyghum (O'Higgin), ord. Sti Augustini, Professoris, de persona Domni Andreae Ycrean Hiberni, ord. Praed. Professoris, quem R. P. David presbyter Societatis Jesu in Hib. commorans per suas literas commendavit. Absolvens etc. Vatican. Corsini and Paris Latin 12559.¹

The family of Dr. O'Crean were merchants in Sligo. He is called Andreas Xerea by De Burgo. Dr. John Lynch, in his manuscript history *De Praesulibus Hiberniae*, gives

¹ Brady, *Episcopal Succession*.

the following interesting account of this Bishop of Elphin :—

On the resignation of Bernard O'Higgin the episcopate of Elphin devolved on Andrew O'Crean, of the Order of Preachers, a native of Sligo, who was appointed to the see on 28th of January, 156½. The Bishop, together with Raymond O'Gallagher, of Killala, and Eugene O'Hart, of Achonry, received in 1566, in the name of the province of Tuam, the Council of Trent in its integrity. This Andrew O'Crean obtained the degree of Magister in Theology, and accompanied to the Continent Eugene O'Hart, who was chosen by the clergy their procurator at the Council of Trent, and was postulated by them for the see of Achonry. Andrew, however, got ill in France, and was unable to proceed any farther, and subsequently, was elevated to the see of Elphin, in which diocese he was for some time allowed to discharge his sacred duties without great annoyance, till being summoned to take the oath of the Queen's supremacy, he declared he would never defile himself by such a sacrilegious oath ; he was then deprived of his see, which was given in 1584 to an apostate religious, who had consented to take the oath of supremacy. Being now exposed to constant vexations, Andrew betook himself to the convent of Sligo, where he lived privately with the religious, strenuously at the same time maintaining the Catholic cause. He erected in the public square of the town of Sligo a marble cross which was commonly called Liaghan-Espuig, or The Bishop's Monument. Such, too, was his devotion to the eleven thousand virgins, that in their honour he recited every year eleven thousand Our Fathers and the same number of Hail Marys. He closed his life in 1594, amidst the same religious who, through the influence of Daniel Mor (Magnus) O'Connor of Sligo, enjoyed a comparative tranquillity. For the chieftain was regarded with such favour by the Queen, that when he refused the diploma of Earl, she granted him the title of The O'Connor Sligo ; subsequently, in the tenth year of Elizabeth, an order was issued prohibiting the destruction of the monastery of Sligo : and, moreover, it was the custom that those who were ordained during Mary's reign should not be compelled to change their habit or expatriate. Hence Andrew was enabled to remain within the limits of his diocese and in the monastery of Sligo.

The *Annals of Loch Cé* have these entries : at A.D. 1582, the bishopric of Elphin was given to Andrew O'Craidhen (O'Crean) by the Council of Ireland in Dublin ; at A.D.

1584, John, son of James Lynch, was made Bishop of Elphin that year, and Andrew O'Craidhen (O'Crian) was set aside. From these entries it may be safely concluded that the Irish Council of Elizabeth appointed O'Crian Bishop of Elphin in the hope that he would accept it and conform. As the bishop disdained to send a reply, the Council had no option but to nominate Chester, whose name sufficiently proves his nationality, and after him the native renegade Lynch. Thus we see that to the close of his life Bishop O'Crian continued the faithful shepherd of the persecuted flock committed to his care. He held no communication with the officials of the English Government, did not recognize their appointment, and hence as the *Annals* record he was set aside, that is by the State authorities.

Dr. O'Crian's successor was Demetrius O'Healy, of the Order of St. Francis, whom Dr. Eugene Matthews, Archbishop of Dublin, when commemorating the prelates who flourished in his own time, expressly reckons among the martyrs of the Church: 'Father Demetrius Healy, regularis observantiae Sancti Francisci, Episcopus Elphinensis et Martyr.'¹ The Consistorial Acts preserve the name of another Bishop of Elphin who died a martyr for the faith. It is there recorded:—

Die 9 Junii, 1625 : referente Cardinali Francisco Barberini, Hiberniae Proctore, Sua Sanctitas providit Ecclesiae Elphinensi vacanti per obitum bonae memoriae Raymundi Galvirii ab hereticis pro Christi fide occisi de persona Rev. Boetii Egan Presbyteri Tuamensis, ordinis minorum S. Francisci de Observantia.

It was probably towards the close of Elizabeth's reign, or the beginning of that of James I, that this bishop was crowned with martyrdom, for in 1613 we find that Elphin was administered by a Vicar-General named Owen Mac-Brien, appointed by the Archbishop of Cashel, while in the month of August, 1620, Father Nicholas a Sancto Patritio (Father Nicholas of St. Patrick, O.S.A.), Provincial

¹ Card. Moran, *Archbishops of Dublin*, p. 290.

of the Austin Friars of Ireland, was Vicar Apostolic of Elphin, and signed many documents as such. Some writers state erroneously that he was a Carmelite. He seems to have retained the office till the appointment of Boetius Egan in 1525. The brief of Father Nicholas's appointment is preserved in the Archiv. Secret. Brevium, Rome.¹ Boetius Egan, whose name is inscribed on the original copy of the *Four Masters*, was consecrated Bishop of Elphin at Drogheda, by the Most Rev. Thomas Fleming, Archbishop of Dublin. In the Calendar of State Papers, there is a letter from J. Boethius Elphyn to General Preston (January 8, 1647). Thence to the present time the succession of bishops of the diocese is clear.

In his list of the Reformation Bishops of Elphin, Dean Burke gives only Roland Burke, Thomas Chester, the superseded Andrew Craiden (O'Crean), and John Fitzjames Lynch. Canon Lawlor, indeed, mentions Bishop O'Higgins ; but he gives Roland Burke as Bishop of Elphin from 1551, while O'Higgins, the true bishop, governed the diocese. Thus they ignore the true and canonically-appointed bishops, recognized as such by all the Catholics of the diocese ; and enumerate as the bishops of Elphin State-appointed prelates, who had just as much authority in spirituals as the Lord Deputy St. Leger and the other legal officials of Henry, Edward, and Elizabeth in Ireland. Neither do they mention the first State-made bishop, Conat O'Siaghail, or O'Sheil.

When Henry VIII (1510-1547) ascended the throne, Dr. George Brann was Bishop of Elphin. In 1534, when he severed England from the Catholic Church, abolished the spiritual authority of the Pope, and constituted himself, by Act of Parliament, the only source of spiritual jurisdiction, and supreme head of the Church, Dr. John Max was bishop of the see. In 1536-7, Henry's packed Parliament in Dublin copied these English acts ; but no attempt was made to intrude a State-made prelate into Elphin till 1543-4. Then, judging from the case of O'Crean,

¹ Card. Moran's *Spicilegium Ossor.*, p. 1128.

O'Higgins (1542-1561), the canonically-appointed bishop, was asked to acknowledge the spiritual supremacy of Henry and refused. Measures were then taken to oust the true bishop, Dr. O'Higgins, and to put in a legal or English law-made prelate. On the 29th of August, 1541, we find St. Leger recommending O'Donnell's chaplain, Con O'Sheil (Conat O'Siaghail), to the king for the see of Elphin.¹ He describes him as a right sober young man, well learned, who hath been brought up in France. He was Abbot of Assadara (now Ballysadare), and Prior of the house of the Canons Regular of Aughris, Co. Sligo. It was probably intended to curry favour with O'Donnell by making his chaplain bishop. The king replied promising to nominate O'Sheil.² The appointment was, however, delayed a long time; and in 1543 (June 5), the Lord Deputy and Council of Ireland wrote to the English Privy Council that the bishopric of Elphin, which had been promised to O'Donnell's chaplain, was not yet granted.³ Finally, on the 23rd of March, 1544, the king approved of the appointment of O'Sheil, and issued his *cong   d'  lire* to the dean and chapter of Elphin;⁴ but they refused to elect the schismatical nominee, and Henry was obliged to appoint O'Siaghail Bishop of Elphin by his own authority. It was no wonder that the Chapter of Elphin should refuse to elect O'Siaghail for they had then a canonically-appointed bishop governing their see, who though sacrilegiously dispossessed of its temporalities at the time, in favour of the Crown nominee, was regarded by all Catholics as the true and only Bishop of Elphin. In Dr. Mant's *History of the Church of Ireland* he writes:—

And with respect to Elphin, King Henry VIII sent his *cong   d'  lire* to the dean and chapter of that cathedral to choose Conatius O'Shyagal bishop. But they refused to comply with the King's mandate, and he directed a writ to Christopher (Bodkin), Archbishop of Tuam to admit, institute, consecrate, and invest him therein. That he complied with the royal mandate is nowhere stated.

¹ *Cal. State Papers*, p. 60.

² *Ibid.*

³ *Ibid.*, p. 67.

⁴ *Ibid.*

Archdall says that 'Conat O'Siagal was Prior of Akeras (Aughris), Abbot of Ballysadare, and chaplain to O'Donnell, and on the 23rd of March, 1544, he was consecrated Bishop of Elphin.' He gives as his authority Ware (*Bishops*, p. 633); but Ware merely says, 'Conatius Abbot of Assadara and Chaplain to Magnus or Magonius O'Donnell, was provided Bishop of Elphin by King Henry VIII in 1544.' Cardinal Moran says it is doubtful whether he was ever consecrated bishop, as even Protestant writers admit that it is probable that during the few years that he survived he was content with the enjoyment of the temporalities of the see. A circumstance which lends additional probability to this is that in 1544 O'Donnell was in disfavour with the Government, and in 1545 his castle was assaulted by the English.¹ It was not until June 4, 1545, that Lady Eleanor FitzGerald, wife of O'Donnell, was pardoned by Henry VIII, and the bill for her pardon was only signed on August 11, 1545.² Probably O'Donnell's chaplain shared his disfavour, and there is no record in existence of the ceremony of his consecration having taken place. It was at this time that O'Heyne, Bishop of Cork and Cloyne, was appointed temporary administrator of Elphin. O'Siaghail died about 1547-8, when Dr. O'Higgins returned to his diocese.

Canon Hugh Jackson Lawlor and Dean Burke rely on Roland de Burgo as having transmitted the apostolic succession to the State-established reformed Church in Elphin. Roland de Burgo was never canonical Bishop of Elphin. He is not enumerated as Bishop of Elphin in any of the Papal Registers or Consistorial Acts, by Archdeacon Lynch or any Catholic writer of the time. As intruded Bishop of Elphin he had no spiritual jurisdiction or authority. His appointment by the civil power, which is not the source of spiritual jurisdiction, was not valid or legitimate.

Roland de Burgo or Burke was appointed to the see of Clonfert by Clement VII in 1534. So far was he then from being a reformed or reforming prelate that he expelled

¹ *Cal. State Papers*, p. 71.

² *Ibid.*, p. 72.

the king's nominee, Richard de Angulo or Nangle, appointed by Henry in 1536. He was uncle of the Catholic Earl of Clanrickard, and was a man of great influence in those parts, which he used to repress the efforts of the reformers in Clonfert. Richard Nangle, O.S.A., was Prior of Galway in 1509, and was the last of pre-Reformation provincials of the Austin Friars of Ireland.¹ Nangle was consecrated Bishop of Clonfert by the Protestant Archbishop Browne in 1536. He was expelled by De Burgo, as is stated in a letter from Cowley to Cromwell, dated July 19, 1538, 'When the King's Majesty preferred Dr. Nangle to the bishopric of Clonfert, one Roland Burke purchased bulls from the Bishop of Rome, whereby he expelled the King's presentee.'² Browne writes to Cromwell, February 16, 1539, that he had put 'Dr. Nangle, his suffragan, on the commission of Ecclesiastical Causes, who is well able to set forth the word of God in the Irish tongue, though expelled from his see.'

A Rome runner came in by provision, and is supported by MacWilliam; but, he complains, the Lord Deputy, being friendly to MacWilliam, will give no redress to Bishop Nangle.³ Nangle resigned in 1541 in favour of Roland de Burgo, and on May 1, 1542, was presented by Henry VIII to the rectory of Ardrahan.⁴ He died in January, 1543, and was succeeded as Rector of Ardrahan by Thomas O'Hernan, February 4, 1543.⁵ A warrant was issued by Henry, dated York, September 23, 1541, granting the see of Clonfert to Roland de Burgo. He was confirmed in same with the Austin Abbey de Portu Puro,⁶ on November 24, 1543. In 1552, De Burgo obtained possession of the see of Elphin in commendam from Edward VI under a royal letter of November 23, 1551.⁷ He thus schismatically usurped possession of the

¹ Hardiman: see also Battersby's *History of the Augustinian Abbeys in Ireland* (1856).

² *State Papers of Henry VIII*, Vol. iii. p. 50.

³ *Ibid.*, Vol. iii. p. 122.

⁴ *Piants of Henry VIII*; also *Cal. Pap. Reg.* 96.

⁵ *Piants of Henry VIII*, p. 66.

⁶ *Ibid.*, p. 69.

⁷ *Piants of Edward VI*, p. 987.

see of Elphin while the canonically-appointed bishop, Dr. O'Higgins, was suffering persecution from the English Government. For this conduct Roland sought and obtained pardon in the reign of Queen Mary, and he afterwards confined his episcopal care to his own diocese of Clonfert, in which he was confirmed by the Queen, the temporalities of Elphin being restored to the true bishop, Dr. Bernard O'Higgins. 'Cui Bernardo (O'Higgins),' writes Archdeacon Lynch, 'Maria Regina Episcopatum illum (Elphinensem) restituisse, et Cluanfert. Rolando non ademisse videtur, quod schismati nuntium remisit.' He also says that Roland had gone to Rome to obtain absolution from the censure which he had incurred by the death of the Rector of Loughrea. But Dean Burke says that he sat in Elizabeth's first parliament among the spiritual peers as Rolandus Clonfert. et Elphin. episcopus, which seems to show that in 1560 he still claimed to be Bishop of Elphin.

I hold that we have in this improper description of the Bishop of Clonfert an additional argument against the genuineness of this roll. The register is taken from the Irish Archæological Society's Tracts, Vol. ii. p. 135. Two of the Catholic bishops, whose names are on this roll, Walsh of Meath and Leverous of Kildare, resisted every religious change, as is admitted by all. Clearly they never supported the abolition of the Papal authority and Catholic worship in this country. It contains the name of a bishop who was not confirmed by Elizabeth for two years after the date of this parliament—Rogerus Corcagensis et Clon., episcopus. This was Skiddy, the *congé d'élire* for whose election, directed to the dean and chapter, is only dated July 31, 1562; and an original memorial in the State Paper Office, represents the see of Cork as still void on 3rd July, 1562. One of the temporal peers who is supposed to have signed this roll was actually dead when this parliament was held. The thirteenth name on the list is Richardus Nugent miles, baro de Delvyn. This is Richard Nugent, eighth Baron of Delvin who, as was found by *post mortem* inquisition, died on the 10th of December, 1559. The heading on the roll

states that this parliament sat on the 11th of January, 1560. His eldest son and successor was Christopher, who was only fifteen years old at his father's death, and consequently could not sit as a peer. The absence of the names of the last six bishops shows us that the bishops themselves never signed this roll—Episcopus Rossensis, Episcopus Laonensis, etc., etc. We thus see the fraudulent character of this famous roll, and that no argument can be drawn from it that Roland de Burgo had lapsed into schism in the reign of Elizabeth. On the contrary there are many proofs of his fidelity from his reconciliation to Rome by Cardinal Pole to the end of his life. Thus when it was proposed to erect a university in the middle of the realm of Ireland, and the town of Clonfert was selected for that purpose, Queen Elizabeth suggested that the bishoprics of Clonfert and Elphin might be assigned to the university for the maintainance of learned men there.¹ Now we know that De Burgo lived till 1580, and therefore the Queen did not recognize him as bishop in 1579. In the Simancas transcripts in the British Museum are contained the names of those who, in the petition of the Irish chieftains of 1569, were described as favourable to the Spanish monarch and adverse to the reformed creed. Amongst them are Bodkin of Tuam and De Burgo of Clonfert, there being no mention of Elphin. Again the *Four Masters* record De Burgo's death as Bishop of Clonfert only, and in words which the Franciscan annalists would never use in speaking of a bishop dying in schism and apostacy from the Catholic faith: 'Roland, the son of Redmond, son of Ulick of Knocktua, Bishop of Clonfert, died, and the loss of this good man was the cause of great lamentation in his own country.'

Dr. O'Crian, who as we have seen, was appointed Bishop of Elphin in 1562, seems to have been allowed to govern his diocese in peace by the English Government till 1583, when refusing to take the oath of supremacy he was deposed by the Lord Deputy St. Leger, and Thomas

¹ Morrin's *Calendar*, ii, p. 22.

Chester was chosen to fill the see. Ware says : ' Thomas Chester his (De Burgo's) successor, was born in London, and died at Killiathan in June, 1584.' Cotton says he was the son of William Chester, afterwards Lord Mayor of London, and succeeded in 1580. Killiathan, where he is said to have died, is, probably, Killian or Killyan, barony of Killian, Co. Galway. The date, 1580, given by Cotton for his appointment is incorrect ; for on May 25, 1582, Sir Nicholas Malby writes to Walsingham recommending that Thomas Chester's name be inserted in the Queen's warrant for the bishopric of Elphin ;¹ and on the 3rd of December of the same year Malby again writes to Walsingham recommending Thomas Chester to be Bishop of Elphin.² Probably, therefore, Chester did get the temporalities of the see ; but there is no record or proof that he was ever consecrated bishop : in fact there is reason to believe that he remained a layman. His name appears four times in four places in the Calendars of State Papers as a layman, and I cannot find any record that he ever was ordained or consecrated. In the Fiants of Elizabeth, under the date, April 20, 1578, Thomas Chester is described as ' gentleman of St. John's, Loughrea.'

On the death of Chester in 1584, the Council at length found a native renegade in the person of Lynch. John Fitzjames Lynch was born in Galway and educated at Oxford where he graduated Bachelor of Laws. On the recommendation of the Protestant Archbishop of Dublin and Sir Henry Wallop, the Queen issued her royal mandate for his consecration. As Dr. O'Crian was then the true canonically-appointed Bishop of Elphin, Lynch can be regarded only as an intruder and usurper. What the Catholics of Elphin thought of him is strikingly shown by the following extract from the *Annals of Loch Cé*, which Dean Burke, though he had the volume under his hand, did not see fit to quote :—

A.D. 1588. There was a wicked heretical bishop in Elphin and God did great miracles on him. And the place of his resi-

¹ *Cal. State Papers*, p. 369.

² *Ibid.*, p. 415.

dence was in the Grange of the Machaire-riabhach,¹ and a shower of snow was shed on him and not larger was a wild apple than each stone of it, and there was not left a grain in his town. And it² was with shovels that snow was put from the houses and in the middle month of Summer (June).

The Irish phraseology—there was a heretical bishop in Elphin—implies there was likewise a Catholic bishop (O'Crean) of the diocese; the annalist deeming it superfluous to give his name.

On the 10th of July, 1584, a commission was issued to John Lynch, Bishop of Elphin, as one of the Queen's commissioners in the province of Connaught.² In March, 1587, it is stated that the monastery of friars of Elphin and one-eighth of a quarter of land adjoining with the tithes were in the occupation of John Lynch, Bishop of Elphin.³ It is said that he resided in the Franciscan Friary, of which he got a lease in 1584, for some time. However, we find that John Belling was confirmed in his lease of the friary of Elphin, on March 3, 1591,⁴ when Lynch must have gone to live at Grange. In 1585, a commission was given by Perrot to John Lynch, Bishop of Elphin, regarding the death of the late Sir N. Malby.⁵ On the 14th of May, 1597, a commission was issued to John Lynch, Bishop of Elphin. Harris says that by alienations, fee-farm grants and other means, he left the see not worth two hundred marks a year. He further adds, 'It is said he (John Lynch) lived a concealed and died a public Papist.'⁶ This tradition mentioned by Harris that he became reconciled to the Church before his death must have been well authenticated,

¹ This place is identified by Dr. O'Rorke in his *History of Sligo* (Vol. i., p. 278) as 'Grange in Maherow,' Co. Sligo; but Maherow, Co. Sligo, barony of Carbery, is written by the Four Masters, Machaire-Eabha (Vol. i., p. 10), not Machaire-riabhach (Grey Plain). In the State Papers this is written Grange-Maherevach. It was part of the lands of Abbey Knockmoy, Co. Galway, and in the 27th of Queen Elizabeth, among the possessions of the Abbey were found to be 'the four quarters of Grange-Maghery-Reogh, and the townland of Clogh-Lynch, in the Co. of Galway.' Here was the residence of Lynch, who was buried in the Church of St. Nicholas, Galway.

² Fiant No. 4490.

³ Fiant of Elizabeth No. 5151 and Fiant No. 5529.

⁴ *Cal. State Papers*, Vol. ii., p. 559.

⁵ Fiant No. 6090.

⁶ Insertion by Harris, Ware's *Bishops*, p. 634.

else Harris would never have introduced it into the text. He voluntarily resigned the see of Elphin, on the 19th of August, 1611. He was buried in the church of St. Nicholas, Galway.

With regard to the further statement of Dean Burke that Bodkin and Mullally, reformed Archbishops of Tuam at that time, took care of the succession in Elphin: Christopher Bodkin was canonically consecrated Archbishop of Kilmacduagh, at Marseilles, on November 4, 1533 or 4.¹ He was schismatically appointed Archbishop of Tuam by Henry VIII, on February 16, 1536.² This appointment was not recognized by the Holy See, as the canonically-appointed archbishop, Dr. Arthur O'Frighi, was living till after 1572. The following extract from a letter of David Wolfe, S.J., the Papal Legate in Ireland at that time, dated Limerick, October 19, 1561, shows us that Bodkin was true to the old faith in Elizabeth's reign:—

Dr. Botteghin (Bodkin) would seem to me much better suited to the government of the diocese than Dr. Arthur (Frighi); for he is skilled in administration and has great influence with the gentry of the district. In fact the church of Tuam was for years used as a fortress by the gentry, without the Holy Sacrifice or the Divine Office, till he took it by force out of their hands, with great risk to his own life; so that where formerly horses and other animals were kept, now Mass is celebrated, and he himself usually assists in choir every day.

Father Peter Wall, Archdeacon of Kilmacduagh, in evidence given by him at an investigation held in Lambeth in 1555, says of Bodkin:—

Notwithstanding his schismatical appointment, he remained devoted to the Catholic faith. On his submission to the Holy See, he was allowed by Cardinal Pole to continue in the administration of the temporalities of the see of Tuam with the right of succession on the demise of Dr. O'Frighi. He was one of the prelates whose names were sent to the King of Spain in 1569, as true to the Catholic Faith and loyal to the Holy See. Such a bishop recommended by the Pope's Nuncio as the fittest person to succeed to the metropolitan see, was not a reformed

¹ Ware's *Bishops*, p. 615.

² *Ibid.*

prelate, and would never impose hands on a renegade or apostate. Lally or O'Mullally was appointed Archbishop of Tuam by Queen Elizabeth, April 14th, 1572. In 1591, Lally, Archbishop of Tuam, is described by Henry Malby as a Romish Bishop.¹ On August 19th, 1594, he resigned the archdiocese of Tuam, and died in 1595. Of him as of his Coadjutor and successor Donnelan, who also resigned before his death, it is said he died a Papist.²

Canon Lawlor repeats the oft-refuted falsehood that the Irish episcopate as a body accepted the Reformation under Elizabeth. I have shown the entire falsehood of this statement with regard to the canonically-appointed Bishops of Elphin. For the rest it will be sufficient to quote the words of Froude, whose testimony on this question cannot be suspected :—

I have examined, I believe thoroughly [he writes to Dr. Brady], all the Irish State Papers in the Record Office during and from the time of Henry the Eighth to 1574, and it is from them, in connection with the voluminous manuscripts in Spain on the same subject, that I draw my conclusion respecting the supposed conversion of the Irish bishops and clergy to the Reformation. *I am thoroughly convinced that (with the exception of the Archbishop of Dublin) not one of Queen Mary's bishops nor any one of the clergy beyond the Pale went over to the Reformation.* Of the clergy scarcely any within the Pale went over. The English government, as their power extended, appointed new bishops to the Irish sees, but it was not till late in the reign of Elizabeth that this was done.³

And he characterises the assertion, repeated now by Canon Lawlor, that the majority of the Marian bishops conformed under Elizabeth as 'the most impudent falsehood in all history.'⁴

Dean Burke says that the episcopal succession has been handed down to the present Protestant Bishop of Elphin, and that the unbroken succession to the old church of Elphin diocese is his. The late Pope Leo X has solemnly pronounced the form for conferring orders used in the

¹ *Cal. State Papers*, Vol. vi. p. 450.

² Hogan, *Distinguished Irishmen*, p. 429.

³ Brady, *Conversion of the Irish Bishops*, pp. 34, 35.

⁴ *Ibid.* Preface, vi.

Protestant Church, the Anglican Church, wholly invalid. We have seen that Cotton, Ware, Harris, Dean Burke, Canon Lawlor, etc., give us a list of so-called Bishops of Elphin, who were merely English law-made bishops, intruders into the see, which, as I have shown, was canonically filled when they were appointed. Who consecrated O'Sheil, or Chester, or Lynch? Ware, Cotton, Harris, are silent as to the consecration of any of them. There is no proof that Roland de Burgo or Bodkin acted the part of consecrating prelate for any of them.

Dr. W. Maziere Brady, then Vicar of Downpatrick and Rector of Kilberry, in the Protestant Church, published in 1866, a pamphlet on this subject, in which he writes :—

Not one of Queen Mary's prelates, except Hugh Curwin, can be proved to have had any part in the consecration of an Elizabethan bishop. Indeed Ussher, Ware, and Harris, although fully alive to the importance of such a discovery, were unable even to name a single Irish bishop who could be said to have assisted Curwin, and to have thus transmitted a dubious claim to the Irish succession. The name of Curwin, and of Curwin alone, appears in the consecration records of the bishops whom Elizabeth appointed during the eight first years of her reign. Curwin himself was consecrated in London by Bishop Bonner, and thus the episcopal succession of the reformed Church in Ireland must be traced to an English source and not to the ancient Irish or Anglo-Irish episcopate. It is also a fact of some significance that of the twenty-five Irish bishops in 1558, all were of Irish birth, except Hugh Curwin, and not one of them, except Curwin, can be proved to have embraced the Reformation or joined in the consecration of a bishop appointed by Elizabeth. As Curwin was English by consecration and birth, the present episcopate of the reformed Anglican Church in Ireland cannot be now connected, as far as consecration is concerned, with the pre-Reformation Irish hierarchy.¹

Canon Jackson Lawlor says : ' The facts as to the episcopal succession in Elphin are instructive.'² Yes, truly, for

¹ *The Alleged Conversion of the Irish Bishops, etc.*, by W. Maziere Brady, D.D., pp. 35, 36.

² *The Reformation and the Irish Episcopate*, p. 31.

these facts prove that during these disastrous days there was an unfailing series of canonically-appointed bishops deriving their appointment, authority and jurisdiction from the Vicar of Christ, the centre of unity, and the true and only source of spiritual power and jurisdiction, ruling this ancient diocese. They were faithful dispensers of the Divine Mysteries, like George Brann and John Max : confessors true to the Catholic faith and the See of Peter, through years of persecution and exile, like O'Higgins and O'Crian : martyrs sealing their testimony with their blood, like O'Healy and Galvirius. The investigation of these facts shows us, too, what manner of men were the law-made prelates of the new heads of the Church, Henry VIII, Edward VI, and Elizabeth, without legitimate mission, authority, or jurisdiction, mere State officials having only the temporalities of the see, without respect or acknowledgment from the faithful people of Elphin, like O'Sheil, Chester and Lynch. Thus, though during these times of persecution, the episcopal see of Elphin with its temporalities was sacrilegiously and unjustly seized by these Crown nominees, supported by the power of the English Government, Elphin had always its bishops and pastors, its confessors and martyrs, devoted members of the Catholic Church, handing down to us in unbroken succession the faith, the orders and the practice of the ancient Church of St. Patrick.

J. J. KELLY.

[I thank Mr. Wm. H. Grattan Flood for the verification of some of the references to the State Papers.]

DIVINE MORALITY IN THE OLD TESTAMENT

AMONG the many arguments that are nowadays so often brought up against the divine character of the Sacred Scriptures, there appeared, not long ago, in the *Hibbert Journal* (October, 1905), an article entitled 'The Moral Argument against the Inspiration of the Old Testament,' by Professor A. H. Keane. In this article, the ground on which the author's objection to scriptural inspiration—at least in the Old Testament—is based, is the fact that, in it, are to be found many passages in which a standard of morality is ascribed to God far below that which seems conformable to His character, as it is conceived by Christian thought. From a study of certain texts exemplifying this, which he quotes in his article, Professor Keane comes to the conclusion that they are 'immeasurably more damaging to the theory of inspiration than the sum of all other arguments raised by sceptics against that theory as a whole.'¹ In this paper the writer ventures to offer a criticism of the arguments adduced by Professor Keane in support of his thesis. Its object is not so much to answer the argument—to take up the challenge thrown down before those who believe in the sacred character of the Bible as a whole—as to examine its validity, to show if possible whether the construction put upon the texts that are quoted, by Professor Keane, is in reality the only one tenable.

The time for an answer, strictly so-called, has gone by, and as a matter of fact a short answer appeared in the following number of the journal.² However, the question still remains practically unanswered, at least in detail, and so the following is offered as an attempt to analyse the matter more closely, in order to vindicate, as far as can be done, the inspiration of the sacred text. In order to do this, each text is taken in the order followed by Professor Keane in his article, and the arguments deduced

¹ *Hibbert Journal*, Oct., 1905, p. 148.

² See *Hibbert Journal*, Jan. 1906, p. 430.

from them are, as far as possible, given in his own words, the text of the 'Revised Version' of the Bible being used for the various passages that are quoted.¹

As to the usual objections brought against inspiration, the Professor fully admits that these can be, to a great extent, overcome; but he maintains that the character given to God by the Hebrew writers in the texts he quotes, and in many others as well, forms an unanswerable objection, and that, in order to save the reality of Biblical inspiration, these texts cannot be regarded as inspired, and must be unhesitatingly rejected.

That God is not bound by those laws of Nature of which He is Himself the founder is admitted, but it is urged that the laws of Morality, the Ethical Code, seems to stand on a different plane altogether, and that with these, from the very nature of the case, the right to interfere seems barred even to the founder. For God to act in opposition to His own laws of morality seems to imply a contradiction in terms, since He is morality itself and cannot contradict His own nature. All this sounds very true and plausible. It is quite clear that God cannot act in opposition to the moral law as such, but the question is who is the best judge of the moral law, God or man. Is man to dictate to God what is or is not in keeping with the moral law, and to judge His actions by a standard of his own?

God is the source from which all law, moral as well as natural, flows, and He who is morality itself binds man by a code in keeping with His own standard. The Ethical Code is not for God—He can be bound by no code of laws—it is for man, because as such he needs a rule to guide him in his relations with his Maker. It must be remembered that God's ways are not as our ways; we cannot presume to judge any of His actions. What may seem to us unjust or immoral, what would in fact be so considered in man, cannot be looked on in the same light in God, for we cannot see His motives, nor do we know what lies behind His actions. He whom we believe to

¹ Of course the 'Revised Version' is used only for the sake of argument.—
ED. I. E. RECORD.

be all-wise and all-knowing, must be allowed to be the best judge of His own actions. It might, however, be argued, while fully admitting what has been said, that it still seems hardly in keeping with the justice and character of God as a whole, that He should contravene His laws even in appearance, He who so constantly declares that He is a holy God and that He will have His people to be a holy people even as He is holy.

It is reasonable to expect that He should teach them by His own example, and not give them any pretext for justifying their own immoral conduct by appealing to His. To answer this it will be necessary to examine the texts which are objected to by Professor Keane, in order to see whether their meaning must necessarily imply a low moral character for the God of heaven and earth. Beforehand, however, it will be well to call to mind the fact so often ignored, even by Biblical critics, that the various writings which make up the Old Testament were written by Orientals, and for Orientals, and in ages now long past, and of a very different character to our own. The Scriptures, though written for all times, were meant primarily for contemporaries, and their sense has to be explained in a manner consonant with the ideas, the character of those contemporaries.

The first text which Professor Keane produces, as damaging to the existence of inspiration in the Old Testament, is Genesis iv. 4, 5 : ' And the Lord had respect unto Abel and to his offering : but unto Cain and to his offering He had not respect.' This text, it is asserted, gives the clue to the ' real character of Yahveh as conceived by the Hebrew writers,' the bloody sacrifice of Abel is preferred to the cereal oblation of Cain, and ' thus is struck the note of blood, the trail of which pervades all the early records,' which is conspicuous in the ' draconic code of Exodus and Leviticus,' and finds its fullest expression in the rites of Solomon's temple, where ' the trail becomes a sea of blood and the temple a veritable shambles.' Now, to those who believe in the redemption of mankind by the sacrifice of the Cross, this preference of Yahveh

for the sacrifices of blood will be no difficulty; for what were those sacrifices but types of that one great oblation in which the 'blood that speaks better things than the blood of Abel' flowed for the salvation of the world?

But in these pages we speak for those who use Scripture without knowing any such truths *a priori*, and for these many difficulties arise, as Professor Keane points out.

1. To take them in order, Professor Keane objects to the idea that the offering of Abel could have been more pleasing to God than that of Cain, and that the usual explanations are insufficient to show that it was. Why should it have been 'more excellent and suitable,' 'fuller' than Cain's? The sacrifice of Abel was in reality 'fuller,' *πλεΐονα* and contained more in it, for Cain's oblation merely expressed the homage due to a superior, a tribute of the fruits of the earth, such as was paid to earthly potentates by their subjects, while Abel's contained the further note of the reparation or atonement due to sin against God.

It is this note of atonement which so strongly dominates the so-called 'Draconic' Code of Exodus and Leviticus; the blood in which the soul or life of the victim is accepted by God as an atonement for the offerer and in the place of his own life. To state that the sacrifice of Abel was more acceptable than that of Cain is objected to as a mere gratuitous assertion; but it seems equally gratuitous to assume that there is no explanation possible why this should have been so. Such sacrifices were not acceptable to God in themselves, and because they were sacrifices of blood, they were acceptable on account of the dispositions with which they were offered, and because of the desire to atone for sin which they evidenced. The sacrificial system of the Mosaic Code is a testimony to the holiness, the justice, and the mercy of God: to His holiness, as showing forth the enormity of sin; to His justice, as exemplifying the need of satisfaction for sin, and to His mercy in the acceptance of the life of the victim in place of that of the sinner which had been forfeited.

2. As to the 'atrocities' of David and the 'savage

injunctions to extirpate the foes of Israel' given in Numbers, Deuteronomy, and elsewhere—with regard, first, to David, there is no need to attribute his cruelties to God. David acted in conformity with the manners and customs of his own times and of his own country, while it must ever be kept in mind that ideas of cruelty and injustice were then at an undeveloped stage, and even at the present day what would seem to be atrocious to the Western mind would be viewed with perfect equanimity by the Eastern.

As regards the injunctions alluded to, it was necessary that punishments should be of a drastic, and as it seems to us now, cruel character, in order to make a lasting impression on the people of the age, gross and material as they were in their ideas and savage and barbaric in their ways. Such subjects would not have understood or appreciated the mildness and leniency of a more civilized age. The foes of Israel too were the foes of Israel's God, the worshippers of gods hostile to Him. It was, therefore, to impress both Israelites and Gentiles with the holiness and the exclusive character of Yahveh the God of Israel, that those who rose up against His people and contemned Him by the worship of alien deities were punished in a way which to modern minds seems so savage and cruel. Moreover, God is the absolute master of life and death, and He exercises His right whenever one of His creatures is removed from this life. If, then, He chooses to use a human instrument for His purpose, we cannot complain of injustice.

In the next place, we have the passage in the same book of Genesis xxxi. 9-24: 'Thus God hath taken away the cattle of your father and given them to me . . . And God came to Laban the Syrian in a dream of the night, and said unto him: Take heed to thyself that thou speak not to Jacob either good or bad.' Here, according to Professor Keane, we have an example of Yahveh co-operating with and encouraging underhand practices, actively aiding Jacob in cheating Laban his father-in-law. Is it, in the first place, so certain that Jacob was cheating Laban, in acting as reported? Reason and theology

both find admissible such an action as occult compensation, delicate as is the practice, and dangerous to those who judge of its legitimacy in their own cause. It is justifiable only when due remuneration has been persistently refused, and seems otherwise hopeless. To apply the principle to the case before us, Laban had repeatedly defrauded Jacob of his just wages, and the latter had therefore a perfect right to compensate himself in the manner recorded, since in no other way could he have obtained his dues. In *v.g.* Jacob is said to ascribe to Yahveh what he had himself brought about, but to careful reading it is evident that Jacob, in thus speaking, merely meant to imply that the success of his plans was due to the favour of Yahveh, who as a just Lord would not allow His faithful servant to be defrauded, and not that He had actually interfered in the matter.

Of texts that are said to ascribe cunning and double-dealing to God, several others are now produced which reveal Him as a 'Capricious Deity.' In Malachias i. 2, 3, Yahveh is said to hate Esau and love Jacob, Jacob 'the trickster' is preferred to Esau 'the gentleman.' Then again in Romans ix. 15, St. Paul quotes the words of God in Exodus xxxiii. 19: 'I will have mercy on whom I will have mercy.' These texts seem to give a conception of God's character very different to that of those who 'would honour and worship a God of justice, of love, and of mercy.' But it must be allowed that in speaking of God, even in these days, a certain amount of anthropomorphic terminology must of necessity be employed. However deeply we may be convinced of the truth of God's immutability and transcendence over all human affections and passions, when speaking of ourselves, of sin, or of holiness in reference to Him, human analogies are in forced requisition.

When we say that God loves the just and hates the sinner, we know well enough that He does not love and hate in the human sense, but being human and having nothing but human language wherewith to express our ideas, ²³we must to a certain extent anthropomorphise

when speaking of God's ways. If, then, this is necessary even for Christians, who have received the fullness of revelation, how much more so must it have been in those early days of crude ideas, and undeveloped capacity for grasping spiritual truths. But besides this, it appears not a little presumptuous to judge that God is capricious because He chooses to prefer one man to another, or declares that He has a right to deal with men as He wills. God is above all law and justice; we cannot judge His actions by our own ideas on such subjects, nor can we take upon ourselves to criticise His motives.

The next example of the degraded idea of God in the Old Testament is found in Exodus iii. 22: 'And ye shall spoil the Egyptians.' This is apparently a direct command from God to rob the Egyptians of their belongings, a 'direct participation in theft.' This case is parallel with that of Jacob and Laban, and may be similarly explained. The Israelites were the chosen people of Yahveh, and had been unjustly enslaved and oppressed by the Egyptians, a nation hostile, both to them and to their God. The 'spoiling,' therefore, was justifiable on the ground of occult compensation. Apart even from this, it may be urged again that it is impossible to ascribe injustice to God from His favouring one people rather than another, or theft because He takes goods from one and gives them to another. God obviously has the right of disposing of all things as He pleases. It pleased Him to authorize the Israelites to 'spoil' the Egyptians, i.e., He transferred property from one owner to another.

The Professor says that the Egyptians groaned under the oppression of the Pharaohs quite as much as the Israelites. This is not to the point, for they were members of the nation of which the Pharaohs and their officers were the representatives, and thus were implicated in their policy. It was as a nation that the Egyptians were to be 'spoiled,' though regarded as individuals, many might be perfectly innocent of the charge urged against their rulers. In any war, even in these days, this principle is fully recognized as a just one. The nation as a whole

must suffer for its policy, the fact that many individuals suffer for what they have never deserved by their own actions, is unavoidable.

And now we come to a text, which seems at first sight, and may be in fact, a somewhat hard nut to crack. This is the 'hardening' of Pharaoh by God recorded in Exodus iv. 21: 'I will harden his heart and he will not let the people go.' What is there to be said for the benevolence, the justice of a God, who is Himself the actual cause and instigator of His creature's sin? The usual explanation of the commentators that this 'hardening' was merely the natural effect of the sin of Pharaoh, a punishment allowed by God, not brought about by His actual interference, is objected to as inadequate, since it is maintained that in the fourteenth chapter, in verses 17 and 18, the actual reasons for a direct interference on God's part are given. The passage is as follows: 'Behold I will harden the hearts of the Egyptians, and they shall go in after them: and I will get Me honour upon Pharaoh and upon all his host . . . and the Egyptians shall know that I am the Lord, when I have gotten Me honour upon Pharaoh.' According to this, the 'hardening' is effected in order that Pharaoh, as Professor Keane puts it, 'may rush to his own destruction *ad maiorem Dei gloriam*.'

But is it absolutely necessary to infer that God's glorification was the end for which He Himself induced Pharaoh to sin? Is it not equally possible that in thus speaking, God merely intended to show His foreknowledge of the punishment Pharaoh would bring upon himself as the result of his repeated disobedience to God's commands, and that this punishment would be the means of manifesting the glory of God, and act as a warning to all who should attempt to oppose His will?

But the real difficulty lies with the phrase, so often repeated, 'I will harden the heart of Pharaoh, or of the Egyptians, as the case may be. This phrase seems to make God Himself the direct cause of their evil dispositions. Here again we must remind ourselves of the character of the Old Testament writings and the circum-

stances in which they were written. In speaking of God, it was necessary to use anthropomorphic language in order to adapt what was said to the limited intelligence and spiritual discernment of the age. The Jews were a very materially minded people as can be seen all through their history. They were incapable of grasping the abstract notions of God's unchanging character and man's free will. The one idea by which they were possessed was that Yahveh was the one only God, the creator and cause of all things, without Whom nothing could be done. When, therefore, in spite of God's repeated warnings to Pharaoh through Moses, and by means of the various plagues, he still remained obstinate in his disobedience, it seemed evident that Yahveh Himself must have decreed that it should be so for His own purpose, otherwise Pharaoh could not have so resisted His will.

We, who have received, as far as we can understand it in this world, the full revelation of the character of God, can see the true sense underlying the inspired text: yet even we are obliged to use figures necessarily imperfect in describing His actions. Whether the writer or his readers took these anthropomorphisms in their strict literal sense or not, does not interfere with the inspiration of these texts. God has revealed Himself gradually and in accordance with the development of man's capacity for understanding His revelation, and we can see, all through the books of the Old Testament, this gradual progress in religious ideas, reaching its highest expression in the conceptions of the Psalms and Prophets.

Finally, in this place, it may be remarked that Professor Keane, while quoting those passages in which God is said to have Himself hardened the heart of Pharaoh, has not noticed at least one other passage in the same connexion, where the 'hardening' is distinctly imputed to Pharaoh himself, which seems to imply a certain distinction between the hardening as attributed to God and that attributed to Pharaoh.¹ Where the former is

¹ See Exod. viii. 15. Cf. also viii. 32, ix. 7 and 35, and xiii. 15—where, however, the reference to Pharaoh is not so clear.

stated, it may be looked on as a way of expressing the foreknowledge of God, where the latter, the real cause of Pharaoh's hardness of heart, his own free choice.

With this is now compared what seems to be a parallel case, the 'beguiling of Ahab to his destruction' by God, which is related in 1 Kings xxii. 22: 'And he said I will go forth and will be a lying spirit in the mouth of all his prophets. And He [Yahveh seated on His throne] said, thou shalt entice him and shalt prevail also: go forth and do so.' Here again it is asserted that the text must be taken in its strict literal sense, and that thus Yahveh is pictured as deliberately deceiving His creatures, 'playing the part not of Ormuzd, but of Ahriman.'

Then Isaias xlv. 7, is quoted in connexion with this, where Yahveh declares that He is the author of evil: 'I form the light and create darkness; I make peace and create evil; I am the Lord that doeth all these things.'

Let us take this latter text first: it is assumed that in this place, evil means moral evil, but it is hard to see why this must be the case. The word evil is contrasted with peace, not good, and seems to imply material evil, such as war or famine would be. If this text is compared with another in Amos iii. 6: 'Shall the trumpet be blown in a city, and the people not be afraid? Shall evil befall a city, and the Lord hath not done it?' it will be seen that here, the word evil evidently refers to something physical, either war or pestilence—the whole chapter speaks of punishment for sin.¹ In Isaias, the entire chapter from which the text quoted above is taken, deals with the unity of God, the fact that there is no other God beside Him. Thus war and pestilence and all such evils come from God, are punishments sent by Him for moral evil, and this is a very different thing from saying that He is the author of moral evil. But even if it were urged that the texts taken as they stand do imply this and must have implied it to the Jews, we may plead in its explanation, as a fact, that evil has no positive existence, but

¹ Cf. verses 9 and 10.

consists simply in the negation of good. We speak of it in common parlance as if it was in reality something positive, but we are forced to do so on account of the limits of human language and the difficulty of expressing such ideas.

This negative quality of evil must of necessity accompany the positive quality of good as its correlative, otherwise good would be necessitated or rather there would be no such thing as good, for how would it be possible to recognize good as good, except in contradistinction to evil? God, in a sense, does create evil, inasmuch as all good proceeds from Him and good always implies evil, its opposite. But it is only in an improper sense that evil can be said to be created, since it has in reality no being at all, but is merely absence of good.

It is perfectly true that, as Professor Keane says, 'dualism is barred by the monism here taught by Yahveh Himself,' and it was probably for that express purpose and in order clearly to emphasize the fact that Yahveh was the one principle from which all things proceed, and that evil is not the work of an evil deity distinct from Him, as was the belief of the ancient Persians and others.

There was no attempt at entering into the metaphysical questions concerning the precise nature of evil. Such questions would have been impossible at that period, and would have been wasted on a people of the mental status of the Jews of that time. The great point at issue with the Jews was that of the pure Monotheism of which they had been constituted the guardians, and which had to be preserved against the contamination of Polytheism and other false religious ideas.

In the case of Ahab, it is difficult to see why God should be considered to have 'lured' him to his destruction. Ahab took the trouble to 'inquire of the Lord' through His Prophet Micaiah, whether he should go up to Ramoth-gilead or no, but preferred to follow the bad advice of the 400 false prophets because it happened to agree better with his own wishes on the matter. He had solemnly adjured Micaiah to tell him nothing but what was 'true in the name of the Lord,' when the latter, evidently in

irony, had repeated the advice of the other prophets. Yet, on Micaiah's compliance the king spurned the solemn warning given him in God's name, and rushed to his own destruction of his own free choice.¹

With regard to the form in which the prophecy was uttered, it was evidently a dramatic way of showing the foreknowledge of God both as to the falsity of the 400 prophets and the perversity of Ahab in preferring to follow their advice to that of Micaiah. What we have already said on the question of evil will apply here to the 'lying spirit' and the apparent association of Yahveh with him.

It is again difficult to see how Ahab was 'tempted to his death,' or how Yahveh can be said to have compassed the death of the 'hapless Ahab,' since the 'hapless' Ahab had been given full warning first of the fate that would befall Israel should he go to Ramoth-gilead (verse 17), and secondly that by following the advice of the 400 prophets he would bring about his own destruction, and yet while believing, as the context shows, that Micaiah was a true prophet of God, he had no mind to believe his words, declaring that he hated him and that he (Micaiah) always prophesied evil to him (verse 8).

Exodus xxi. 5, 6: 'But if the servant shall plainly say, I love my master, my wife, and my children: I will not go out free: then his master shall bring him . . . to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.' It is this text, Professor Keane tells us, that first led him to study the Hebrew records from the moral point of view, and he asks if there is 'any intelligent being who really believes that these are inspired words, that this atrocious outrage on the most sacred feelings of humanity is a divine injunction.'

To talk of an 'atrocious outrage on the most sacred feelings of humanity' is to impute to the slaves of that day, a delicacy and refinement of feeling which they are not very likely to have possessed. Again, to ask why God

¹ See Kings xxii. 15-18, etc.

did not at once abolish the horrors of slavery or 'improve the moral tone' of the Jews of that time, is very like asking why He did not introduce full-blown Christianity at once into the world instead of by a slow and gradual process of development from crude, materialistic notions, and the shadowy half-grasped truths of the Jewish faith.

The code of laws given in this chapter is in accordance with the rude undeveloped ideas and customs of a nomadic people. It has never been God's way to interfere by active intervention or special miracle in the ordinary progress, moral and social, of the human race. This was brought about by a course of education, as it may be called, adapted to the natural stages of advance in civilization and culture. This truth has become more and more evident through the adoption, so general now, of the historical method in the interpretation of the Bible and of the religions of the world. This advance from lower to higher can be seen even in Christianity itself, and with regard to this very case, slavery. The Christian Church did not attempt to abolish slavery from the very first, and wisely so, for to have attempted this would have led to a revolution. Society was not prepared for so radical a change, and it had to be brought about by degrees. Man had to be taught, gradually, to look on his slaves as his fellow-creatures instead of mere beasts of burden.

That God does 'stoop to the low standard of His people' is perfectly true, but He stoops in order to raise them from this low standard; He persuades and invites, He does not force them to rise. But that He 'd grades them to a still lower level' cannot be maintained with justice, and we have clear evidence that in some respects the Mosaic Code was an actual improvement on the customs of its age. We have only to compare it with the ancient Babylonian Code of Laws, known as the Code of Hammurabi and it will be seen that while in many points the Mosaic Code evidences a ruder, more savage or barbaric state of society than that of Hammurabi, drawn up as it was for a people in a state of high civilization, living a settled life in large cities, the latter Code is, as Professor Sayce

points out, 'marked by a greater severity' than that of Moses.¹

Numbers xv. 22 and 36: For sins done unwittingly 'the priest shall make atonement . . . and they shall be forgiven; for it was an error' (verse 25). In this text it is too readily assumed that 'the Sabbath-breaker,' mentioned later in verse 32, acted unwittingly, and that therefore the command of God that he should be put to death, occurring just after the precepts concerning 'sins of ignorance,' makes Him appear 'not merely as a sanguinary, but an unjust legislator, condemning a man to a cruel death for no offence at all, and that against His own previous enactment.'

The ground of this assertion is that the law concerning Sabbath-breaking could not have been promulgated at this time, since Moses and Aaron were ignorant what to do with the culprit, and it is then inferred from this that the book of Exodus in which the law is given¹ must be of later date than that of Numbers, on account of this, otherwise inexplicable, ignorance.

But the perplexity of Moses and Aaron need not necessarily have been occasioned by ignorance of this law, and on examining carefully the whole of this chapter, it would appear to refer rather to the question of the guilt or innocence of the Sabbath-breaker, that is, whether he had acted unwittingly or not. It seems rather gratuitous to take it for granted that this man had acted in ignorance of any law about the Sabbath, for in the text, the account of the affair follows immediately after verses 30 and 31, in which the law (having in the previous verses treated of sins of ignorance which are to be forgiven) lays down enactments concerning 'sins of pride,' for which there is to be no forgiveness, and in such cases, the sinner, whether Israelite or stranger, is to be 'cut off from among his people,' because he has 'contemned the word of the Lord and made void His precept.'

This seems to point to the fact that the act of the

¹ *Monument Facts and Higher Critical Fancies*, chap. v.

² Exod. xxxi. 14, 15.

'Sabbath-breaker' was a sin of pride—a 'contemning the word of the Lord'—and that we have here a practical example of what the foregoing verses lay down with regard to such sins. That the offence was trivial in itself may be readily admitted : to pick up a few sticks on the Sabbath day does not seem a very heinous crime, but it must be remembered that a sin cannot always be judged only by its objective matter, the intention or circumstances may make all the difference. So, in this case, it seems evident that the 'Sabbath-breaker' acted in defiance or contempt of the law, and set an example of indifference to the precepts of God, which would most likely have proved dangerous to a fickle and 'stiff-necked' people like the Jews. Thus his act, harmless in itself, was nevertheless a grave sin.

Moses and Aaron were ignorant what to do in this case, because, naturally enough, at first sight they could not be certain whether the man had sinned unwittingly or with full knowledge of the law. If they had been certain of this, they would have known what to do, since the law regarding 'sins of pride' and 'sins of ignorance' had already been laid down. In fact the whole episode would seem to point to the pre-existence of the law against Sabbath-breaking, and therefore to the priority in date of Exodus to Numbers.

In connexion with this is next brought up the episode in the Second Book of Samuel vi. 6-9, the death of Uzzah resulting from his efforts to save the Ark from falling. This is considered to be a similar example of the 'unjustifiable wrath' of Yahveh in slaying the unfortunate man for a mere act of 'impetuous zeal, an impulsive effort to save the Ark from toppling over.' We can only repeat here what has already been pointed out more than once, namely, the need of always keeping in mind the character of the Jewish race, their want of spirituality and their ever recurring tendency to turn from the severer worship of their own God, to the more alluring cults of the heathen races around them, and the consequent need of impressing on them in a manner calculated to appeal to their materialistic ideas, the majesty, the awful sanctity, and unapproachable-

ness of the God of their fathers. An act like that of Uzzah, however harmless in itself, was on account of the circumstances, an act of irreverence and presumption. The Ark was so sacred that none but the chosen ministers of Yahveh might touch it: thus, however natural his motive may have been, Uzzah had infringed the law laid down by God Himself, and had perhaps shown a want of faith in the power of God to Himself protect the sacred Palladium of His people.

This example might have led the people to indifference or irreverence, and so had to be corrected and in a way that would strike the beholders with fear. The God of Israel must therefore show Himself to be greater than the gods of the Gentiles, and worthy of more reverence than they. It is maintained that David's wrath against Yahveh (verse 8) shows that he did not look upon the matter in this light, and that he at least evidently considered it to be an act of 'blind fury' on the part of the God of Justice. But even granting that the Hebrew word in this text ought really to be rendered 'enraged' the fact that David was so enraged has nothing to do with the morality or otherwise of God's action. Even in these enlightened days, men sometimes rage against what they are pleased to style God's injustice; complaint is often uttered against what seems to be unmerited punishment or unnecessary suffering. But there are others who, recognizing the true relations that exist between God and man, are not so ready to be disturbed by what might appear to be unjust or capricious in the eyes of the latter.

2 Samuel xxiv. 1: 'And again the anger of the Lord was kindled against Israel, and he moved David against them, saying, Go, number Israel and Judah. (Verse 10): And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done . . . for I have done very foolishly. (Verse 12): Thus saith the Lord, I offer thee three things.' Numbers i. 2, 3: 'Take ye the sum of all the congregation of the children of Israel, . . . thou and Aaron shall number them by their hosts.' The last of

the texts given here should be compared with Exodus xxx. 12-16. According to the latter, it appears that when the people were to be numbered, a certain ritual was to be followed, raising the numbering from a mere civil census into a religious act and investing it with religious solemnity. All the numbered were to give 'a ransom for their souls to the Lord, that there be no plague among them, when they shall be reckoned' (verse 12). The latter clause concerning the plague should be specially noted in view of the texts to be dealt with in the Book of Samuel. Now, in the case of David's numbering, we find nothing said about this ransom—the people are not looked upon as 'souls' belonging to the Lord, but as 'fighting men' belonging to the king. Thus, while the numbering was in itself not only lawful, but had in fact on one occasion been directly commanded by God Himself (Numbers i. 1-3), it seems evident from the context that it was the motive for which it was commanded, and the method in which it was carried out, that was at fault. This seems to be confirmed also by the efforts made by Joab and the captains of the army to dissuade the king from carrying it into effect.

In explanation of the seeming fact of God's moving or persuading David to commit this offence against Him in order to have 'a pretext of wreaking His vengeance . . . on Israel,' the imperfect conception of the character of God possessed by the Jews at their stage of revelation must again be urged. They had been thoroughly impressed by the notion of the unity, or at least the exclusive nature, of the God they worshipped and the necessary repudiation of all other deities in their national religion. This unity of God, this exclusive Monotheism, it was to be their special mission to preserve uncontaminated in the midst of the Polytheism of the Gentiles, but with regard to the difficult questions of the origin of evil or the nature of man's free will, their ideas, if indeed such thoughts ever crossed their minds, could only have been of the vaguest. To the Israelites of those days, all that happened, whether good or evil, appeared to be the result of the all-powerful will

of Yahveh, without which nothing could take place ; and evil effects as well as good were accordingly ascribed to Him. In 1 Chronicles xxi. 1, the 'moving' of David is ascribed not to God, but to 'Satan'—an evidence of the progress in religious notions, so noticeable all through the Old Testament. Whether by this Satan, the Chronicler meant to signify the enemy of mankind himself, or whether it is to be taken as meaning simply some evilly disposed person desirous of making mischief in Israel, is not altogether clear, but the latter seems to be the most likely, for the idea of the devil as now understood was a comparatively late conception in Jewish religious thought.

For this sin David was given the choice between three forms of punishment, and one of these was a 'plague in the land.' It was this latter that David chose, and may it not be presumed on account of its fitness, since according to Exodus xxx. 12, the ritual observance at the numbering was to prevent this very thing, that by such means the numbering might be prevented from ever degenerating into a mere political action and to remind the Israelites of the theoretical character of their government, and that their earthly rulers were but the vicegerents of Yahveh their true king.

To come to the injustice of punishing the sheep for the shepherd. Either the people were guilty or they were innocent. In the former case Professor Keane's objection falls to the ground, and from the fact of their ready obedience to David's command, and that no effectual protest was made, even by the priests, their guilt seems to be implied in the text before us. In the latter case, their punishment is only another example of the innocent suffering for the guilty, which is continually happening in this world, and which is, to many, one of the strongest proofs of a life beyond the grave where all the seeming injustice of the present life will be rectified.

Exodus xxii. 18 : 'Thou shalt not suffer a sorceress to live.' Leviticus xx. 27 : 'A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death : they shall stone them with stones : their blood

shall be upon them.' These two short texts, Professor Keane tells us, must be regarded 'as the most baneful in the whole range of the inspired writings,' and he goes on to show the evil influence they have had upon succeeding generations, leading to fanaticism, superstition, and the wreaking of frightful cruelties upon hapless victims, in the name of the God of mercy and love. We would observe it to be somewhat rash to judge the character of these texts by the misuse that may have been made of them. The Scriptures have over and over again been wrested by those who read their own religious ideas into them to their own destruction, but are we therefore to give up all belief in their sacred character or in the truths they really teach? As well might we give up belief in religion itself, because it has been used to further evil projects by unscrupulous votaries. But leaving this view of the case aside, may we not ask if it is not again somewhat gratuitous to assume, as Professor Keane does, that intercourse with the spirit world is nothing but a 'delusion, or at most an imposture'?

This may be the private belief of Professor Keane—it does not follow that it is an absolute fact established beyond all doubt, and it may be questioned when we consider the light that modern science has thrown and is continually throwing upon matters of this nature. But granting for the sake of argument that such intercourse with spirits, witchcraft or whatever name may be given to it, has no objective reality, still the belief in its reality, as Professor Keane himself says, was widely prevalent among all races in those early days, and certain members of society, whether or not by means of fraud or delusion, practised it as a profession.

This being the case, the fact that it was legislated against in the Mosaic Code is perfectly intelligible. It was in reality a sin against the God of Israel, for even if the so-called witches or wizards did not really possess the occult power they claimed, they firmly believed themselves its possessors and really desired to use it, or on the supposition of mere fraud, they worked on the credulity and super-

stitution of others and used their apparent powers for evil ends. When therefore we read that God condemns witchcraft, we need only infer that He condemns a practice which led to grave sin and innumerable evils, without entering into the question of the objective truth of the belief on which it was founded.

As to the cruelties to which these texts have given rise both among the Jews and Christians, the burning of witches during the Middle Ages, and for long afterwards, the torturing and the inhuman methods of execution, which seem to the modern mind so appalling, it is useless to attempt to judge the ways of past ages by the standard of our own times. As in the case of the cruelties of David, the 'Man of Blood,' punishments of a cruel and inhuman character, as we should now conceive it, were needed to make a real impression on a people of a coarser, grosser nature than our own. Milder methods, such as are suited to the twentieth century, would have failed in their effects in those days.

We may admit with Professor Keane the perfect truth of the statement that 'Yahveh was by the Jewish Chroniclers often pictured as an anthropomorphic being of limited intelligence, animated by the same passions as the people themselves.' This is perfectly reconcilable with inspiration and is perfectly justifiable on the part of God in order that a rude materialistic people like the Jews might gradually and by progressive methods be taught the true nature and transcendent character of the God they worshipped. In our own days, such a course is perfectly justifiable when teaching children about God and religion—the cases are parallel.

That the Jews and Yahveh Himself appear in a better light in patriarchal times than in those of Joshua, Judges and Kings, as is observed in connexion with the slavery-question, is only natural, for nomadic and savage races are generally of a simpler more severely moral character than those in a more developed state of civilization. Their religious ideas, too, are usually of a higher, purer nature, and advance in material civilization is generally accom-

panied by a retrogression in religious ideals. Mr. Andrew Lang in his interesting works, *Myth, Ritual and Religion* and *The Making of Religion*, shows that among some of the lowest savages, as, for example, the Australians or Andamanese, there exists the belief in one Great Being, 'Who can do all things and go everywhere,' sanctioning morality, the Father of his people, whereas among the highly civilized races of the ancient world, such as the Egyptians or Greeks, the grossest Polytheism and Idolatry prevailed, morality being thrust far into the background. Here, Mr. Lang is careful to warn us, a clear distinction must always be made between mythology and religious beliefs properly so-called.

That advance in material civilization, therefore, entailed a less pure conception of Yahveh among the Jews is not to be wondered at, and on the other hand, that this down-hill progress did not go to the same lengths as among the heathen nations, was due to the fostering care of Yahveh Himself, who by His inspired word, first through Moses and later through the Prophets, gradually unfolded to His people, as He saw them to be fit for it, the hidden depths of His divine nature, till in the New Testament He appears in the full glory of the revelation of Jesus Christ.

BENEDICT STEUART, O.S.B.

IRISH MONASTERIES IN GERMANY

METZ

SOMEWHERE about the beginning of the seventh century a monastery dedicated to St. Felix and afterwards to St. Clement was founded at Metz, the capital of Lorraine, under the auspices of St. Papole, the twenty-eighth bishop of that diocese. Of the early history of this establishment very little has come down to us. We only know that towards the end of the ninth and the beginning of the tenth century it was in anything but a flourishing condition; and that about the year 945 the great Bishop Adalbero, whose name is well known in the annals of those days, determined to restore it, and found no more effective means of doing so than to entrust it to a colony of Irish monks introduced from the monastery of Vaussor (Walciodorus) in the neighbouring province of Belgium. Vaussor was mainly an Irish establishment with an Irish abbot, or at least an abbot educated in Ireland, St. Cadroe, at its head; and when the call came from the Bishop of Metz it was responded to by St. Cadroe himself, who went in person to take charge of the new foundation. So well did the new abbot and his community carry out the work confided to them that when some years afterwards another monastery was set up outside the walls of the city, it was not only entrusted to St. Cadroe and his brethren, but an express condition was inserted in the charter obtained for it from King Otho that only Irish monks should be admitted into it; or at least that native monks should be admitted only when the Irish failed.¹

¹ 'Regia denuo nostra munificentia donamus atque confirmamus ea videlicet ratione ut Abbas Primas nomine Fingenius Hyberniensis natione quem ipse praelibatus Episcopus tunc temporis ibi constituit, sique successores Hybernienses monachos habeant quamdiu sic esse poterit; et si defuerint ibi monachi de Hibernia de quibuscumque nationibus semper ibi monachi habeantur.'

Cf. *Monumenta Germaniae Historica*, tom. ii., p. 439.
Boehmer, Reg. 682. Stumpt. Reg. 995.

Some doubt is expressed as to the nationality of St. Cadroe, certain writers maintaining that he was an Irish-born monk, others that he was a native of Britain.¹ All agree, however, that he studied at Armagh, and got all his training in learning and religion in Ireland. Considering, moreover, that his father's name was *Fochertach*, which is written in Irish characters in the manuscript of the town library of Metz, and that his mother's name was *Bean* or *Bannia*, similarly written, there seems to be good ground for believing that he was Irish, notwithstanding the dogmatic pronouncement of Lanigan.²

The tradition of Metz itself is unquestionably in favour of Ireland. Thus to mention but one authority we have only to consult the account of the monastery of St. Felix or St. Clement, left by the learned Benedictine of

¹ See Lanigan, Vol. iii. p. 401 and foll.; John Colgan, *Acta Sanctorum Hiberniae*, p. 494 and foll.

² 'Ce grand homme etait le fils du Comte Fochertach ecossais d'origine et descendait des rois du pays. Après avoir fait ses etudes en Irlande il passa en France et se rendit d'abord a Peronne, où il y avait eu autrefois un fameux monastere de religieux ecossais fondé par S. Furcé, mais n'ayant trouvé que des clerics au lieu de moines il se contenta de faire la prière au tombeau du Saint Fondateur et vint à l'Abbaye de St. Michel en Thiérache dans laquelle il resta quelque temps. De là il se retira au monastère de S. Benoit sur Loire où il fit profession de la vie monastique et enfin dans celui de Vaussor dont il fut fait prieur et ensuite abbé après l'abdication de Maclenus (Maclenus aussi ecossais d'origine et profès a Gorze fut fait premier abbé de Vaussor et de St. Michel en Thiérache qui venaient d'être fondés, mais ne croyant pas pouvoir suffire au gouvernement de ces deux maisons à la fois il quitta Vaussor où par autorité de Othon I. il fit metre St. Cardrœ, et se retira à St. Michel en Thiérache.'—*Hist. de Metz*, par les Benedictins de S. Vannes, tom. ii., p. 54.

At page 94 in the same work we read: 'Fingenius bonae memoriae abbas et rector hujus loci (St. Symphorien) qui jacet ante aram S. Joannis in sinistra parte. Un de se ses premiers soins (Adalberon II.) lorsqu'il fut placé sur le siège episcopal de Metz fut d'effectuer les projets qu' Adalberon I. son oncle avait formés sur l'Abbaye des St. Innocens connue aujourd'hui sous le nom de S. Symphorien. Touché de la belle situation, de l'antiquité et de la célébrité de cette abbaye qui ne presente plus qu'un amas de pierres et une masure il en repara les edifices lui fit restituer ses biens, lui en donna de nouveaux et y mit pour Abbé le B. Fingenius. Il était ecossais d'origine, avait succédé en 978 a S. Cardrœ, dans le gouvernement de l'abbaye de St. Clément et etait en mesme temps Abbé de St. Vannes en Verdun.'

See also Mabillon, *Annales Ordinis Sancti Benedicti*, fac. v., page 495.

St. Vannes, Dom Geoffrey d'Armène, which may be seen in the town library of Metz, and which says :—

Les cinq premiers Abbés de notre maison (St Clément) depuis sa réparation furent Hbyerniens, sçavoir—

St. Kadroe.
St. Fingenius.
Haymo.
Widelo.
Hagano.

And as some doubt was expressed as to whether Wydelo was an Irishman, on account of his name, he adds :
' Pour Wydelo, de qui nous parlerons plus tard, c'est une chose tout constante qu'il était irlandais.'

Another learned Benedictine of the same school of St. Vannes has left to the same library a manuscript history of the Abbey of St. Clement in which he says :—

En 945 le grand Adalberon, évêque de Metz, touché du mauvais état de ce sanctuaire conçut le dessin de le rétablir et de lui rendre son ancienne splendeur. Alors fleurissait en Austrasie un personnage célèbre nommé Cadroe, Abbé de Vaussor, monastère de Benedictins entre Dinan et Philippeville sur la Meuse. Adalberon auquel la renommée le fit connaître jetta les yeux sur lui pour l'exécution de son projet sur St. Felix. Il l'engagea à venir à Metz, le fit Abbé de ce monastère et lui confia le soin de le rétablir. Le Saint Abbé s'en acquitta avec un succès qui repondit à son zèle et lorsque tout y fut réuni en état quant aux édifices et aux beaux réguliers il fit revivre le meilleur ordre quant à la discipline et l'observance de la règle de St. Benoît. Il y fit venir à cet effet quelques religieux de son monastère de Vaussor. Leur exemple joint à l'éclat de leurs vertus et les miracles de St. Cadrœe remplit en peu de temps celui de St. Felix d'excellents cenobites qui éclairèrent les fidèles par leur silence et les édifièrent par leur piété.

Finally the historian of the Bishops of Metz, a Franciscan named Père Meurisse, referring to the charter of Otho for the monastery of St. Symphorian, says :—

Et parceque la profession monastique était alors en grande vigueur parmi les Hyberinens, et mesme que St. Colomban et St. Gal, Hyberniens de nation, avaient déjà peuplé auparavant l'Austrasie d'une multitude de monastères où la vie religieuse était encore en sa splendeur cet évêque voulut qu'on ne reçut

point de moines en son Abbaye de St. Symphorien qui fussent d'autre pays que d'Hibernie.

The same writer refutes the idea that either Cadroe or Fingenius was an Irish king ; as at that period, he says, we had no kings in Ireland, but only a lot of ' roitelets.' St. Fingenius succeeded Cadroe as Abbot of St. Clement's, and when the new monastery of St. Symphorien was erected it was also entrusted to him and to his monks. Thus the two most important institutions in the early religious history of Metz were conducted by Irishmen ; and this fact is gratefully acknowledged by all modern historians of the religious history of Metz.¹

St. Fingen's activity was not confined to Metz, as we shall see ; but before we follow him farther we must say a word about Vaussor from which both he and Cadroe came to Metz.

WAUSSOR

Cadroe, of whom we have just been speaking, was for a long time associated with an Irishman named Malcallin. Both of these were attracted to Peronne in Picardy, by the fame of St. Fursaeus. They went there to pray at his tomb, and in the neighbourhood of the monastery they made the acquaintance of a pious lady named Hersendis, who gave them hospitality. They were accompanied by about a dozen of their brethren, and were seeking for a quiet retreat in which to settle down. Hersendis became interested in their plans and brought them to a place called Thiérache, where there was a church dedicated to St. Michael. The place was close to the river Oise, in the diocese of Laon, and suited to their purpose. In order to perfect themselves in the knowledge of religious life Malcallin went for some time to the monastery of Gorse, in the diocese of Metz, where he had the benefit of the training of Agenald, a famous abbot, whilst Cadroe went in a similar capacity to Fleury-sur-Loire, to place himself under the guidance of a still more famous master, Erchambald.

¹ *Gallia Christiana*, Vol. xiii. pp. 844, 866. *Histoire des Evêques de l'Eglise de Metz*, par le Rev. Père Meurisse, O.S.F., Vol. i. p. 99.

When both had received the monastic habit Hersendis had two monasteries ready to receive them, one at Thiérache, already mentioned, and the other across the borders of Hainault, at Walciodorus or Waussor on the Meuse. As Cadroe could not be induced to take charge of either house he went with Malcallin to reside at Waussor; but the abbot finding it difficult to manage both houses after some time returned to St. Michel in Thiérache, having succeeded in inducing Cadroe to become abbot of Waussor. It was here that the Bishop of Metz found Cadroe and took him away to St. Clement's.

On the departure of Cadroe from Waussor another abbot was appointed there who allowed the discipline to become relaxed; but on his death a new spirit was infused into the establishment by Farannan, an Irishman, who became its fourth abbot. St. Farannan was consecrated at Armagh Bishop of *Donnach-Mor* before his departure from Ireland, and on his death in 982 left behind him a great reputation as a monastic ruler and spiritual guide.

ST. MICHEL IN THIÉRACHE

Although the monastery of St. Michel in Thiérache was not on German territory it was so closely connected with Waussor and Metz that it naturally comes under observation here. It was founded, as we have seen, under the patronage of Hersendis, by St. Malcallin, who afterwards migrated to Waussor, but returned to St. Michel in Thiérache about the year 950. He died about 978, and the character that he left behind is duly recorded in the Chronicle of Frodard.¹

Malcallin was not the only Irish monk who found a refuge in the forest of Thiérache. It is certain that he had a colony of Irishmen with him at St. Michel; but long before he had penetrated there the forest had sheltered

¹ 'Anno 978 vir Domini Malcalinus, natione Hibernicus in vigilia Sancti Vincentii Levitae et Martyris vitam transitoriam, quam habebat erosam, deseruit, et cum Domino, cui indesinenter, cum adhuc viveret, serviverat, vivere feliciter inchoavit. Qui praefatus abbas in corpore humatus quiescit in Ecclesia Sti Michaelis Archangeli, cujus abbatiam dum corporaliter in hoc seculo moveret pio moderamine redit.'

several of the companions of St. Fursaeus, amongst others St. Gobhan, or as the French call him St. Gobain, St. Ettach or St. Zé, and St. Algeis or Algise, whose names still remain attached to oratories, churches, villages and mountains in the famous forest.¹

ST. VITONUS OF VERDUN

Another monastery closely associated with those we have just mentioned is that of St. Vitonus, or St. Vannes, at Verdun, not far from Metz. This was apparently an ancient foundation, but had fallen into decay when it was re-established by St. Fingen of Metz who brought hither a colony and his Irish monks. Here St. Fingen ended his labours having had under his tutelage two of the greatest churchmen of the time, Richard of Rheims and Frederick of Verdun. This abbey became one of the most flourishing and useful of its day, and continued its labours longer and more successfully than any of the foundations in which Fingen had a hand. The *Histoire de Metz, par les Benedictins de St. Vannes*, is the most important historical work in existence on the history and traditions of the capital of Lorraine.

MAINZ

The early Irish missionaries on the Continent had a close connexion with the city of Mayence. St. Columbanus with his companions called here on their way to Bregenz and received charitable aid and encouragement from its bishop Leonisius. Here also Marianus Scotus, the famous chronicler, came from Fulda in 1091, and shut himself up as a recluse in a building close to the Dom or Cathedral.¹ A chapel in honour of St. Brigid, *Capella Sanctae Brigidae*, was erected here at an early date, for the virgin of Kildare was honoured wherever the Irish went in those days. This

¹ See Miss Stokes, *Three Months in the Forests of France*, pp. 217 to 231.

² He says in his Chronicle for the year 1091, 'Dedicatio capellae clausulae monasterii Sancti Martini in Moguntia in honore Sancti Bartholomei Apostoli, 6 Idus, Julii, feria 6 sanctorum septem fratrum in festivitate. In qua clausula eodem die ego Marianus pro peccatis meis secundo includor.'

was particularly true in regard to the monks of Honau. Grandidier, the historian of Alsace, speaking of the church of St. Pierre le Vieux at Strasburg, writes :—

On y révère aussi le 1^{ier} Fevrier les reliques de Sainte Brigitte, Abbessé de Kildar et Patronne d'Irlande, qui sont conservées dans une châsse élevée dans le cœur au côté droit. On appelle encore de nos jours certains cantons, qui appartiennent à la Collégiale les Dimes de Sainte Brigitte, non pas comme quelques papiers semblent l'assurer, pour avoir été donnés à l'église de Honau par cette Sainte, qui était morte au commencement du sixième siècle, deux cents ans avant la fondation de Honau mais parceque les Ecossais ou Irlandais qui vinrent l'habiter y apportèrent de leur pays une partie de ses reliques. Ce qui engagea les peuples à honorer du nom de Sainte Brigitte les biens qu'ils lui consacrèrent.

And in a note the same author adds :—

Les chanoines de Saint Pierre le Vieux ont dans leur compétence les pains de Sainte Brigitte, et leurs meilleurs vins, qui sont à Neugarrheim, portent aussi la rubrique de cette sainte. C'est pourquoi elle est représentée dans de vieilles tapisseries de 1490 présentant des épis de bled et des grappes de raisins aux chanoines qui sont à genoux devant elle, ayant à leur tête le Prévôt qui tient en main des parchemins roulés et scellés, comme pour la remercier des donations qu'on leur avait faites en son honneur. On en faisait autrefois la fête dans tout le diocèse de Strasbourg.

But the most important of the Irish establishments in Mainz was the *Schottenkirche*, or *Ecclesia Scotorum*, which was founded here from Honau.¹ It was built by the famous Abbot Beatus who mentions it in his will and bequeaths it to his monks.²

For these same Irish monks of Honau a monastery of *Schottenkloster* was established at Mayence in the reign of Charlemagne, 884.³ This was the monastery of

¹ It is mentioned in a Fulda Donation Chart of 817, in which a noble named Absuwind presents to St. Boniface a vineyard and house at Mayence situated 'inter ecclesiam Scottorum et monasterium quod dicitur antiquum.'

² 'Ecclesiam quam ego construxi in Moguntina civitate donum ad illud locum (i.e. Hohenaugia) et ad illos sanctos in quorum honore constructum est et ad pauperes et peregrinos gentis Scotorum.'

See Schöpplin, *Alsatia Diplomatica* ii., 61 n. 75; also Grandidier, *Histoire de l'Eglise de Strasbourg*, ii. n. 85.

³ See *Die Irischen Monche in Mainz*, by F. Falk, in *Der Katholik*, September, 1868, pp. 309, 318.

Hagemünster which was transferred by King Otto in 966 to the church of Magdeburg. The latest Irish establishment at Mayence was a refuge for Irish pilgrims set up by Arnold of Selenhosen, Bishop of Mayence, in the twelfth century. He is praised by his biographer as the protector, the shelter and haven of refuge of all poor Irish pilgrims.¹ At this period many Irish monks were going to the religious houses of their countrymen abroad and were often in great distress, as they started with nothing.

DISENBERG

Not far from Mainz is the little town of Disenberg, or Disibodenberg, called after St. Disibod, who was a bishop in Ireland, and who went to preach the Gospel in Germany. He settled down with his companions Giswald, Sallust and Clement on the banks of the Nahe close to Kreuznach. He established a monastery there which afterwards was occupied by Benedictines, and the fact that the place still bears his name shows what an impression he made on the country. He had the honour of being mentioned in the martyrology of Raban Maur, of being included in the litany composed by Albertus Magnus, and of having his biography written by St. Hildegarde.² His monastery lasted through the Middle Ages, but went down in the religious wars of the sixteenth century.

LUTENBACH

The monastery of Lutenbach was another of the foundations from Honau. It began with an Irish abbot and eighteen Irish monks sent there by Abbot Beatus.³

¹ 'Ybernorum Scotorum quos ultima mundi ad nostre meditullium terre baculo peregrinante transmittunt—omnium peregrinantium oppresorum unicum gremium, armarium et tutissimum existebat portus.'

² See Bellesheim, *Geschichte des Katholischen Kirche in Irland*, Vol. i. p. 166. All the great religious historians and chroniclers of the period give accounts of St. Dysibod. See Trithemius, *Annales Hirsangienses*, 1108; Mabillon, *Annales Ordinis Sancti Benedicti*, i. 521, 523.

³ An old inscription at Lutenbach says, 'Anno DCCC, XI sub Carolo Magno Rege Francorum, Longobardorum ac Patricio Romanorum, anno decimo regni sui, qui extitit filius Pipini Regis, Sanctus Beatus Episcopus et Abbas Honaugiensis ecclesie fundavit ecclesiam in Luttenbach et

The monastery was situated in Upper Alsace, in that part of the province that borders on the diocese of Bâle. This monastery was secularized or turned into a collegiate chapter about the same time as Honau itself. And although it was situated in the diocese of Bâle it continued after its secularization to be governed from Strasbourg. It followed the fortunes of feudalism like so many other establishments of the kind. Wishing to have too much they were left with nothing at all.¹

ETTENHEIM

In the part of the Black Forest called Münsterthal there is a little town of about 3,000 inhabitants named Ettenheim. In front of a church close by there are two little fountains which tell their own tale to the inhabitants around. In the beginning of the seventh century a solitary Irishman, who for his poverty-stricken appearance and well-worn clothes was none the less the son of an Irish prince,² arrived here to announce the Gospel and establish a mission. He got permission to settle on this spot from Giso, the lord of the soil, and enjoyed the hospitality of a local personage named Eddo or Edulph. He was busy, however, in clearing away brambles and brushwood to make room for the hut he proposed to erect when a huntsman of Giso's came upon the scene. The huntsman took the poor saint for one of the robbers that infested the country, and without waiting for any explanations put him to death. At once several fountains are said to have sprung up on the scene of the murder. Hence the two springs that are still to be seen around his church

eandem dotavit cum bonis et censibus, et idem Beatus de fratribus Honaugiensis ecclesie, que erat ecclesia Scotorum, instituit in Luttenbach monasterium in honore Sancti Michaelis et transtulit *decem et octo fratres* de genere Scotorum ex monasterio Honaugiensi ad ecclesiam Luttenbach.'

¹ See Grandidier, *Histoire de l'Eglise de Strasbourg*, Vol. i. pp. 411, 413.

² 'Magna nobilium natu praeclare virorum
Regibus e Scotis qui generosus ades;
Qui patriam sectando Deum, qui pergamina celsa
Linquis, ab immani cederis hoste Dei.'

These lines were inscribed on the silver shrine which contained the head of St. Landelin, by Laurence Effinger, Abbot of Ettenheim.

at Ettenheim. The biographer of St. Landelin¹ has attributed to him wonderful miracles which, as Grandidier remarks, are indeed possible to Almighty God, but are more expressive of the veneration in which the saint was held than of authenticated history. There is no doubt that St. Landelin was and is revered as few local saints are by the people of the Münsterthal. Pilgrims and solitaries flocked to the place of his execution, and the place is still an object of attraction to the Catholics of the country around. Widegern, Bishop of Strasburg, selected the spot sanctified by the blood of the saint to found a monastery about the year 730. This monastery² was greatly favoured and richly endowed by Widegern's successor Heddo. It is pretty certain that there were Irish monks here; but the rulers of the place were always Germans.

ALTOMÜNSTER

Another Irish monastery which was founded and organized by an Irishman was Altomünster in Bavaria. The monastery which still exists, but is now inhabited by nuns, was founded in the eighth century by St. Alto, one of the companions of St. Virgilius. The monastery is situated between Augsburg and Munich. St. Alto is said to have first led the life of a hermit here;³ then a stretch of forest was given him by Pepin; a monastery was set up and the surrounding country was reclaimed and rendered fit for cultivation. This monastery has gone through many vicissitudes⁴ since it was founded by St. Alto; but it still subsists as a convent of Brigittine nuns.

¹ See Martinus Stephan, *Historia de vita et martyrio Landelini*, Part i., chap. 4.

² Landelin était originaire d'Ecosse ou d'Irlande. Ses parens y tenaient un rang distingué, puisque ils tiraient leur origine des anciens Rois ou pays.—Grandidier, *op. cit.*, Vol. i. pp. 249, 251.

³ It used to be called 'Cella Monachorum,' a name which has been perpetuated in the neighbouring village of Munchwyhr.

⁴ See *Kichenlexicon* of Weltzer and Welte, Vol. i. p. 662. Bucelin, *Menolog. Benedic.*, 107.

⁵ *Geschichte des Brigittenklosters Altomünster*, by P. Maurus Gandershofen, 1830.

See also Raderus, *Bavaria Sancta*, tom. i. p. 119.

ILLMÜNSTER.

Yet another Irish companion of St. Virgilius is responsible for the monastery of Illmünster. He is called St. Lullus in the Continental accounts. What his name was like in Irish I cannot say. Alto and Declan were amongst his companions; but Virgilius mapped out a different territory for each of his missionaries. The monastery of Illmünster, founded by Lullus,¹ was situated on the banks of the Ilm about midway between Ingolstadt and Munich. It was subsequently amalgamated with another monastery in Munich. Except for the reference made to it by Thaddaeus of Ratisbon little trace of its history is to be found.

J. F. HOGAN, D.D.

¹ *Bavaria Sancta*, by Raderus, who says : ' Beatus Lullus presbyter cum S. Virgilio Episcopo Salisburgensi venit in Boïcam et ad Illmum amnem sacrum sacris viris domicilium posuit . . . De Beato Lullo hæc Thadaeus Coenobiarcha Reginoburgicus : " Coeterum eorum socius videlicet beatus Lullus apud Illmünster gloriosis operibus intrepidus permansit." '

See also Andreas Brunner in *Annales Boiorum*, Lib. v. pp. 675, 684, and John Colgan, *Acta Sanctorum Hiberniae*, D. 301.

THE ECONOMIC SITUATION OF BELGIUM

IN several of the discussions that of late years have taken place in Ireland on questions of political or economic interest, the example of Belgium has been cited either to point a moral or to add force to an argument. And, in truth, the recent history of that interesting little kingdom furnishes many a lesson on which Irishmen may ponder with profit, especially when they inquire into the causes of their country's decay, and the means that should be adopted to promote the social well-being of the masses of its population.

Belgium presents a very striking illustration of the benefits resulting from self-government. Some seventy-five years ago a successful revolution released the country from its subjection to the Dutch, and placed its destinies in the hands of its own people. In the train of national independence an era of remarkable prosperity opened for the newly-created State, and during the past three-quarters of a century, the social and economic condition of the population has continued to improve at a pace that may well excite surprise and admiration. Reference is frequently made to the industrial importance of Belgium, to the high degree of perfection to which her arts and manufactures have reached, to her ever-growing commercial prosperity; but few persons, probably, have other than a vague idea of the marvellous strides the Belgians have made, and continue to make, in the development of their many resources. It is only by examining in detail the various elements that go to the material advancement of a nation, we shall be able adequately to appreciate the immense progress that has marked the history of the country since it shook off the Dutch connexion in 1830.

Half-jestingly, half-contemptuously, Frenchmen sometimes speak of their neighbours as *les petits Belges*; the slight implied in the phrase is, however, far from being

deserved; for, the little Belgians have in many respects shown themselves much superior to their critics. The density of population, the manufacturing and commercial position to which the kingdom has been raised, the gratifying spread of education, not to speak of the civil and religious liberty which her citizens enjoy, are in striking contrast with the condition of things existing under the Republican *régime* in France. The growth of population has been unusually rapid. In 1831, the territory embraced by the new kingdom numbered 3,786,000 inhabitants; on the 31st of December, 1904, the population reached a total of 7,075,000, an increase in the interval of nearly 87 per cent. Belgium is, in fact, one of the most thickly-peopled countries in the world. With its 622 inhabitants to the square mile, its density is more than double that of Germany or Italy, more than triple that of France, of Austria, or of Denmark, and six-fold that of Spain. Were Ireland proportionately peopled, she would count to-day within her four shores, a population of at least twenty millions.

Although agriculture is widely and successfully carried on, Belgium is largely dependent on foreign supplies for her food; hence her inhabitants are impelled to industrial activity, in order that the products of her manufacturers and various workers may enable them to purchase abroad the food-stuffs and raw materials needed for the national consumption. The progress of industrial enterprise has accordingly gone on *pari passu* with the growth in population. Contrasting the present commercial situation with that which existed seventy years ago, we find that the total imports, which in 1835 were estimated at less than 8 millions sterling, rose to upwards of 177 millions in 1904; and the total exports from 6¼ millions to 154 millions. In other words, although the population had not quite doubled within the above period, the volume of trade had increased twenty-three fold.

The 'special commerce,' which comprises all goods entered for home consumption, and the exports of native produce, was valued, in 1904, at close on £200,000,000, of which the imports were upwards of £110,000,000, and

the exports £88,000,000. In 1835, the corresponding figures were—imports, £6,910,000, exports £5,520,000, or a total of £2 19s. 8d. per head of the then population. The value, in 1904, of imports for home consumption average £15 14s. 5d. per head of the population; the domestic exports amounted to £12 7s. 2d., or a total per head of £28 1s. 7d., as compared with £2 19s. 8d. seventy years previously. These figures exceed considerably the average values per head of the trade of Great Britain; they are nearly three times the German or French averages, four times greater than those of the United States, and seven times greater than those of Italy. In 1902, the total value per head of the imports and exports of the United Kingdom was £20 18s. 5d.; for the same year the value of the German import and export trade worked out to £9 13s. per head of the population.

After the United States and Germany, Belgium is Great Britain's most serious competitor in the world's markets. The returns just published of the 'special commerce' for 1905, show that trade continues to expand, the imports amounting to £11,443,000 more than in 1904, and exports marking an increase of upwards of £6,000,000.

As in the case of both England and Germany, the growth in industrial development which has been proceeding in Belgium could not have been possible without her extensive coalfields. The output within the past seventy years has increased exceedingly in quantity as in value. Whereas in 1835, the production amounted to only 2,600,000 tons, valued at a million sterling, the output in 1900 reached twenty-three and a half million tons, valued at £16,320,000. This industry alone gives employment to more than 132,000 workers. A very extensive coal area has recently been discovered in the provinces of Limburg and Antwerp, and already measures have been taken for its immediate exploitation.

The expansion of trade has naturally led to the improvement of facilities for transport and the increase of rapid means of communication. Perhaps in no other part of Europe has the feature of our modern economic condi-

tions been so notably exemplified as in Belgium. The country is covered with a network of railways, its system—not including steam trams or light railways—extending over some 4,540 kilometres, or 2,830 miles, which gives 155 kilometres for every thousand square kilometres of the entire area. In Great Britain the proportion is 108 for every thousand, in France 80, and in Italy 55 per thousand.

During the year 1904, as many as 152,865,366 passengers travelled over the lines; in 1880 the number was 56,305,953. The gross traffic receipts amounted, in 1880, to £5,283,000—in 1904 the total earnings reached a sum of £10,428,210, or nearly 100 per cent. in excess of the total twenty-four years previously. Of the earnings in 1904 the sum of £3,288,794 was derived from passenger traffic, and £7,139,416 from that of goods. During the same year the train mileage was 43½ millions; that of the Irish railways is only some 18 millions. At the close of 1904, the rolling stock on the Belgian system consisted of 3,525 locomotive engines, 7,055 carriages for the conveyance of passengers, 79,200 waggons, parcel vans, etc., for the conveyance of live stock, minerals, and general merchandise. The number of persons directly engaged in working the railways was 71,200. Two years ago the Railway Minister stated in the Chamber that the number of trains circulating annually over the system was 975,000; this figure may help us to form an idea of the intensity of the traffic. It is, therefore, safe to assume that in the course of 1906 close on a million trains, laden with passengers and merchandise, have been journeying within an area about one-third that of Ireland.

Remarkable as the above record is, it does not include all the rail accommodation provided for the public. The main systems and their connexions are fed by no fewer than 145 lines of *chemins de fer vicinaux*, or light railways, of which the Belgians were prompt to recognize the possibilities for the purposes of trade and travelling. The first of these lines, 13½ miles in length, was opened in 1885,—at the close of December, 1905, the total length of the various lines in operation was 1,704 miles, whilst at the same date some 546 miles were under construction or about being commenced.

Nor is this all. The Government has at present under consideration, applications to authorize the construction of additional lines to extend over 1,240 miles. Seven of the light railway lines (75 miles) are worked by electricity. It is needless to insist on the importance of these facts and figures. And if such ample facilities for transit are nowhere to be found, nowhere is railway travelling so cheap as it is in Belgium. The ordinary speed and carriage accommodation may, it is true, leave somewhat to be desired; but nobody can justly complain that the charges are unreasonable when the third class fare amounts to but a shade over a halfpenny a mile, not quite a penny for second class, and the return journey can be made for a trifle over a fare and a half. As is pretty generally known nearly the whole of the ordinary or broad gauge system is the property of, and is worked by the State; the light railways have been constructed for the most part by the Société des Chemins de fer Vicinaux, with capital provided by the State, the Provinces, and the Communes, the State subsidy usually amounting to a third of the cost.

A not inconsiderable service is rendered to the national commerce by the Belgian waterways. There are 1,375 miles of canals and navigable rivers, on which there has been an 'extraordinary' expenditure of upwards of £12,000,000, the canalization of the Meuse alone, between Liege and the French frontier, having cost more than a million sterling. Both the construction of the canals and the canalization of the rivers have been effected at the expense of the State, but on none of the waterways is the State a carrier, the transport of goods being left entirely to private enterprise. These waterways are largely utilized for the transport of agricultural produce, metals, minerals, timber, industrial products, etc. In the course of 1904, the merchandise carried on them attained a total of 51,596,861 tons. The tolls levied in 1903 amounted to nearly £80,000; in the same year, however, no less than £650,000 was expended on the upkeep, improvement, and extension of these means of communication, and in 1904, a sum of about £660,000 was spent for the same purposes.

An index, and indeed a result, of the uninterrupted increase of national prosperity, are the improvements and enlargements that have been carried out in the several seaports within the last half century or so. Of these ports Antwerp is, of course, by far the most important, and in the rapid rise of this great commercial emporium is to be found incontestable evidence of the extraordinary advance the foreign trade of Belgium has been making in recent years. In 1831, the tonnage entering the port was 153,303 ; in 1870, it rose to 1,317,315 ; in 1880 to 3,006,701 ; and in 1904, it reached a total of not less than 9,373,703, or more than sixty-fold that of the year 1831. Mr. Hertslet, the British Consul-General in Belgium, says in a report recently issued by the Foreign Office, that Antwerp will probably soon occupy the first place among Continental ports owing to its superior geographical position, and to the accommodation and facilities for shipping which it affords. As to Ghent, the business of its port shows a corresponding progress. The tonnage which entered in 1860 was 48,925 ; in 1904 it was 786,362. The tonnage entering Ostend was 66,950 in 1860 ; in 1904, it increased to a total of 956,424. For the improvement of the port of Bruges, extensive works were completed last year, which, it is confidently expected, will be the means of restoring to that famous old city not a little of its ancient commercial prosperity.

The energy, enterprise, and intelligent activity of the Belgian people have developed to a most remarkable extent the various resources of their country. As a result, the public wealth has attained very large dimensions. Competent financial authority estimates that at the end of 1902 the capital invested in stocks and shares quoted on the Brussels Exchange, not to speak of moneys otherwise employed at home and abroad, amounted to at least £340,000,000. In few countries is the national wealth more widely distributed. If we do not hear of any millionaires after the American pattern, neither do we witness any of that extreme poverty which is all but too common in the large cities of England and the United States. And since 'there's bread and work for all,' there is no

'unemployed' problem to vex the souls of municipal philanthropists.

In the operations of the Caisse d'Epargne, or Government Savings Bank, we have further evidence of the widespread diffusion of the wealth of the nation as well as of the extent to which thrift is cultivated by the population at large. The annual returns of this institution enable us to measure the degree of well-being enjoyed by the employé, artisan, and ordinary working-classes. The Caisse d'Epargne was established in 1865, and its founder was considered over-sanguine when he expressed the hope that its deposits would one day amount to a total of four millions sterling; as a matter of fact, the sum the Bank now holds in deposit is more than seven times its originator's anticipation. The precise total on the 31st of December, 1904, was £30,563,000.

And what is more interesting, and perhaps more important, this very considerable sum was distributed among 2,205,000 depositors. There is thus a post office bank account for about every three persons of the entire population, and as 87 per cent. of the pass books indicate a credit total of less than £20, it is obvious that the people, in the widest sense of the word, constitute the vast majority of the depositors. In private savings banks 43,280 depositors had to their credit at the close of 1901 a sum of nearly £2,000,000.

The progress in education—elementary, secondary, and higher—has corresponded with the advance in other departments of the national life. At the close of December, 1904, the number of children on rolls of the primary schools subject to State inspection, was 859,436; of the attendance in the 'free' schools not subject to official examination, no returns are available. In 1843, the amount devoted to primary instruction from public funds was a little over £100,000; in 1903 the State, Provincial, and Communal subsidies for elementary education came to nearly £1,700,000. In the special classes provided for adults there was an attendance during the year 1904 of 194,000 pupils.

For secondary instruction ample provision exists in the Government athenées, and in the numerous high schools official and other. The State secondary institutions had an attendance of 33,122 students, on the 31st December, 1904, but to this number should be added the population of the many colleges and high schools under exclusively Catholic control, of which, unfortunately, no returns are regularly published. The attendance in these colleges and schools is, it is safe to say, greater than that in the Government secondary establishments.

The Belgian educational edifice is crowned by four Universities, of which two, Ghent and Liege, are State institutions; the other two, that of Brussels and that of Louvain, are entirely independent of Government control, and consequently receive no assistance from the State. The total number of undergraduates in the year 1904-5, was 6,098—or more than five times the number receiving a similar education in 1830—the Catholic University of Louvain coming first with 2,134 students. It is instructive to learn that of the entire University population in the academic year 1904-5, at least 33 per cent. were attending the special schools of mining, engineering, commerce, agriculture, etc., an evidence of the growing importance attached to purely professional training. In 1890 the proportion was but 15 per cent.

As might be expected in a country so conspicuous for industrial enterprise, technical instruction receives a large amount of attention and encouragement from Government and municipal bodies. That the Belgians fully recognize the necessity of special training for youths destined for industrial or manufacturing pursuits, may be inferred from the fact that in 1903-4 there existed throughout the country 280 institutions in which a strictly commercial, professional, or technical training was imparted, the number of students being about 43,000, of whom 8,250 were girls, an increase on the preceding year of twenty establishments and 2,434 students. The cost of instruction was £137,600, an increase on 1902-3 of £11,300. The State contribution was about half the total amount.

As illustrating the encouragement given to professional instruction by municipal authorities, the case of one of the great towns may be cited. The Communal Council of Ghent, a city with 160,000 inhabitants, allocates in its budget estimates for 1907, a sum of £9,000 for purposes of technical education; this amount is of course exclusive of the Government grant, which will probably not fall far below that figure.

A gratifying progress is also being made in the matter of *écoles ménagères*, or house-keeping schools. These special schools which are of such unquestioned utility, more particularly to girls in the humbler ranks of life, were commenced in 1890; at the close of 1904 they numbered 87; there were, however, in addition 198 special classes for cookery, domestic training, and other branches needful for a good servant or housewife. In these schools and classes there was an attendance of nearly 10,000 girls and young women. These figures do not include the many *écoles ménagères* carried on in connexion with convents, and receiving no assistance from public funds. For the promotion of housekeeping instruction the State contribution was nearly £6,400, that of the Provinces and Communes, £5,420; from other sources about £4,900—in all, upwards of £16,700.

Belgium does not enjoy the doubtful blessing of an irresponsible 'department,'—as a compensation it possesses a Ministry of Agriculture and a Ministry of Industry and Labour—the latter created since the Catholics came into power, in 1884—and in both these branches of the administration, not only is every question affecting the welfare of the farming and industrial classes carefully and sympathetically considered, but effective measures are adopted to further their respective interests. Even a superficial observer cannot fail to be struck by the excellence of the results.

No acute agrarian problem awaits solution. Landlord and tenant—in the relatively rare cases where the occupier is not the owner of his holding—do not seem at daggers drawn. Thanks to the intelligent co-operation and assistance of Government, agricultural instruction has been

widely diffused, and in consequence methods of culture are being constantly improved, as well by the cottier class as by the holders of large farms. There is no complaint that tillage does not pay, and no disposition to turn a province into grazing ranches. It may be added that the prosperity of the agricultural industry is considerably promoted by the judicious application of co-operative principles, by the accessibility of the markets, and by the facilities for transport which, as already stated, are both numerous and cheap. Legislative action has done much, private initiative perhaps more, for the social betterment of the masses.

During the past twenty years the great body of the toilers, industrial and other, have had their working conditions greatly ameliorated, their wages enhanced, their scale of living raised, their dwellings improved, and opportunities afforded them for making a suitable provision against sickness and old age. One of the first tasks to which the Ministry of Industry and Labour addressed itself after its creation in 1887, was that of the decent housing of the working-classes. In 1889 a Government measure was adopted by the Chambers authorizing the formation of 'patronage' committees to further the construction, letting, and purchase of suitable dwellings by working-men. The Caisse d'Epargne was also empowered to advance loans at the easy rate of $2\frac{1}{2}$ per cent. to associations formed for the construction or purchase of such habitations.

The provisions of this law have been so widely availed of that there were on the 31st of December, 1905, as many as 196 societies, scattered throughout the various provinces, engaged in promoting this excellent social object. Up to the same date the moneys advanced by the Caisse d'Epargne amounted to close on $3\frac{1}{2}$ millions sterling. The dwellings erected by these societies are models of their kind and are either let or sold on favourable terms to working-class families; in case of purchase payment is usually made by a fixed number of annuities. The working-man owner is exempted from a tax called the *contribution personnelle*, and the preparation of deeds, registration, and other legal formalities are free of charge. This scheme has been so

successful in its operation that within the last sixteen years about 100,000 working-men have become, or will be after a brief period, the owners of their homes.

It may without exaggeration be asserted that in Belgium are to be found most, if not all, the conditions that make for the material happiness—to speak of that only—of the masses of its population. Employment is abundant, the cost of living is comparatively low, rent and taxes are, as a rule, extremely moderate, wages, except in the case of agricultural labourers, are double what they were fifty years ago. In no other country has the condition of the toilers been studied with more genuine sympathy; in no other has so much been done in recent years for the redress of their grievances or the amelioration of their lot. Nowhere else have the social teachings of Leo XIII been so cordially welcomed or so successfully applied.

Belgium has been the first European State to attempt a practical solution of the old-age pension difficulty, as it has been the first to legislate for the satisfactory housing of the workers. M. Payen, a distinguished member of the French Institute, was well within the truth when he wrote some time ago, that 'of all the European countries Belgium has in these latter years, made the noblest and most successful efforts for the furtherance of social progress.' To the Catholic Party, in the Chambers and in the country, must be awarded the praise of having initiated and carried through those schemes of social betterment which have not only been admired but imitated by other nations. For now more than twenty years Catholics have had the administration of the national affairs: Belgium is, in fact, the only country in Europe with a distinctively and professedly Catholic Government.

In the steady development of the nation's resources, in the rapid growth of commercial prosperity, in the satisfactory spread of education, in the generous encouragement given to the arts and sciences, in the orderly advance of social reform, we have conclusive evidence that 'reactionary clericals' are, *pace* the *Times* and other organs of its ilk, no enemies to genuine progress or true enlightenment.

T. A. WALSH.

Notes and Queries

THEOLOGY

GRATUITOUS APPLICATION OF SECOND MASS ON SUNDAY

REV. DEAR SIR,—A priest accepts a stipend for a Mass for a deceased person. Not being in a position to say the Mass himself, he asks another to fulfil the obligation for him, at the same time offering him the stipend. The latter declines to accept the stipend, but promises to offer his *second* Mass on Sunday for the aforesaid intention. From the express mention of *second* Mass, it would seem he intends to fulfil an obligation in justice by his first Mass. Is his second Mass, therefore, sufficient to satisfy the intention mentioned, or is the first priest still bound to something ?

P. D.

Whether or not the priest acted lawfully in celebrating his second Mass on Sunday for the deceased person, his application of the Mass was valid, and, consequently, no obligation remains to have Mass celebrated again for the same object.

I believe that the priest acted lawfully in so applying his second Mass. If he had taken on himself an obligation of justice to apply the fruits of his second Mass he would have acted against the law prohibiting the fulfilling of two obligations of justice on the same day by the celebration of two Masses ; but the circumstances narrated by my correspondent seem to show that at most an obligation of fidelity was assumed. Against this view of the case the difficulty has been urged that the application of the second Mass fulfils an obligation of justice, even though this does not bind the individual priest who celebrates the Mass ; the result being that the priest *de facto* fulfils two obligations of justice on the same day by the celebration of his two Masses. The evident reply to this difficulty is that, till an authoritative decision is given to the contrary, we are justified in holding that, in pro-

hibiting the fulfilment of two obligations of justice Canon Law speaks of two obligations binding the individual priest who says the Masses. This, indeed, seems to be the natural interpretation of the various decrees which speak of a priest receiving a honorarium for his second Mass : ' *firma prohibitionis recipiendi eleemosynam pro secunda missa.*' In this and similar forms of expression there is question only of a priest who has undertaken a personal obligation of justice.

CASE OF DOMICILE

REV. DEAR SIR,—A girl was in service in this parish for a period of three years. She became engaged to a young man belonging to a neighbouring parish. Last December they bought a house in this parish, and furnished it in preparation for their marriage, but did not go to live there till after the marriage ceremony which was performed in a city parish in February last. In view of the marriage the girl left her service at the end of December and went to live with a married sister in another parish, and remained there till the day before the marriage when she went to the city. As parish priest of the parish where the girl was in service and where she intended to live permanently after the marriage I assisted at the ceremony. Was the marriage valid ?

P. P.

In my opinion, the marriage was valid, because the parish priest of the place where the girl was in service and where she intended to live permanently after marriage was her *proprius parochus*. The girl had all conditions required for at least a *quasi-domicile* in the parish, since she left the parish at the end of December last with the intention of returning in a short time as a resident. She, consequently, did not lose the *quasi-domicile* already acquired in the parish. Moreover, it seems to me that the girl had a true domicile in the parish from the moment when she entered into a definite agreement to marry and live permanently in the parish, because she then had the two elements required for a domicile, viz., actual habitation and the intention of permanently living in the place. In saying this I assume that she looked on the marriage as morally certain to take place, otherwise the house would

not have been bought, and she would not have left her service in view of marriage.¹

PIA LEGATA

REV. DEAR SIR,—Michael, a man of wealth, has no children, but has two nephews, John and James. John is industrious, and liked by his uncle. James is an ill-doer and disliked by his uncle. The uncle makes his will, and leaves all his property to John, subject to a legacy of two thousand pounds (£2,000) to a church about to be built in the parish. John, in connexion with his business, has to go over to America for a month, to return in two months, but while in America he dies suddenly, say on Tuesday, and on the next day, Wednesday, his uncle Michael dies without making a new will, because he believes his nephew to be still alive. In other words he dies intestate, and his ill-doing nephew gets all his property, and absolutely refuses to give any sum to the new church, on the ground that as he has received nothing under the will of his uncle, he is not bound to anything. I know that if a person or persons received a large sum under a will, and then refused to pay the *legata pia* on the ground that these were void by the civil law, his or their position would be untenable; but here James the ill-doer succeeds *ab intestato* which, I have some reason to believe, changes the situation. An expression of your opinion will oblige.

A READER OF THE RECORD.

The solution of this case depends on the nature of the obligation which the testator wished to impose on his favourite nephew. If he desired to impose a personal obligation of handing over £2,000 towards the building of the new church, there would be no obligation on the other nephew to make the same donation on his coming into the property. The uncle would have imposed a similar personal obligation had he willed his property to the second nephew, but as a matter of fact, not having made another will, he did not impose such an obligation. On the other hand, if the uncle wished to impose a real obligation, binding the property independently of the person of the legatee, the next of kin receiving the property *ab intestato*, would be bound to give the £2,000 to the church, since that desire of the testator would be

¹ Cf. Lehmkuhl, *Casus Conscientiae*, Vol. ii., p. 494, n. 860, R. 2.

his last will about his property, which, even though invalid in civil law, would hold good in conscience so far as pious bequests are concerned.

From the wording of my correspondent's letter one might conclude that there was question of a real obligation, since he speaks of the donation to the church as a 'legacy;' but if this conclusion is correct I fail to understand how the will lapsed so far as the legacy to the church is concerned. The decease of a legatee before the testator would certainly cause personal obligations to lapse, but it would not cause real obligations to lapse. The latter, being dependent on the legatee merely as an executor or as a trustee, would not fail with his death whether this occurs before or after the death of the testator; the court would appoint another executor or trustee to carry out the bequest. Hence I conclude that the obligation which the testator desired to impose was a personal obligation, and that the second nephew who received the property *ab intestato* was not bound in conscience to give the £2,000 to the church.¹

DE POSSESSORE DUBIAE FIDEI

REV. DEAR SIR,—A person is in possession of a certain article of value belonging to his wife, who within a year after marriage died intestate, leaving an heir. After the wife's death, her mother demands from him the article which was hers formerly. He is not aware under what title his wife possessed it, and this is difficult if not morally impossible to ascertain, unless he believe her mother who, no doubt, might be prejudiced in her own favour, and to whom he could not speak about the matter unless with trouble and inconvenience.

(1) Can he retain the article on the principle, *melior est conditio possidentis*, until the other takes the initiative, and proves conclusively her right to it?

(2) Is he in the case in question bound to make any inquiry; and if so, how far is the inquiry to extend?

(3) Finally, what is the confessor to do if he doubts that this person would in any case restore the article?

CONFESSARIUS.

1. The husband can lawfully retain the article in the

¹ Cf. Gury, *Casus Conscientiae*, Vol. i., p. 369, n. 851; and Genicot, *Casus Conscientiae*, Vol. i., p. 411, *Casus*, xvi.

circumstances till the other takes the initiative and obtains a judicial decision against him. Seeing that the testimony of the mother-in-law is not conclusive, that it is 'difficult if not morally impossible' otherwise to ascertain the truth, and that the law makes the husband heir to his wife's goods, his possession need not be disturbed by mere doubt.

2. Since it is 'difficult if not morally impossible' to learn the truth, no obligation of making inquiries can be imposed. Were there any reasonable hopes of discovering the true state of affairs, inquiries, corresponding to the value of the article and the chances of success, should be instituted by the possessor.

3. The hypothesis made in the third question would relieve the confessor from the duty of imposing any obligations on the penitent.

J. M. HARTY.

CANON LAW

CUSTOM AGAINST THE BULL 'SPECULATOIRES' OF INNOCENT XII.—FORMULAE OF 'EXEAT' AND INCORPORATION

REV. DEAR SIR,—I have read with great pleasure your exhaustive and clear exposition of the recent Decree about excommunication of students from their native diocese, and noticed that we have hitherto practised it only by custom. It will now be greatly interesting to know whether such a custom was lawful up to the present and its use legitimate, especially considering that many of those who practised it knew it to be against the existing law of the Church.

Also, it would be a great boon to many of us if you suggested some kind of form of excommunication letters, because some dioceses never had one, some others used forms which, I am sure, need amendment after the issuing of this new Decree. An answer will immensely oblige.

RECTOR.

I. The custom of granting excommunication and incardination letters to laymen enabling them to receive orders was one against the Bull *Speculatores* of Innocent XII, which was the only existing law determining the compe-

tent bishops to confer orders, and which did not include incardination amongst the causes that make a bishop competent to ordain newly-incardinated subjects.

Can, therefore, a custom against the Bull *Speculatores* be lawfully introduced? Canonists have no hesitation in giving an affirmative answer. 'Ceterum,' writes Many,¹ 'inolescere posse consuetudinem contra Bullam *Speculatores* praesertim in rebus minoris momenti non est dubium.' Gasparri² also states, 'Si autem quaeras num contra hanc constitutionem possit inolescere consuetudo, respondemus nos non videre rationes pro generali responsione negativa,' with the exception of the punitive dispositions laid down in that Bull and confirmed by the Bull *Apostolicae Sedis* against which no custom can lawfully prevail.

In addition to the opinion set forth by those eminent canonists in favour of the existence of such a custom, we find in it all conditions required for its legal introduction and lawful retention. In the first place it was a custom against an ecclesiastical law which is subject to modification, and even abrogation, according to the different circumstances and needs of the community for whose benefit it was enacted. In fact, it was necessity which made it imperative to establish a practice against the written legislation in order to get over the ever-increasingly difficult situation created in ecclesiastical discipline by the existing law; a law which, besides an incardination, required a domicile in the new diocese to enable a student to receive orders by the incardinating bishop.

Moreover, it was a custom which, far from proving detrimental, was highly beneficial to ecclesiastical discipline, which was thereby ameliorated, rendered easier in its working, and brought into harmony with the changed condition of times. Nor was it exposed to any danger of serious abuse, as it completely safeguarded the rights of diocesan superiors who, by mutual agreement, stipulated between themselves that sort of gratuitous contract of giving and receiving jurisdiction over a par-

¹ Cf. Many, *De S. Ord.*, p. 100.

² Gasparri, *Tract. Can. de S. Ord.*, ii., n. 805.

ticular subject. A custom finally introduced, approved of and practised by competent superiors, and in existence for a long span of years.

It is true that at the end of the Bull *Speculatores* there is the clause, 'In omnibus plenissime observari . . . non obstantibus statutis et consuetudinibus,' etc., but this regards and abrogates only previous customs, and does not interfere with or reprobate future and reasonable contrary practices. Nor was it abolished by the Decree *A Primis* of 1898, because the expression therein contained, 'Contariis quibuscunque minime obstantibus,' concerns and abolishes all customs against the new regulations laid down in that Decree, but does not effect customs against any other law, say, against the Bull *Speculatores*.¹ So it was, for that reason, continued in practice, and also because the new method adopted by some superiors of giving tonsure first and then letters of excommunication seemed to others a procedure of involved and contradictory nature, which contained at the same time an act of acceptance by giving tonsure, and another of dismissal by granting excommunication; excommunication already decreed before the act of acceptance.

All conditions for the legal introduction of that custom being present, it was and remained, up to the issue of the last Decree, perfectly lawful, so that Many could rightly say, 'Ceterum usus est immemorialis in Gallia et praesertim hic Parisiis ut etiam laici excorporentur . . . ergo hae consuetudines coeteroquin rationales et legitime praescriptae dici debent adhuc vigere.'

If the custom was lawful, its practice was perfectly legitimate, and it does not matter whether or not it was practised with the knowledge of acting against the written law, for a well-established custom becomes eventually a law, and the knowledge of the previously abolished legislation does not effect the lawfulness of the practice of a new contrary law. Perhaps another question may be considered, whether that custom could have been lawfully

¹ Cf. *Act. S. Sedis*, Vol. xxix., p. 497.

introduced from the beginning with such a knowledge or, as some put it, *in mala fide*? Leaving for the present to moralists to discuss the moral side of this question, namely, whether those who first and deliberately introduced such a custom against the law committed any fault, and how long such a practice was sinful, and considering it from the juridical point of view, we have no hesitation in stating that a custom introduced with the intention of contradicting and even abolishing the contrary written law may be quite lawful. Those who deny this theory mistake prescription for custom.

The first is based on a *bona fide* possession which eventually yields the irrevocable ownership of a thing or the acquisition of a right, whereas the latter is founded on a practice which is the expression of the intention and of some want of the community, carrying with it the approval of the superior who is always presumed to wish and confirm whatever tends to the public weal. Once, therefore, it is well known that some practice is the expression of the intention of the community that started it and fosters public good, it implicitly obtains the superior's approval and is legally introduced, it being absolutely immaterial whether the originators of such a custom were aware or not that their practice was at variance with the written law:—

Consuetudo [writes Icard, i. n. 15] vim suam mutuatur a legislatore qui intendit se conformare moribus et praesumptae voluntati communitatis, atqui bona fide vel mala fide inducatur consuetudo contra legem, mens praesumpta communitatis est ut illa lex quae non fuit longo tempore observata, abrogetur.

And another reason is assigned by De Angelis,¹ saying:—

Non minus sunt mores populi qui inducti sunt vel bona vel mala fide et istius populi moribus indulget legislator eosque approbat.

II. It is always advisable for diocesan superiors to keep and give printed forms whenever they grant dispensations or faculties of any kind, especially when there is question

¹ Lib. i., tit. iv., n. 6.

of giving excorporation or incorporation letters. In addition to the saving of trouble of writing private letters for those purposes, a printed form lends itself better to the preservation of such a document in the diocesan archives, where it is always at hand for inspection should any doubt or controversy arise about it in the future.

On the other hand we know that forms of exeat and incorporation are not easily to be found in authors either old or modern. Monacelli, for instance, who has a formula for almost everything, is silent on this matter. Many and Gasperri, the best recent writers on this subject, do not suggest any formula. It is true that a few authors, as Russi (*Promptuario Ecclesiastico*) and Trama (*Manuale teoretico-practico*) give some formulae, but those are either antiquated or erroneous in many points. It is for this reason, therefore, that we gladly comply with our correspondent's request, and suggest formulae of excorporation and incorporation, taking as a basis the analogous forms composed by Roman canonists at the time of the Latin-American Council, and modifying them in such a way as to meet the requirements of the present ecclesiastical legislation.

We wish it to be noted also that diocesan superiors, together with excorporation letters, must give testimonial letters either secretly or otherwise, according to different circumstances, but we do not suggest any formula for testimonial letters, as it may be easily found in any work dealing with ordination, and also in the Appendix of the *Maynooth Synod Decrees* :—

[*Litterae Excordinationis.*

Nos

N. N.

Dei et Apostolicae Sedis Gratia

EPISCOPUS N.

Dilecto Nobis in Christo N. N. huius Nostrae Dioecesis subdito
Salutem in Domino.

Visis instantiis a te porrectis quibus petiisti a Nobis ut tibi concederemus litteras excorporationis a Nostra Dioecesi cui ratione originis (seu domicilii) adscriptus hucusque fuisti, ut

integrum tibi sit ad Dioecesim *N.* transire, eique adscribi; perpensis insuper, iustisque inventis causis huius dimissionis concedendae; gratiam quam expostulasti tibi duximus concedendam.

Quare Nostris hisce litteris te ab hac Dioecesi absolute et in perpetuum dimittimus et dimissum edicimus et declaramus, in eum tantum finem ut Dioecesi *N.* adscribi valeas; transferentes insimul omnem iurisdictionem, qua in te pollemus, in praefatae Dioecesis antistitem ad quoscunque iuris effectus; ea tamen sub conditione ut hae litterae tunc solummodo sortiantur effectum quum novae Dioecesi rite fueris cooptatus.

In quorum fidem has praesentes Litteras manu Nostra subscriptas, sigilloque Nostro et Secretarii Nostri subscriptione munitas fieri iussimus.

Datum *N.* ex aedibus Nostris, die *N.* mensis *N.* anni *N.*

(Loc. ✠ Sig.)

N. N.
Episcopus N.

De mandato Illmi. et Rmi. Dni. Episcopi.

N. N.
Secretarius Episcopalis.

[Litterae Incardinationis.]

Nos

N. N.

Dei et Apostolicae Sedis Gratia

EPISCOPUS *N.*

Dilecto Nobis in Christo *N. N.* Dioecesis *N.* subdito
Salutem in Domino.

Quum Nobis constiterit te, Dioecesis *N.* hucusque subditum, ab illius Illmo. et Revmo. antistite iustis de causis legitimum dimissionis documentum obtinuisse; nec non ex praedicti Dni. Episcopi testimonio certum Nobis sit te legitimis esse natalibus, bona indole, integris moribus et sufficienti praeditum scientia (quum praeterea praestito iuramento declaraveris te velle sub Nostra iurisdictione semper permanere et huic Ecclesiae iugiter deservire); Nos moti studio, quo exardescimus, bonum Ecclesiae Nostrae procurandi, te, quem ipsi utilem (vel necessarium) pro praesentibus eius adiunctis existimamus, absolute et in perpetuum Dioecesi Nostrae adscribimus et ut ei adscriptum renuntiamus et declaramus; acceptantes omnem in te potestatem Nobis a Dno. Episcopo *N.* collatam et sperantes te alacri animo

pro bono animarum in hac Dioecesi adlaboraturum, omnibusque fidelibus bonum Christi odorem semper futurum.

In quorum fidem, etc.

Datum N. ex aedibus Nostris die N. mensis N. anni N.

(Loc. ✕ Sig.)

N. N.

Episcopus N.

De mandato Illmi. et Revmi. Dni. mei Episcopi.

N. N.

Secretarius Episcopalis.

**QUALITY OF OFFENCE AND PENALTY IN THE ENGLISH
LAW FOR THE ADMINISTERING OF OATHS BY PRIVATE
PERSONS**

REV. DEAR SIR,—In the last number of the I. E. RECORD you quote a Statute of William IV forbidding unauthorized persons to administer oaths, but I have failed to discover in it any mention as to the quality of the offence committed, and the gravity of the punishment to be incurred by transgressors. Would you be kind enough to tell what are the unpleasant consequences which you say may follow the violation of such a Statute?

M. P.

This question would be more properly and efficiently dealt with by an expert in English law rather than by a canonist; however, we will content ourselves with briefly stating what we gleaned about it some time ago when it turned up for our consideration.

We quoted already in our article of the last issue the Statute 5-6 Ch. 62 William IV, containing the prohibition of administering oaths by private persons, and said that although the meaning of it may appear obvious, yet it has given rise to various and different interpretations, and that considering the weight of the arguments put forward by various authorities, we inclined to hold the opinion that the prohibition in question really exists though not sufficiently enforced in practice.

What is, then, the kind of fault that the violation of such a Statute would constitute, and what the penalty attached to it? As to the first part of the question it

will suffice to state the opinion that one of the eminent jurists we consulted on this point gave us some time since. He wrote to us as follows :—

You are quite right in referring to the Statute of William IV,¹ and you are also quite right in pointing out that by the Statute itself no specific penalty is attached. Apparently, however, a person who commits a breach of this Statute may be indicted, and the offence seems to be a misdemeanour.² I do not think that the English law would recognize any exception in favour of an ecclesiastical superior administering an oath required by the law of his own religion in religious affairs.

According to that, therefore, the violation of such a Statute would constitute what in law is denominated a misdemeanour. In fact such a name is given to all offences for which no special term has been provided by positive legislation. Misdemeanour, says Russell,³ is applied to all crimes and offences for which the law has not provided a particular name; whereas those amounting to treason or felony have received legal denominations.

But it is rather a difficult task to state definitely what its nature consists of. Experts speak of it in general terms, and describe it as an act committed or omitted in violation of a public law, either forbidding or commanding it; sometimes they call it a small fault, an omission of no serious consequences, and also refer to it as an offence of a lesser degree than a felony. Of course, when the nature of a felony was well defined, it was comparatively easy to discover what the lighter offence called misdemeanour consisted of, but both offences, felony and misdemeanour, have been so greatly modified of late that the grounds of their distinction, whether founded on their own nature or on the quality and gravity of the punishment, have gradually disappeared, or at least become undiscernible.

It is a pity that a distinction of such importance should be so vague and uncertain, and that distinction would clearly appear if the criminal law of these countries were

¹ Statutory Declaration Acts, 1835, 5 and 6 Wm. IV, chap. 62.

² Cf. Indictment Act, Archbald, *Criminal Law*, 21st edition, p. 948.

³ Russell, *On Crimes*, Vol. i., chap. iv

codified on a rational plan. But indefinite as is in theory the nature of misdemeanour, and uncertain the line of demarcation between it and other criminal offences, in practice it is rarely mistaken by judges and jurists, who know by usage the offences classed as misdemeanours. Blackstone,¹ for instance, enumerates several transgressions comprised under that name, and amongst them he mentions an act of disobedience to the king's lawful commands and to any Act of Parliament where no particular penalty is attached. So the disobedience to William's statute forbidding private persons to administer oaths, without threatening any special penalty, seems to answer that description of a misdemeanour.

The rule with regard to punishment when no provision has been made by law is, says Stephen,² that every person convicted of a misdemeanour is liable to a fine or imprisonment or both without hard labour, and to be put under recognizance, to keep the peace and be of good behaviour at the discretion of the court. Blackstone³ makes the same statement. He enumerates, first, several cases of misdemeanour, and then adds that where no particular penalty is attached they are punishable by fine and imprisonment at the discretion of the king's court. If that be so, our correspondent will admit, we feel sure, that the violation of William's Statute may be followed by unpleasant consequences.

S. LUZIO.

¹ Blackstone, *Com. on English Law*, Book i., chap. i., p. 5 *seq.*

² Stephen, *Digest on Criminal Law*, art. 22.

³ Blackstone, *loc. cit.*

LITURGY

HANDLING THE SACRED VESSELS

REV. DEAR SIR,—Rev. James O'Kane, in his invaluable *Notes on the Rubrics*, writes : ' In Ireland the law of the Church in this matter has suffered no relaxation, and with us, therefore, no one who is not in Holy Orders ventures to handle the sacred vessels without the leave of the Ordinary.' If this teaching was correct, as I assume it was at the time, may I ask if anything has since happened to make a more indulgent practice permissible, and if there has, to what extent it may be so ?

D.

The general law of the Church hitherto prevailing in regard to the handling of the sacred vessels has quite recently undergone a certain modification. A Decree of the Congregation of Rites, dated 23rd November, 1906, has made it lawful for all *clerics*—that is those who have received first tonsure—to touch the sacred vessels *tactu immediato*. This permission must be understood to refer to the cases in which these vessels are not in contact with the sacred species, as it is only those in Holy Orders that may touch them in these circumstances. This then is the extent to which the existing law has been relaxed or modified, so that any laic may not handle these vessels without a special privilege or indult which may be obtained from the Ordinary. It happens sometimes that religious Orders have a privilege from the Holy See of permitting lay brothers, who act as sacristans, to handle the sacred vessels. There was also a general privilege of this kind in favour by lay-sacristans in chapels of Regulars granted by Calixtus III and Sixtus IV, but it seems to have been revoked by Urban VIII. The law at the present day may thus be stated :—

(a) When the sacred vessels contain the sacred species they can be touched only by those in Holy Orders.

(b) When empty they may be handled by all who are *clerics*.

(c) Without a special privilege laics may not touch the

chalice or paten once they have been consecrated, nor the ciborium, pyx and lunette after they have come into contact with the sacred species. The monstrance may be handled by a lay person without any privilege, but there is an idea that the practice is scarcely becoming.

(d) In case of repairs, of course, any of these vessels may be touched without irreverence.

If then the practice anywhere exists by which lay sacristans handle the sacred vessels, such a custom is not in harmony with the general law of the Church, and must be traced back to some indult or privilege obtained from the Holy See or other competent authority, if it is to be regarded as legitimate. It should be borne in mind that the irreverence committed by touching, *tactu immediato*, the empty vessels on the part of one who is not privileged to do so is only slight, and that, therefore, any reasonable necessity will excuse from all moral blame. Moreover, for obvious reasons a much less cause is required by members of a religious community who happen to be sacristans than by mere lay persons.

FEAST OF ST. BRIGID AND RUBRICS

REV. DEAR SIR,—Would you kindly inform me, through the I. E. RECORD, on the following points: (1) Do religious, who have an *Ordo* for their own Society, require an Indult to celebrate in Ireland the Feast of St. Brigid, and to transfer the Feast marked for the 1st February in that *Ordo*? (2) If such an Indult is required, has it been granted, either in general to the religious of Ireland, or to any Orders in particular? With thanks in anticipation,—Faithfully yours,

PACIFICUS.

As a rule religious who have a *Kalendarium proprium* are bound to conform to it except in a very few particulars. The feasts of the *Patronus principalis loci*, and, in certain circumstances, if the Dedication and Titular of a local church must be celebrated in conformity with the Calendar of the secular clergy. Moreover, outside the case of the purely *local* patron or, in his absence, of the diocesan patron, Religious may also be bound to celebrate the feasts of patrons of

the province or nation—provided that there is an apostolic indult granting the institution of these feasts, and ordering them to be celebrated by *all* the clergy, secular and regular alike.¹ Now St. Brigid is not entitled to the rank of a *Patrona principalis* except for a limited area, but perhaps the Holy See in instituting her feast made its celebration obligatory on all the clergy of the whole country. The writer has not seen any evidence which would go to establish this conjecture. On the contrary facts seem to point in a different direction. It is true, indeed, that in the common tradition of the country, St. Brigid enjoys a veneration almost equal to that bestowed on St. Patrick and St. Columbkil; in popular belief the names of the glorious trio have been linked together indissolubly as the three great spiritual protectors of Ireland. But the liturgy makes a difference in the *cultus* rendered to all three. For while St. Patrick is the principal patron of the entire country, St. Brigid is regarded as patroness in a secondary or loose sense only, and St. Columbkil seems to have lost all claim to be ranked as a general patron in the liturgical meaning of the word.

The same difference marks the rite of celebrating their feasts, St. Patrick being a double of the first class (without an octave, however, because it occurs during Lent), St. Brigid a double of the second class, and St. Columbkil a major double. Up to the 6th August, 1854, the feast of St. Brigid was celebrated as a double major, but in this year owing to representations made by the Irish Bishops, the Holy See raised the feast to the rank of a double of the second class for the whole of Ireland. There is nothing in this concession to indicate that the celebration of the feast was even then made² obligatory upon Religious, and, therefore, however much it might be desired that the office of her who, as a correspondent puts it, is the 'Mary of Ireland,' should be entitled to general recognition among all clergy, the conclusion seems to be that so far it has no

¹ Decr. S.R.C., 10 Jul. '96.

² There seems to be no doubt that on its original institution the Office of St. Brigid was not extended to Regulars.

such universal obligation. The feast, accordingly assigned to the 1st February in the *Proprium Kalendarium* of religious must be celebrated, and that of St. Brigid either commemorated or treated as the ordinary rules direct.¹

**BLESSING WHEN COMMUNION IS GIVEN OUTSIDE A MASS
'DE REQUIEM'**

REV. DEAR SIR,—I should be greatly obliged, as well as relieved in mind, by your answering the following case, touching on the Rubrics of the Mass:—

A priest is about to celebrate, or has celebrated, in black vestments. He gives Communion, either immediately before he begins Mass, or when he has finished the Papal prayers. Is he allowed by the Rubrics, at either of these occasions, to give the blessing to the communicants, as he would do, were he wearing the white, red, purple, or green vestments?

SACERDOS INDIGNUS.

No. When Communion is distributed, either immediately before or immediately after a Mass celebrated in black vestments, the blessing is to be omitted. This has been decided by the Congregation of Rites (30th August, 1892).

PATRICK MORRISROE.

¹ If any particular Order enjoys an Indult for the celebration of St. Brigid's feast, the writer shall be glad to hear of it.

CORRESPONDENCE

THE TOTAL ABSTINENCE PLEDGE

REV. DEAR SIR,—Father M'Kenna in his article in the I. E. RECORD for March, on 'Theological Aspect of a Total Abstinence Pledge,' has opened up a question of very practical importance, and if he can arrive at certain principles that can be easily applied to the solution of all difficulties likely to arise in connexion with a Total Abstinence Pledge, he will have conferred a great benefit indeed on confessors. But I fear he has not yet succeeded in doing so.

To my mind the difficulty is not so much the principles of theology, as the *state of mind* of those who are taking the Pledge and breaking it every day. What do those people, who are for the most part the uneducated classes, think of breaking the Pledge? If one can find out the state of their mind, or conscience, the application of the principles of theology would be comparatively easy.

In the first place I believe that the number of persons 'firmly convinced that the Pledge in all cases imposes a grave obligation in conscience' is very small, if there be any such. Irishmen, and particularly the uneducated classes amongst them, are not, as a rule, given to analysing closely their exact obligations or the degree of guilt attaching to the violation of them. In the matter of taking the Pledge, they are generally disgusted with the misery they are bringing on themselves or their families by drunkenness, and with that inherent and undefined feeling of trust which they have in the power and sacredness of a priest, they go, frequently at very serious inconvenience, to take the Pledge from him. Unfortunately they seldom think of doing what is far more necessary and efficacious by going to the sacraments. What does that unfortunate man think, when he is starting on his journey to take the Pledge, or waiting to get it? Is he weighing the obligation of mortal or venial sin he is about to take upon himself? I do not believe so. He is anxious to strengthen himself against his weakness, and he has some undefined idea that making a promise before a priest will help him. But when he afterwards breaks this 'promise' or 'resolution,' whichever you call it, does he commit sin? The man has no idea of the difference between a promise and a resolution, and so the wording of the Pledge does not matter much. Does he make a promise binding in fidelity under pain of venial sin,

or merely a resolution inducing no additional obligation ? I put out of the question the taking of a vow. If you ask him he cannot tell you. We must, therefore, try to learn his state of mind from his way of acting. That he thinks the Pledge induces obligation under pain of *sin of some kind*, I am convinced, for he invariably confesses it when he goes to confession. But strange to say he will frequently confess breaking the Pledge and say not a word about the drunkenness which was the consequence of breaking it. This may possibly be the reason of Father M'Kenna's 'distinguished correspondent' for thinking that 'some people consider this breaking a more terrible thing than a grave sin of drunkenness.' But I cannot come to the same conclusion. I believe it is often the penitent's way of saying he got drunk. No doubt some will say they broke the Pledge by taking a little drink, though they did not at all get drunk. But, as a rule, the man who confesses : 'I broke the Pledge,' or 'broke the Pledge two or three times,' means he drank to excess so many times.

But why do I believe these people do not look upon breaking the Pledge as a mortal sin ? I can really give no definite reason. One can get little information from these poor people themselves. They will answer 'no' and 'yes,' to the same question put in different forms. But long experience of the way the sin is confessed makes me believe that those who confess it think they have done wrong, but not very grave wrong by breaking the Pledge. I am keeping out of question the indirect obligation of occasions of sin, etc.

But a practical question is : how far, in what way, the common people should be instructed as to the obligation of the Pledge ? I think all will agree that the penitent should not be left under the false impression that he is committing mortal sin every time he breaks the Pledge. But, as I have said, I believe few are under that impression. Is each one to be instructed when taking the Pledge as to the difference between a resolution, a promise, and a vow ? For of course the degree of guilt depends upon the conscience of the sinner. If they are to be instructed individually why not at once, and plainly instruct them from the pulpit that the Pledge, as a resolution, induces no additional obligation, and as a promise, induces an obligation of fidelity under pain of venial sin only ? Yet, if you do so, I fear the total abstinence advocates will be up in arms against you.

I once had the direction of a large confraternity of men, with weekly meetings, and thought that here, if ever, there should be full instructions on this subject. I prepared a course of lectures on Temperance, and amongst the remedies treated of

the Pledge. I explained the theology of vows, and promises, and resolutions, and laid down, as Father M'Kenna does, that the ordinary Pledge cannot be considered a vow, as otherwise it could not be administered wholesale as it frequently is, and concluded that as a resolution it did not *in se* add any new obligation, and as a promise, it was at most a venial sin. Some total abstainers came to me after the lecture and said, 'Father, you have destroyed our work. There will be no more Pledges kept.'

In the present state of affairs I believe people, for the most part, who take the Pledge think they contract an obligation under *sin of some kind*. And though they could not explain themselves, I believe it stands in their conscience, not as a mortal sin but as a sin of want of fidelity to a promise. And as we must choose the lesser of two evils, I believe it is better to leave them under this impression and give the Pledge, even though we have reason to fear it will be broken and venial sin committed. For we may generally hope that it will be kept, at least for a time, and mortal sins of drunkenness be thus avoided.

I am in this letter trying to take a practical commonsense view of a very practical matter, in which from the circumstances the strict principles of theology cannot be applied. If my remarks be otherwise useless, they may, at least, call forth more useful ones.

CONFESSARIUS.

THE TOTAL ABSTINENCE PLEDGE

REV. DEAR SIR,—I am inclined to agree with Father O'Brien in the April I. E. RECORD that this Pledge binds under sin—at any rate as a rule. Cannot a person without being otherwise obliged to do so, bind himself under sin to abstain from intoxicating drink for any period? If so, and I think so, then the Pledge as a rule binds under sin. I have often met with people who said they had no Pledge, but had made with themselves a resolution to abstain. So that the ordinary faithful make a distinction between a resolution and a binding promise; and when they take the Pledge they mean a binding promise. It would be a serious—a very serious—matter, to teach that a person not addicted to drink, could not bind himself under sin to abstain, if he really can so bind himself. All who take the Pledge take it from a serious motive: to give up drink, to be saved from contracting the habit, to give good example, etc., etc.—Faithfully yours.

JAS. M'GLINCHEY, C.C.

DOCUMENTS

DECLARATION OF THE STANDING COMMITTEE OF IRISH BISHOPS REGARDING UNIVERSITY SETTLEMENT

A QUARTERLY meeting of the Standing Committee of the Archbishops and Bishops of Ireland was held, April 16th, at University College, Dublin. There were present :—

His Eminence Cardinal Logue, Archbishop of Armagh, Primate of All Ireland.

Most Rev. Dr. Walsh, Archbishop of Dublin, Primate of Ireland.

Most Rev. Dr. Healy, Archbishop of Tuam.

Most Rev. Dr. O'Dwyer, Bishop of Limerick.

Most Rev. Dr. O'Donnell, Bishop of Raphoe.

Most Rev. Dr. Sheehan, Bishop of Waterford and Limerick.

Most Rev. Dr. Henry, Bishop of Down and Connor.

Most Rev. Dr. Foley, Bishop of Kildare and Leighlin.

Most Rev. Dr. O'Dea, Bishop of Clonfert.

Amongst other matters, the Irish University Question was under consideration. The following letter from the Joint Committees of Catholic Laymen and of the Catholic Graduates' and Undergraduates' Association, enclosing a copy of the Declaration recently issued, with 1,000 signatures attached, was before the meeting :—

84, ST. STEPHEN'S GREEN, DUBLIN,
April 15th, 1907.

To His Eminence Cardinal Logue and the Most Rev. the Archbishops and Bishops of Ireland.

YOUR LORDSHIPS,—We, the undersigned, having been instrumental in eliciting an expression of Catholic lay opinion in support of the main features of the Government proposals for the settlement of the University Question, beg to submit for your Lordships' consideration the Declaration which appeared in the Press on the 6th inst., with the long and influential list

of a thousand signatories appended. This, as your Lordships are aware, is but one of a number of declarations to the same effect, recently issued, prominent amongst which are those of the Catholic Graduates' and Undergraduates' Association; the Governors and Faculty of the Catholic University School of Medicine; the Blackrock College Union; the Lay Professors of University College, Dublin; the Associated Catholic Young Men's Societies of Dublin; the Catholic University School Union; the Council of the Catholic Defence Association; the representative public meeting held in the Mansion House, Dublin, under the auspices of the Catholic Graduates' and Undergraduates' Association, the resolutions adopted at which have already been endorsed by the County Councils of Dublin, King's County, Limerick, and Donegal, which alone, amongst the County Councils of the Catholic districts of Ireland, have, as yet, had an opportunity of doing so.

We may add that, since the publication of the subjoined Declaration on the 6th inst., hundreds of additional signatures have been received, and a supplemental list is now being prepared for publication.

These various declarations, taken together, we do not hesitate to describe as constituting an expression of opinion which cannot but be regarded as wholly without parallel in the history of the University Question in Ireland.

Recognizing the grave importance of showing that in this matter the Catholic laity are sustained by the concurrence and practical sympathy of the Hierarchy, we would, most respectfully, urge upon your Lordships the desirability of expressing, in whatever form may seem to you most appropriate, your approval of the action of the Catholic laity in this matter, and your sense of the pressing urgency of the question, and of the duty of the Government to put an end, without further delay, to a state of things, the continuance of which, until now, has, within the past week, been declared by the Chief Secretary for Ireland to be "a disgrace to the Government of the United Kingdom."

Already it has been rumoured, and, notwithstanding the denial of the Chief Secretary, the rumour is still repeated, that the Government has decided not to introduce any University Bill this session, or, at least, not to introduce a Bill at a date sufficiently early to give it any reasonable chance of passing through Parliament. We are confident, however, that if the energetic action of the laity of the country is endorsed by the concurrence of your Lordships, the united forces thus brought into action will so strengthen the hands of our representatives

in Parliamet, as to ensure the early introduction of the proposed University measure.

We have the honour to remain,

Your Lordships' most obedient Servants,

John W. Bacon, M.A., F.R.U.I.

M. M'D. Bodkin, K.C.

Daniel F. Browne, B.A., K.C., Hon Sec. Catholic Laymen's Committee.

M. F. Cox, M.D., F.R.C.P.I., Senator R.U.I., Hon. Sec. Catholic Laymen's Committee.

C. P. Curran, M.A., Hon. Sec. Catholic Graduates' and Undergraduates' Association.

Thomas Donnelly, M.D., M.A.O.

Felix Hackett, M.A., B.Sc., F.R.U.I.

Mary Hayden, M.A., sometime F.R.U.I., Vice-President, Catholic Graduates' and Undergraduates' Association.

Patrick J. Hogan, M.A., sometime F.R.U.I.

Charles J. Joyce, M.A.

T. M. Kettle, B.A., M.P., B.L., Hon. Sec. Catholic Graduates' and Undergraduates' Association.

Edward Little, B.A., B.L.

John S. M'Ardle, M.Ch., F.R.C.S.I., President Irish Medical Association.

Richard A. Macnamara, Solicitor, Hon Sec. Catholic Laymen's Committee.

John M'Neill, B.A., M.R.I.A., Vice-President Gaelic League.

Edmond J. M'Weeney, M.A., M.D., F.R.C.P.I.

H. C. M'Weeney, M.A., F.R.U.I.

William Magennis, M.A., F.R.U.I., President Catholic Graduates' and Undergraduates' Association.

P. J. Merriman, M.A., F.R.U.I.

Francis Meyrick, M.A.

Conn Murphy, M.A., D.Ph.

A. J. Nicolls, LL.B.

C. A. O'Connor, M.A., K.C.

Agnes O'Farrelly, M.A.

John M. O'Sullivan, M.A., F.R.U.I.

P. H. Pearse, B.A., B.L., Editor *An Claidheamh Soluis*

P. Semple, M.A., F.R.U.I.

The letter having been read, the following reply was

directed to be sent to the Secretaries of the Joint Committees :—

UNIVERSITY COLLEGE, DUBLIN,
16th April, 1907.

DEAR SIRs,—Your letter of the 15th inst. has been received by the Episcopal Standing Committee.

We are directed by the Committee, in acknowledging its receipt, to express to you the great gratification with which the Bishops have witnessed the practical interest that is being taken in the University question by the educated Catholic laity of the country, and the satisfaction with which they have read the Declaration organized by your Committee, and already so extensively signed by representative laymen throughout the country.

The Bishops, recognizing the important service rendered by your Committees in the cause of higher education in Ireland, have thought it right to put on record an expression of what they feel on this subject, in the statement which they are to-day issuing for publication.

We are, dear Sirs,

Your faithful Servants,

✠ RICHARD ALPHONSUS,	} <i>Secretaries to the Meeting.</i>
Bishop of Waterford and Lismore ;	
✠ HENRY,	
Bishop of Down and Connor.	

The following Declaration and Resolution were unanimously adopted and directed to be published :—

‘ The straightforward and distinct announcements that have been made by the late and the present Chief Secretary for Ireland, of the intention of the Government to deal at once with the question of higher education in Ireland, have been received in this country with intense satisfaction.

‘ After long and weary years in which we have been agitating for this measure of educational reform, as if it were some exceptional privilege instead of one of the most elementary conditions of modern civilization, it has been an immense relief to be addressed by representatives of a Government who not only recognize the justice of our claim, but pledge themselves to deal with it at once in terms that admit of no misunderstanding.

‘ The emphatic and explicit contradiction by the present Chief Secretary, on the 6th inst., of the mischievous assertion that

the Government had resolved to postpone to another Session of Parliament the introduction of their Bill dealing with this question, has been a further assurance to us of the earnestness and good faith of the Government, and we are now full of hope that before the end of this year we shall see a provision made for higher education in Ireland that will give this country a fresh start in life, and a chance of realizing the hopes of progress which recently have been stirring amongst us.

‘As to the particular plan of reform on which the Government has resolved to proceed, it is, in our opinion, quite possible, within the general outline of that plan, to meet substantially the claims that we have repeatedly put forward on behalf of the Catholic body in Ireland, and at the same time make suitable provision for the general educational interests of the country.

‘In the Memorandum sent in by us on the 25th of July, 1906, to the Royal Commission on Trinity College, Dublin, and the University of Dublin, we stated that in our opinion the Catholics of Ireland would be prepared to accept any one of three plans of settlement of the University Question. That is still our belief ; but at the same time we feel that the Government having, in the exercise of its undoubted right, made its choice amongst these plans, it is our duty loyally and fairly to meet them and give their proposals our most friendly and sympathetic consideration.

‘In the course of the deliberations of the Royal Commission it was suggested that the phraseology which we used in our Memorandum implied that we would accept a College either in the Royal University or in the University of Dublin merely as an instalment of our claims, and would use any concession of the kind as a starting point for further agitation.

‘We desire to state that our meaning was quite different. We intended then to convey, and we desire now to state expressly, that—given an adequate and worthy solution on any of the three plans which we put forward—we are prepared to accept it as final, and, as far as we are concerned, the end of the agitation which we have so long maintained.

‘We recognize that this assurance is due to Parliament as a condition of legislation. Questions so large and so complex as that of University Education in Ireland must be settled, if at all, by a compromise, which means concession on both sides. We, and the Catholic body in Ireland, whose interests we have advocated all through, are conscious of the justice of our full claim to a University which would be in harmony with our religious beliefs and sentiments, and be governed on Catholic principles ; but we are not blind to the fact that the legislation for which we look has to come from a Parliament that is over-

whelmingly Protestant, and that will naturally have regard to the principles which have determined its action in similar cases for Protestants. A Parliament which is largely Protestant, establishing a system of University Education for a predominantly Catholic nation, constitutes a state of things in which compromise is essential to a settlement, and it is in that sense that we have stated that we and our Catholic fellow-countrymen are prepared to accept less than the full claim to which we should be justly entitled.

‘On the supposition, then, that the Government gives us an adequate and worthy scheme on any one of the three plans which we put before the recent Royal Commission, we, for our part, shall be prepared to accept it as final, and as the settlement, in our time, of the Irish University Question. Of course, neither we nor anyone else can foresee what the natural development of institutions may bring with it, but on the condition just stated, as far as we are concerned, we shall consider the Catholic grievance as removed, and the whole question closed.

‘At the present stage, as is obvious, we cannot go farther than this expression in general terms of our approval of the Government plan of a National University as the basis of a settlement. When a scheme, worked out in full detail, and showing its positive provisions both for the general interests of education, and for the special interests which it is our first duty to protect, has been formulated, we shall be in a position to pronounce a definite opinion upon its merits.

‘But while we have to exercise this reserve, we deem it a duty at the same time to state that the directness and frankness of the Government deserves to be met by us, and by the people of Ireland, in the friendliest and most sympathetic spirit, and with the amplest allowance for the difficulties which have to be overcome in dealing with a question of the kind.

‘We would, however, most earnestly plead with the Government for immediate action. The people of this country have so often seen their hopes dashed, that any postponement, following on the striking pronouncements by which Ministers of the Crown have, evidently of set purpose, concentrated public opinion on this question, would cause grave disappointment, and if, by mischance, the final settlement was lost through delay, there would of necessity be a strong revulsion of feeling amongst our fellow-countrymen.

‘We know that a good deal of the time of Parliament for the remainder of this Session is pledged to another Irish measure of still greater importance, but we must hope that time will be found for both, and that a reform of higher education, which is

essential to a proper exercise of political power by a nation, will accompany the grant of self-government now about to be made to the people of Ireland.

'If this expectation is realized, the present Ministry will have opened a new chapter in our history, and established a claim to the gratitude of our people.

'We cannot conclude without expressing the deep gratification with which we have witnessed the practical interest that is being taken in the University Question by the educated Catholic laity of the country, and the satisfaction with which we have read the Declaration which has recently been signed by them in such numbers, and which, we are glad to know, is still being signed extensively throughout Ireland.

'(Signed),

✠ MICHAEL CARDINAL LOGUE, *Chairman.*

✠ RICHARD ALPHONSUS, Bishop of Waterford and Lismore,	} <i>Secretaries to the Meeting.</i>
✠ HENRY, Bishop of Down and Connor,	

'RESOLVED—That a copy of this Statement be sent to Mr Redmond, as Chairman of the Irish Parliamentary Party, with an expression of the thanks of the Bishops for their invaluable advocacy of the claims of the Irish people in the matter of higher education, and of our confidence that they will lose no opportunity of pushing these claims without delay to a satisfactory settlement.'

NOTICES OF BOOKS

HISTORY OF IRELAND (1547-1782). Vol. II. By Rev. E. A. D'Alton, M.R.I.A. London: Kegan Paul, Trench, Trübner & Co. 1906.

It is only a short time ago we had the pleasure of introducing to the readers of the I. E. RECORD the first volume of Father Dalton's *History of Ireland*. We pointed out at the time that it was the work of a critical, impartial, and painstaking author that it was no mere dry catalogue of facts, as too many of such productions are, but a most interesting and captivating narrative, and that it was in every respect far superior to the ordinary publications on the same subject, and likely to become the recognized text book in the study of Irish History. The success of the volume is a sufficient proof of the accuracy of this criticism. Seldom has a book dealing with so contentious a subject been¹ received with such a unanimous chorus of approbation by critics of all shades of opinion, and that not alone in Irish reviews, but also in England, Scotland, and America.

Encouraged by the favourable reception accorded to the first volume, Father D'Alton did not delay long in giving to the public the second instalment of his work. It covers the period from the accession of Edward VI (1547) till the Declaration of Irish Independence (1782). The author deals at length with the reign of Edward VI and that of Queen Mary, with the wars of Elizabeth and the Plantation of James, with the Kilkenny Confederation, the Cromwellian Settlement, the Restoration, the overthrow of James II, the Penal Laws of the eighteenth century, and the Parliamentary Struggle, ending at last with the Declaration of Independence. Even from this brief enumeration of the subjects treated of, anyone acquainted with Irish history can realize the magnitude of the work undertaken by Father D'Alton, the amount of labour which he must have expended and the number of books which had necessarily to be consulted, before he could have produced such an accurate, impartial, and critical narrative as that contained in the present volume.

'In dealing with these events [writes the author in the Preface] which have stirred up so many angry passions, it is not easy to steer an even keel. Irish history and Irish politics have sometimes been confounded and the historian has often written from the politician's standpoint. He has been a Royalist or a Puritan, a Jacobite or a Williamite, has favoured

Ormond or the Nuncio; he has his thesis to prove, his party to vindicate, his opponents to attack; he has been an advocate and a partisan masquerading as a historian. I have not written in this spirit. I have no thesis to prove, no party to defend or attack; I do not conceive that history is either a panegyric or an invective; I have sought for the truth and told it, regardless of what parties or persons might suffer. I have endeavoured to make the work accurate and impartial, as well as readable. Those who have read the preceding volume have freely admitted that it is marked by these characteristics, and my hope and conviction is that they will find this volume equally so.'

In these words Father D'Alton has briefly indicated the ideals which he kept before his mind in the preparation of his work, namely that it should be accurate, impartial, and readable. We think his readers will agree with us when we say that these high ideals have been substantially realized in the present as well as in the preceding volume. A glance at the authorities cited in the notes, and at the bibliographical list appended to the book, will be sufficient to show that the author has spared no pains to arrive at the truth, and to ensure reliability of treatment. The careful perusal of these sources and literature would have been difficult in any situation, but when we remember the pressing duties that otherwise required Father D'Alton's attention, and the distance by which he is removed from the Dublin libraries, we shall then be in a position to appreciate the industry and perseverance which he displayed in amassing the materials for his work.

Nor about the impartiality of the volume will there be much doubt. In fact some of the author's friends may be inclined to say that in his efforts to appear impartial he is sometimes too severe on the adherents of his own religious or political ideals. We do not for a moment agree with such criticism. Father D'Alton has at times struck hard; he has demolished not a few time-honoured traditions; he has laid bare the true character of some popular heroes; he has, in fine, none of the qualities of the demagogue orator who has too often passed as an Irish historian; but we are convinced that most of his judgments will be found to be based upon uncontrovertible evidence, and that his lack of imagination and enthusiasm was not the least of his many qualifications for the completion of such a work. The captivating style of the former volume is well maintained if not improved upon in the present one. Indeed, it is at times marvellous how the author has managed to combine the conciseness which is demanded by the scheme of his work with the charm of style which characterises his narrative.

It would have been well if with such a perfect sketch of the political history of the country, the author has been able to deal at greater length with the social and literary developments of the seventeenth and eighteenth centuries. It is remarkable how little we know about the real life of the people during this period. The subject is, of course, a difficult one, and at best may prove unsatisfactory ; but still it is not one which the historian can afford to neglect. In this respect Chapter XXVI on 'Writers and Schools' will be read with interest by many. The author deals, amongst other things, with such topics as 'The Bards,' 'Works of Ecclesiastics,' 'Irish Educated Abroad,' 'Irish at Louvain,' 'Colgan and O'Clery,' 'Trinity College,' and 'Writers of the Eighteenth Century.'

The work has been provided with numerous maps and plans, which will be of great assistance to the student ; a careful Index has been compiled, and a list of the books consulted has been appended. This will be found exceedingly useful by those who are anxious for a fuller treatment of any particular question than that given in the present volume. The publishers have done their work well, and the price of the book (12s.) is exceedingly moderate.

In these days when there is such a revival of interest in the study of Irish history, Father D'Alton's book is one that should be in the library of every priest connected with the Gaelic movement, and might not be out of place on the book-shelves even of those who are antagonistic or neutral. Though perhaps a little too complete in its treatment for use in the junior classes of the secondary schools, yet for the higher classes no better text-book could be found, and for any grade of students the extra time required to peruse it will be amply compensated for by the amount of interest which is sure to be awakened.

Father D'Alton deserves the warmest congratulations on the success of his volumes. It is a success achieved in face of great difficulties and only by dogged perseverance. His book is one of which not only his diocese but the Irish Church may well be proud.

J. MACC.

LES ORIGINES DU CHANT ROMAIN, par Amédée Gastoné,
Professeur de Chant Grégorien à l'Institut Catholique
de Paris, Consulteur de la Commission Romaine.
Paris : Alphonse Picard et Fils, Rue Bonaparte.
Price 12 francs.

THE literature dealing with Plain Chant, already extensive, has recently received some remarkable contributions, amongst

which *Les Origines du Chant Romain* is one of the most noteworthy. The work of an eminent professor, M. Gastoné, it represents almost a life study of a specialist whose literary as well as musical culture is of high repute not merely in Paris, but wherever the work of Church musical reform is in progress. Entering the Conservatoire of Paris as a mere boy, and taking the organ as his instrument, M. Gastoné studied under the celebrated organist M. Widor. At the close of his studies there, he resolved to specialise in the study of sacred music, and encouraged by such men as Dom Pothier and M. Bordes of the Schola Cantorum of Paris, he became a devoted student of Plain Chant. Pius X has said that the sacred chant is and must ever be the humble servant of liturgy, and so the student of sacred chant must be a liturgist as well as a capable musician. Obedient to this ecclesiastical canon, M. Gastoné made himself a master of ritual observance, and it is with an ever present consciousness of the relation between sacred chant and liturgical rites that he has made his researches. The present work has been sent to the press at the instance of Dr. Wagner, of Fribourg, and other admirers of the author who heard his papers at recent musical congresses.

The broad culture of the author and the circumstances that suggested its publication are in themselves a guarantee of the merit of the work ; we venture to add, however, that any careful reader, especially a student of the earliest phases of Church history, will find ample reasons, independent altogether of the recommendations of the author, for regarding *Les Origines* as a classic of its kind. Being purely historical, and based on very patient and elaborate research, *Les Origines* resembles the studies of Mgr. Duchesne and Mgr. Battifol in other departments of ecclesiastical knowledge.

The book embraces four parts which, though apparently distinct, are really portions of one long connected study tracing the chant from origins the most primitive known through subsequent developments and additions, to its reception of a definitive form in the school of St. Gregory.

The whole trend of these eloquent pages bespeaks a solemn reverence for the sacred chant. From the very cradle of the Church in Jerusalem, where Jewish converts made up the little flock, sacred song was intimately associated with holy rite. The strictly proper and characteristic nature of sacred song ; the wide difference between the chant of the Church and profane music ; the jealous watchfulness on the part of the early Fathers to safeguard the development of sacred music, and prevent contamination by the world from which it borrowed artistic features ;

the constant insistence on the words and meaning of the sacred text being the essential feature in all sacred music, and consequently the subordinate part allotted to instruments when used at all; the rhythm of sacred melodies—the free rhythm of eloquence—all these features are exhaustively treated in this admirable work.

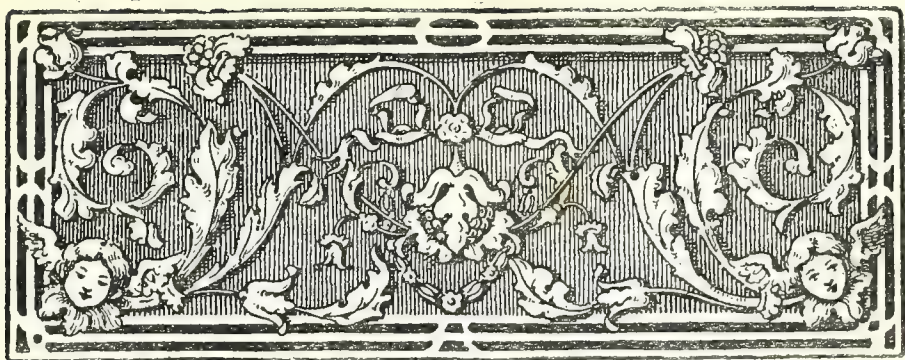
A book like *Les Origines de Chant Romain* must necessarily contain some technicalities purely musical. But those who are not musicians need not be afraid. The technicalities are few, and generally so amply simplified by explanation as to render the text easy reading. A word must be said on the immense bibliography unfolded in this series of studies. Some one has said that not the least item of value in the *Encyclopædia Britannica* is the bibliography appended to each article. Of the present work we may say the same. The points at issue are many, and most of them of absorbing interest. Should a reader wish to pursue any special branch that bears on a point incidentally introduced, he is sure to find in M. Gastoné's pages references accurate and extensive. Nor are these references confined to ancient works; the last word of a *savant* in many prominent Continental reviews gets its notice. In fact, the references in the notes are of excellent educational value to any reader in that they show what a great *étude* really means.

E. J. CULLEN, C.M.

BIBLIOTHECA ASCETICA MYSTICA. Vol. I.: Arvisenet, Memoriale Vitae Sacerdotalis; Bona, De Sacrificio Missae.

To praise either of these works would be to paint the lily. Enough to say that they have been reissued, and that both are contained in a small well printed volume. Students preparing for orders and priests, too, will be glad to have an opportunity of getting what have been among the favourite books of their predecessors for generations. One is a guide to a priest in his every action, the other is a compendium of theology and devotions in reference to the highest of all his actions.

J. F. C



THE MAYNOOTH SYNOD DECREES

IT is a great pleasure to us to announce the publication of the Decrees of the second Plenary Council of Maynooth. Interest mingled with a feeling of curiosity to see and examine them had been excited, for some time past, by various rumours as to the important alterations effected in the old statutes and the novelties introduced in the new ones, and it has been enhanced by the delay that unforeseen circumstances had caused in their appearance ; but now that they have been issued and read, we are glad to notice that they have not disappointed the general expectation, and that, on the contrary, they have been greeted with praise and have met with unanimous approbation and satisfaction. Personally, we give them a cordial welcome. A careful perusal of them has placed us in a position to estimate them at their proper value, and to express our appreciation of them ; but even a cursory glance at the headings of the subjects dealt with would enable a casual reader to gain an idea of the momentous and varied provisions therein contained and of the great labour involved in their enactment.

They have come out in a good-sized octavo volume, augmented and perfected. The innovations introduced are not numerous, but all-important and interesting. Dispositions grown antiquated or deemed more or less superfluous have been carefully eliminated, and new ones framed calculated to meet the wants of the latest discipline

of the Church and the requirements of the present historical moment. We have no hesitation in stating that, on the whole, they form a code of ecclesiastical legislation which any country may be proud of, and which reflects great credit on its compilers, who are, no doubt, a body of ecclesiastics second to none in intellectual gifts and in attachment and devotion to their faith and country.

It is gratifying to witness how ecclesiastical discipline and legislation, as well as public religious practices, are favourably progressing in this country, and keeping pace with the gradual development of freedom which the altered conditions of times have made it possible for the Catholic religion to attain in Ireland. Since the celebration of the first Maynooth Synod the Catholic religion has made gigantic strides in its triumphal march towards the vindication of all its rights, and the acquisition of its rightful place amid the confusing variety of religious sects of all denominations and descriptions. Accordingly, public worship and religious practices have been improved and increased ; so that the rules formulated in that Synod to regulate ecclesiastical discipline demanded modification, in order to bring them into line with the condition and wants of the Church at the present juncture. This has been done in the second Plenary Council of Maynooth with a competency and success that nobody, we believe, can call in question.

Here we are not going to indicate all the additions and modifications introduced in the decrees under notice. This is not consistent with the limited space allotted to us in this journal. We shall, therefore, content ourselves with indicating their salient features and main innovations by mentioning some of them and drawing attention to others, passing altogether in silence those which appear to be of minor consideration and importance.

1. The first and novel feature which characterizes the issue of the statutes is the publication of a second volume together with that of the decrees. It is the Appendix of the old Statutes which has been separated, increased by a number of other important documents, and published

as a separate book. All agree that the severance of the Appendix from the body of the decrees has proved a skilful and successful operation; for the size and general appearance of the volume has not suffered much in consequence. On the contrary it has afforded the opportunity of having an important Irish pastoral letter added to the first volume, and, above all, quite a number of useful Papal decrees in the second. In this latter volume, in fact, we find nearly all documents of any importance emanating of late from the Roman Congregations, and bearing in some respect or other on the subjects which come within the purview of the Maynooth Synod Decrees. Documents concerning sacred music, Papal delegated powers to ordinaries, the hearing of confessions on board ship, the frequency of Holy Communion on different occasions and to differently circumstanced persons; Papal enactments on the celebration of Mass and all kindred subjects; recent general laws moderating the discipline of the ever-increasing number of religious congregations are but a few of the decrees which find place in this able collection—a collection which is a treasure of canonical notions, a real store of Papal pronouncements and responses of the Roman Congregations, and, in general, a veritable mine of useful and interesting information.

2. Coming now more closely to the Statutes of the Synod, we notice, first of all, that the early part of the book dealing with Catholic faith has been somewhat developed and perfected. The Fathers of the Council warn us, at the outset, to guard against the pernicious errors of Rationalism and Liberalism, indicating what is to be believed and what to be condemned, and wisely recommend that priests in their usual conferences, in addition to cases of conscience, ought to treat of modern baneful doctrines, using, if necessary, a manual approved by the bishop, thus enabling themselves to know and refute them. Two new chapters are added: one dealing with faith and reason, the other with the Roman Pontiff and the Church, briefly explaining the tenets of the Catholic faith in this respect. They fittingly remind us,

in the chapter about profession of faith, that this must be made only before the bishop or the vicar-general, and, finally, in assigning remedies to safeguard the faith, they recommend the practice of spiritual exercises in addition to the usual retreat made by confraternities; the reading of wholesome literature and the institution of parochial libraries according to the system of the 'Automatic Parochial Circulating Libraries;' the appointment of a priest as a member of the committee of public libraries, and as general inspector of the books used in colleges, seminaries and primary schools; and requesting, in fine, to help in any way the Catholic Truth Society which has already done so much service and good to the country during the few years of its existence.

3. The legislation regarding the Sacraments has also been in various points enlarged and improved. In order to secure their proper administration, it is prescribed that priests ought to read often the Rubrics on Sacraments, to keep the sacred vessels in a decent state, to read clearly, reverently, and in Latin, the prayers connected with the administering of Sacraments, and to be willing and prompt whenever their services for this purpose are required by the people. In the baptism of converts, *sub conditione*, the short formula used at present in England will be adopted in this country, according to the privilege obtained by the Irish Bishops from the Holy See, *ad decennium*. Attention is drawn to the Decree of 1878, by which any priest, with the permission of the superior or rector of the church, may give the *Benedictio post partum*, and it is prescribed that a baptismal font must be erected in all parochial churches, and also in those places where, by the bishop's permission, baptisms are usually conferred.

As to the Blessed Eucharist, in addition to the rules already made in the past, some directions are given in the new decrees for the preserving of the Blessed Sacrament with due reverence and safety in priests' houses, whenever it be allowed by the bishop or by the Holy See, if there be question of semi-public oratories. There is a recommendation for instituting everywhere the practice of

Quarant' ore, and of establishing pious societies to take charge of the ornamentation of altars. Attention is called to the Roman decrees about the bread and wine to be used in the Mass, and also to the regulations made by the Bishops themselves as to the percentage of beeswax required in candles to be used during the celebration of the Mass.

Dispositions regarding foundation and manual Masses and the first Communion of children are also new and important, but the most important of all is the injunction of not excluding from the church persons who are not able or willing to pay entrance fees, and of taking steps to abolish in the church any distinction between rich and poor, especially when going to Holy Communion. All are equal before God, and all must be regarded as such in His house. There all social distinctions and grades disappear, and only one religion remains common to all which unites all in the same fraternal bond, being all sons of the same Father, all redeemed by the same precious blood.

At the end of this chapter on the Blessed Eucharist we notice that the decree dealing with Gregorian Chant is not up to date on account of its enactment before the issue of the recent Roman documents on that subject; these new documents, however, will be found in the Appendix.

In the Sacrament of Penance a rule of some importance is that which allows parish priests to invite priests of a neighbouring parish, even belonging to a different diocese, to hear confessions of their own parishioners; but the real novelty is to be found in the next chapter dealing with censures.

Justice has its own imprescriptible rights, and nobody is allowed to turn a deaf ear to its claims. Penalty is a medicine which, before its application, demands a perfect diagnosis of the disease. Hence to try all available means in order to find out the existence and gravity of the fault, and to allow any defendant to bring forward reasons and proofs in his disculpation, is the imperative duty of any reasonable and impartial superior. The Church, a perfect

society, and always pleading for fair play and justice, has already made wise provisions for the institution of courts and for the regulation of the complicated subject of ecclesiastical judicature. Adverse circumstances have not hitherto allowed the Irish Church to conform to those rules, nor are times so ripe as to permit, in all cases, their thorough execution, so in the new decrees the Bishops first prescribe that, if possible, a permanent and well-equipped court ought to be established in all dioceses, and the rules laid down in the decree of the Congregation of the Council of 1880 ought to be observed in disciplinary and criminal causes of clerics ; but, in default, they wish that in each case a tribunal be instituted in which, besides the judge, three officials will take part—an advocate, a notary, and a fiscal procurator who will stand by the law, explain and defend it. In the proceedings, at least, the rules of summary trials must be followed in order to pass sentences in accordance with the dictates of equity and justice.

In the chapter dealing with the Sacrament of Extreme Unction, attention is called to the decree of the Holy Office of 25th April, 1906, regarding the new brief formula to be used in case of imminent danger of death ; and, lastly, as to the Sacrament of Matrimony, the Council wish that marriages be celebrated in the forenoon and with the nuptial blessing ; that banns, according to the general law of the Church, be prudently introduced wherever they are not in use, and that matrimonial judicial cases, if any, be tried according to the Instruction of Propaganda of 1883.

The chapter on Sacred Ordination is an entirely new one, and it is not surprising, therefore, not to find it as full and complete as the others. It would have been useful, for instance, to say a word about the recent legislation on excommunication and incardination, or, at least, to include in the documents of the Appendix the decrees bearing on that subject ; to assign here the rules for getting dimissorial and testimonial letters ; to make a few remarks on the special title of ordination in missionary countries and give the decree of Propaganda of 1871, and to hint at the irregularity incurred by children

of heretics—an irregularity which is either neglected or completely ignored.

4. No one who reads the words of the Council of Trent (Sess. 22, c. i.), on the line of conduct to be followed by the clergy, can help being deeply impressed by their solemnity and importance. There the Fathers briefly and clearly indicate the dangers that clergymen ought to guard against, the occupations that they are bound to avoid and the tenor of life that they must hold in order to exhibit themselves worthy of the vocation to which they are called. Accordingly, ecclesiastical superiors of all parts of the Church and in all times have made rules developing those of the Tridentine Council on that point, and the Irish Bishops, always alive to the duties of their exalted office, have done likewise on various occasions and Councils. Not speaking of the several provisions on this topic made in the decrees of the Synod of Thurles and in the first Maynooth Council, we briefly mention here only the main innovations introduced in the new decrees. While they make more strict the prohibition of assisting at races, forbidding clergymen to see them even from the vicinity, they relax the other of taking part in hunts by the abolition of the penalty of suspension formerly attached to it. They are loud in their praise of total abstinence, and encourage the institution of total abstinence societies under episcopal sanction. Besides, they recommend the use of sacred pictures for ornamentation of rooms, and prescribe a spiritual retreat every year; advise priests to make their will, and oblige to do so those who are in possession of ecclesiastical property; prohibit unnecessary familiarities and dangerous companies, and make quite clear that those addicted to card-playing are disqualified to be entrusted with the parochial care.

But, perhaps, the most important provision of all is that regarding the examination of young priests. It is prescribed that all priests for five years after their ordination shall be henceforth bound to pass a written and oral examination on subjects assigned beforehand by the bishop, and the result of the examination will be a

great factor in the appointment to the different missions. The same rule is at present in operation in the United States and in the Latin-American Church, and has hitherto proved most beneficial and useful both to the clergy and religion.

5. In the chapter about bishops we should not fail to note the injunction of holding Provincial Synods in the four Provinces of Ireland within a year after the Papal recognition of the decrees, and to make their publication in the diocesan synod of each diocese ; but either in this chapter or under a different heading we see no mention of Canons and Chapters. True, that Chapters in this country are not constituted, nor are they working in conformity with the general law of the Church ; but it is equally true that even in Ireland they are special bodies of ecclesiastics vested with some privileges attached to their office by common law. It would have been well, for instance, to oblige them to congregate some time in the year at the cathedral in order to assist at religious functions in their corporate capacity, and to give the bishop an opportunity of consulting them in matters which he cannot dispose of without their advice or consent ; also to specify their rights and duties according to the Papal rescript of their institution, and advise bishops to erect Chapters wherever they are not as yet in existence.

The principal feature of the chapter dealing with parish priests and, indeed, one of the most important in the whole book, is the provision made for the selection of candidates suitable to take charge of parochial offices. This is the method of 'concursum' established long ago by the Council of Trent ; and which, on account of exceptional circumstances unfavourable to ecclesiastical discipline in Ireland, has not hitherto found its application in the Irish Church ; although ecclesiastical superiors have, in all times, taken different but equally careful steps in selecting local pastors in their dioceses. All agree that those who are to be entrusted with the care of souls must be the worthiest amongst the worthy : it is too delicate and responsible an office to be committed to any applicant without judicious

discrimination. To effectually secure this result, competition is one of the safest and most equitable ways. By it latent abilities are discovered and rescued from obscurity, and through it science and virtue receive their merited reward. We feel sure that this new law will yield to this country the same good results that it has always produced in other lands, and that, therefore, it will be welcomed by all those who have at heart the welfare of the Irish Church and the intellectual advance of the clergy, especially at the present juncture, when it would be deemed nothing short of criminal for ecclesiastics to remain in the rear of the marvellous march of human thought throughout the world. This qualifying examination for parishes, however, as it is quite a new institution for Ireland, requires a special commentary ; but being rather difficult to explain the new regulation in a satisfactory manner, we reserve it for future study. Nor are we going to comment on or mention all the new provisions made in the chapter under consideration. It will suffice to say that the law of residence has been further defined by settling some questions about the computation of the time of absence from the parish ; attention is called to the decrees about the preservation of the Blessed Sacrament and the Communion of the sick ; the custom of omitting the sermon during the summer months has been reprobated, and the law of five minutes' sermon at least in all Masses introduced ; practical means are either prescribed or suggested for the building and preservation of churches ; exhortations are given to prevent the multiplication of public-houses beyond the reasonable wants of the population, and other rules of minor importance assigned.

6. No startling novelties have been introduced in the department about regulars in general and nuns in particular. We notice, however, that the wording of the new statutes is more accurate than that of the old decrees, and that some expressions, calculated to make difficulties, have been wisely omitted. As to the nuns, then, the Bishops wish to see the independent houses of the same congregation amalgamated, knowing very well what great advantages

would accrue both to the congregations and their members from a hierarchical constitution. Moreover, they forbid nuns to frequent model schools and central female training establishments under the direct management of the National Education Board ; and express the desire that a Committee of Bishops be constituted to devise means for the qualifying of nuns both as teachers and nurses. Finally, they inculcate the exact observance of the decree *Quaemadmodum* as to the appointment of extraordinary confessors and the prohibition of the manifestation of conscience.

7. Proceeding further to treat of contentious matters, the Bishops severely condemn the use or abuse of denouncing people in the church, and threaten grave penalties against the offenders. This is an abuse as abominable as it is scandalous, and no ecclesiastical superior ought to tolerate for a moment that the house of God be turned into a place of quarrels and animosities, and ought to punish instantly those who dare convert the abode of prayer into a den of thieves. Moreover, ecclesiastics being the ministers of peace ought to avoid dissension at all times and with all sorts of persons, and on no occasion can they summon other clerics to appear before lay judges without the bishop's consent, or a bishop without the permission of the Holy See. Transgressors may be subjected to ecclesiastical punishments, while an excommunication is incurred by those who appeal to a secular court in matters of the spiritual order and of ecclesiastical jurisdiction. Again, the prescription of erecting ecclesiastical courts to try disciplinary and criminal cases of clerics, given in the chapter dealing with censures, is repeated in this place. But to our mind it would have been of great assistance to give here more detailed information as to the procedure which is at present possible to be followed in judicial cases in ecclesiastical courts of this country. It is difficult as yet to observe all regulations laid down by Canon Law, and it is, on the other hand, so perplexing to know in each case what is to be done

to satisfy the claims of justice and avoid invalidity of the proceedings.

8. In the matter of ecclesiastical property the decrees are most instructive and practical. They assign rules for acquiring and preserving Church property, and amongst other regulations, they give further directions to bishops and parish priests for making their wills in such a way as to secure safety to the goods of the Church. As to the alienation of those goods, we believe that there was more room for explicit and definite rules. According to the famous Constitution *Ambitiose* of Paul II the alienation of Church property without the observance of certain solemnities is null, and those responsible for such an alienation incur an excommunication; which penalty is still in force as it has been confirmed by the Bull *Apostolicae Sedis*, and against which no reasonable custom can prevail. Still, as there is nothing more easily forgotten or disregarded than this law, it would have been useful to mention it expressly and inculcate its strict observance; and likewise to increase and fix, by permission of the Holy See, the figure and amount of Church property which local ecclesiastical superiors could dispose of in Ireland without complying with all canonical formalities, as the aforesaid Constitution is somewhat antiquated on this particular point.

9. In the section regarding religious education the regulations made are all that can be desired. The decrees bearing on this subject, and already in existence, were almost complete and perfect, but they were still perfected by the addition of some other important rules. They direct, for instance, clerical managers to consult the bishop and get his approval any time they may have to appoint or dismiss principal or assistant teachers. There is a desire, expressed by the Bishops, of seeing introduced, as a general practice, the rule of some dioceses of electing priests as diocesan inspectors of religious education, of having a programme drawn up of religious instruction to be imparted in the different classes of the whole diocese, and of constituting in each diocese a committee of school managers

to look after the interests of primary schools. If schools are under the management of Christian Brothers, they are subject to the laws already in force, enacted in the old statutes and also to those laid down in the Apostolic Constitution *Conditae*.

As it is extremely useful to the Irish people to be instructed in agriculture and technical matters, the Bishops allow students to frequent schools where those subjects are taught, but they forbid them to live with non-Catholics in residential colleges connected with those schools, unless in individual cases the bishop of the place judged otherwise in face of particular reasons and circumstances.

Excellent provisions are made for the education of the youths destined for the sacred ministry, and we welcome, especially, the recommendation made to the superiors of seminaries and colleges, to pay some attention also to the training of the students in the rules of social intercourse. Politeness and accomplishment add immensely to the education of ecclesiastics and religion is made thereby the more loving and attractive. People, no doubt, always like their priests because they are priests, but there is no concealing the fact that they are extremely proud and fond, particularly, of those who are the possessors of a kind and gentle disposition, courteous and refined manners. We hope, therefore, that at least weekly classes, like those in existence on the Continent, may be started in colleges and seminaries in this country, and afford the students an opportunity of being trained in this important branch of ecclesiastical education.

Finally, in order to do away with all possible doubts, the Bishops add a last chapter to the decrees where they clearly express their intention of making the statutes obligatory in conscience, and that they intend to put under such an obligation, grave or light, according to the different subject-matter, all those who are bound to their observance, unless, indeed, it is quite evident from the wording that some decrees are mere advices or exhortations.

This is *per summa capita* the successful work accomplished by the Irish ecclesiastical hierarchy in the compilation

of the new decrees ; a work which cannot fail yielding the beneficial effects for which it was intended. We deem it unnecessary to spend any more words of appreciation of the merits of this book, as it is one which commends itself to the reader and appeals in an especial manner to those who cherish feelings of devotion and love both for their religion and country. Of course we are well aware that some individuals of a hypercritical turn of mind will find and take notice of faults not only of omission, which are unavoidable in the present state of ecclesiastical discipline in Ireland, but also of commission, even the smallest ones, as *legatus* instead of *legati*, p. 88, n. 207 ; *cedet* instead of *cedat*, p. 113, n. 351 ; the word *similiter*, p. 61, n. 64, left there by mistake and so forth. But who is the man endowed with the use of reason expecting to see a work of such magnitude and varied information free from all, even the most insignificant, imperfections ? We congratulate, therefore, the distinguished prelates on the splendid result of their concerted labours, but we are indebted in a special manner to His Grace the Archbishop of Dublin who, amid the multitudinous avocations of his exalted office, has found time to spare and devote to the editing of the decrees, and to whom is due, in a great measure, the signal result achieved in their compilation and publication.

We should be very sorry if we laid aside our pen without expressing also our admiration for the spirit of patriotism which pervades the pages of this book. This is the work both of enlightened churchmen who, being well alive to the spiritual needs of their flocks, make suitable provisions to supply them, and also of true patriots who desire to heal the wounds of their beloved land and further its cause which is the cause of justice. Their enactments as to the formation of the character of the young of the rising generation ; their injunctions, both to the clergy and people, to try all means in their power to expel from their midst the dreadful evil of intemperance and stem the tide of emigration ; their solicitous recommendations of having as their political representatives men who, being Irish in name and soul, may by their

co-operation hasten the accomplishment of their common aims and aspirations, are but a few of the many unmistakable proofs of the sentiments which animated the ecclesiastical superiors in framing these laws. To say, in fine, any further word of recommendation of this book to the clergy of Ireland is quite superfluous. They know better than we do its extreme interest and importance, and no word of ours can enhance its value in their eyes. They know that never more than in this case is true the saying of Celestine III, *Nulli sacerdotum liceat canones ignorare*, and that if it is unpardonable to rulers of civil society to ignore the laws of their country, it is equally censurable for ecclesiastics to fail in their duty of acquiring knowledge of the laws which govern the Catholic religion in general and their national Church in particular.

We conclude by expressing our earnest desire and hope of seeing the perfection attained by the laws of the Irish Church soon followed by that of the civil legislation for Ireland. Now that to all appearances old-rooted prejudices have been superseded by fairer counsels, and that her rulers seem inclined to redress her grievances, there is no reason why Ireland, by means of a wise legislation, should not enjoy the freedom and the peace to which any civilized nation is entitled.

S. LUZIO.

THE STRUCTURE OF THE ROMAN CANON¹

IN all Mass liturgies there is a part called the *Canon*, *Actio*, or *Anaphora*. It is the most solemn portion of the service, including the Consecration with the prayers which immediately precede and follow. In the present Roman Missal, the part of the Mass from the *Te igitur* to the end is called the *Canon Missae*; but a more accurate nomenclature would apply this designation to the part from the beginning² of the *Preface* to the *Pater Noster*. This is the part that immediately centres around the *Actio* or sacrifice. In the most ancient liturgies the *Preface* or Eucharistic prayer is continued after the *Sanctus*, and leads up to the Consecration, while the *Pater Noster* marks the boundary between the prayers after the Consecration and those which lead up to the Communion. The Greeks call this part of the Mass the *Anaphora* (which means offering up), but the word usually means the whole Mass from the Preface to the end. Taking *Canon* or *Anaphora* in its more restricted and scientific sense to mean the liturgy from the beginning of the Preface to the Pater Noster, I propose to discuss, in the light of recent researches, the structure of the Roman Canon.

I.

A prayer³ of thanksgiving preceded by some such dialogue as marks the opening of our Preface is a common element of all Mass liturgies. It is supposed to have its prototype in the prayer of thanksgiving pronounced by the president at the Jewish Paschal banquet. There was some such prayer pronounced by Christ Himself at the Last

¹ *Paléographie Musicale*, v. Solesmes, 1896. Avant-Propos. *Liturgia Romana et Liturgia dell'esarcato*, Dott. Antonio Baumstark. Roma, 1904.

² 'Alcuni codici et fra essi precisamente i più antichi fanno cominciare la *actio* de Roma proprio col *Sursum Corda*.'—Baumstark, p. 39.

³ See Baumstark, p. 29.

Supper, and the text of St. Luke¹ makes it plain that it led up to the words of Consecration. It may be admitted, then, that what we call the Preface is one of the elements of Jewish origin in the Mass, and that its retention in the liturgy has the authority of Christ Himself. The variety of Prefaces in the old liturgies is conclusive evidence that neither Christ nor the Apostles fixed the form of this prayer. In the description of the liturgy given by St. Justin (A.D. 150), we read : ' The prayer over, bread, wine, and water are brought ; the officiant prays and gives thanks as long as he is able ; the people answer, Amen. The Blessed elements are distributed to each a part, and are sent to the absent by the ministry of the deacons.'²

This would imply that the length of the Eucharistic prayer was not fixed, and that the prayer itself could be improvised by the officiant. The Roman Preface has been reduced to a minimum ; it is the mere skeleton of the copious outpouring of thanksgiving represented, say, by the Clementine Preface. The old Prefaces enumerated in detail the whole catalogue of God's great benefits to the human race, in a style at once majestic, rhythmical, and eloquent. I give the leading points in the Preface of the earliest complete extant liturgy, which is found in the eighth book of the *Apostolic Constitutions*, and which, according to Probst and other liturgiologists, represents the liturgy of the first three centuries. It is commonly called the Clementine Liturgy, and if it does not represent the normal liturgy of the first three centuries, it is certainly the Syrian Mass of the fourth century. I quote the Latin text from Funk's edition of the *Apostolic Constitutions*, published in 1905. After a graphic description of the Offertory, which in its arrangements for decorum reminds us that men, women, and children have not changed much during the past fifteen centuries, the author thus represents the *Pontifex* opening the dialogue of the Preface. It was a dialogue not between the celebrant and

¹ Luke xxii. 19.

² *Apologetica*, i., 67.

Mass server, but between the officiant and the congregation :—

*P.*¹ Gratia omnipotentis Dei et caritas D. N. Jesu Christi et communicatio Sancti Spiritus sit cum omnibus vobis.

*R.*² Et cum spiritu tuo.

P. Sursum mentem.

R. Habemus ad Dominum.

P. Gratias agamus Domino.

R. Dignum et justum est.

P. Vere dignum et justum est, ante omnia laudare te verum Deum . . . solum ingenitum . . . *a quo cuncta* tanquam e carceribus quibusdam ad existendum processerunt. Tu enim es originis expers cognitio, perpetuus visus . . . qui omnia ex nihilo . . . protulisti per unigenitum filium tuum, ipsum vero ante omnia saecula genuisti . . . pontificem tuum . . . qui *ante omnia, per quem omnia*. Tu namque, Deus aeternae, cuncta per ipsum condidisti et per ipsum cuncta dignaris convenienti providentia . . . qui per eum ante omnia Cherubim et Seraphim . . . atque post haec omnia per eum fabricasti, hunc qui apparet mundum cunctaque, quae in eo sunt. Nam tu es, qui *caelum ut cameram statuisti* . . . qui fixisti firmamentum . . . qui lucem ex thesauris eduxisti et illius imminutione induxisti tenebras ad requiem animalium quae in mundo moventur; qui in caelo solem posuisti . . . atque chorum stellarum in caelo delineasti in laudem magnificentiae tuae; qui fecisti aquam ad potum et expurgationem, vitalem aerem ad aspirationem . . . qui fecisti ignem . . . ut calefieremus ac illuminaremur ab eo; qui mare magnum a terra separasti . . . hanc autem circuribus ac indomitis replevisti, variis stirpibus redemisti, herbis coronasti, floribus decorasti, seminibus ditasti; qui constituisti abyssum . . . *eamque circum sepsisti portis* arenae tenuissimae; qui eam modo ventis in altitudinem montium attollis, modo in planitiem sternis, modo in furorem tempestatis agis, modo, ut navigio cursum facientibus sit ad navigationem facilis, in lenitatem serenitatis ducis; qui mundum creatum a te per Christum fluviiis cinxisti, torrentibus proluisti . . . montibus constrinxisti . . . Neque solum condidisti mundum, sed et in ipso mundi civem hominem efficisti et mundi mundum eum constituisti . . . Cum autem mandatum neglegeret et fraude serpentis et mulieris consilio

¹Orans igitur apud se pontifex una cum sacerdotibus et splendidam vestem indutus stansque ad altare tropaeum crucis in fronte manu faciat ac dicat: Gratia . . . —Funk's *Apostolic Constitutions*, viii., p. 497.

²Atque omnes una voce respondeant: Et cum . . . —*Ibid.*

gustaret fructum prohibitum, ex paradiso . . . expulisti, bonitate vero tua . . . ad regenerationem vocasti. Neque hoc solum, verum etiam ex posteris ejus . . . eos qui tibi adhaeserunt glorificasti. Eos vero, qui a te defecerunt, punivisti . . . Tu enim es opifex hominum, vitae largitor, indigentiae expletor, legum lator easque servantium remunerator, transgredientium vindex . . . Tu es, qui Abraham liberasti . . . Melchisedec pontificem . . . designasti, . . . Job victorem serpentis . . . declarasti, . . . Tu Domine non despexisti Joseph . . . Hebraeos . . . liberasti, Aegyptios punivisti. Cumque homines legem naturalem corrupissent . . . non sivistis errore duci; quin potius edito sancto famulo tuo Mose per eum legem scriptam in naturalis adjutorium tribuisti . . .; Aaron et posteros ejus honore sacerdotali decorasti, Hebraeos, cum peccarent, castigasti, cum reverterentur, suscepisti. Aegyptios decem plagis ultus es . . . ex petra dura aquam profudisti . . . Jordanem dirupisti, fluvios Ethan siccasti, muros prostravisti absque machinis et absque manu humana. Pro omnibus tibi gloria, Domine omnipotens. Te adorant innumerabiles copiae angelorum, archangelorum, *thronorum, dominationum, principatumum, potestatum*, virtutum, exercituum aeternorum, *Cherubim ac Seraphim senis alis praediti, binis quidem velantes pedes suos, binis vero capita, et duabus aliis volantes* ac dicentes una cum mille milibus archangelorum et denis milibus denum milium angelorum indesinenter ac sine vocis intermissione clamantibus (et omnis populus simul dicat):¹

Sanctus, Sanctus, Sanctus Dominus Sabaoth: pleni sunt caeli et terra gloria ejus; benedictus in saecula, Amen.

A passing look will reveal the identity of the Roman Preface with the beginning and end of this Clementine poem in praise of God. In the Roman Preface, instead of the bardic recital of God's beneficent works we have a short allusion to a special benefit which makes the Preface suitable to a particular time or festival. In this way we get the ten special prefaces found in the Roman Missal.

The Sanctus is part of the Preface in all the old liturgies. It is in the part immediately following the Sanctus that the Roman Canon begins to differ from all others. Instead of continuing the Preface or Eucharistic prayer up to its climax,

¹ I put this in brackets because it is obviously a Rubric. See Brightman's *Eastern and Western Liturgies*, p. 18.

viz., the Consecration, which is *par excellence* the act or sacrifice of thanksgiving, there have been introduced into the Roman Canon, four or five distinct prayers, viz.: the *Te igitur*, *Memento*, *Communicantes*, *Hanc igitur*, and *Quam oblationem*. Those peculiarities will perhaps be seen best by contrast with the Clementine *Post-Sanctus*, i.e., the part between the *Sanctus* and the words of Consecration. I continue to quote the Latin text from Funk, omitting the amplification of each main idea:—

(Et Pontifex postea dicat). Sanctus enim vere es ac Sanctissimus . . . Sanctus quoque unigenitus tuus filius, Dominus Noster et Deus, Jesus Christus qui . . . non despexit genus humanum, quod peribat, sed post naturalem legem, post legalem admonitionem . . . ex sententia tua ipse elegit, creator hominis, homo fieri, legislator sub legibus, pontifex hostia, pastor ovis; et te suum Deum ac patrem placavit . . . factus ex virgine, *factus in carne Deus verbum* . . . et factus est in utero virginis formator omnium, qui gignuntur; et incarnatus est qui carnis expers; qui sine tempore genitus, in tempore natus est. Vixit sancte et legitime docuit, *omnem morbum* . . . ab hominibus expulit, *signa et prodigia in populo* edidit; cibum et potum et somnum cepit, qui cunctos alimento indigentes nutrit *omneque animal implet beneplacito*; *manifestavit nomen tuum* iis qui illud ignorabant . . . *opus quod ei dedisti, consummavit*. Atque his omnibus feliciter gestis per proditionem illius . . . comprehensus est manibus flagitiosorum . . . a quibus cum multa passus esset et omnem ignominiam sustinisset permissu tuo, traditus est Pilato praesidi, iudicatus iudex, condemnatus Salvator, cruci affixus qui pati non potest, mortuus natura immortalis, sepultus vitae effector, ut illos propter quos advenerat . . . a morte eriperet . . . Et resurrexit de mortuis tertia die . . . *assumptus est in coelis, et ad dexteram assidet tibi*, Deo ac patri suo. Memores igitur eorum, quae propter nos pertulit, gratias agimus tibi, Deus omnipotens, non quantum debemus, at quantum possumus, et constitutionem¹ ejus implemus. In *qua enim nocte tradebatur sumpsit panem* sanctis ac immaculatis manibus suis et elevatis oculis ad te, Deum ac Patrem, *fregit ac dedit discipulis* dicens: *Hoc est mysterium novi testamenti, accipite ex eo, manducate, hoc est corpus meum* quod pro multis frangitur in remissionem peccatorum. Similiter calicem . . . *hic est*

¹ καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν.

sanguis meus . . . quotiescumque enim manducabitis panem hunc et bibetis hunc calicem, mortem meam annuntiabitis, donec veniam.

In the Gallican and Eastern liturgies, the transition from the Sanctus to the words of Consecration is after this model, only it is more direct and immediate, consisting, as in the Greek liturgy¹ of St. Chrysostom, of only a few sentences,² while, as I have said, the Roman Canon is distinguished in this part from all others by its composite and heterogeneous character.

Nor is it only in the part of the liturgy between the Sanctus and the *qui pridie* that the Roman Canon is out of line with other Mass liturgies. The *Unde et Memores* indeed embodies an idea³ common to all the liturgies, but instead of the direct invocation⁴ of the Holy Spirit to sanctify the elements which is found in all the Greek liturgies, and in some Gallican and Mozarabic Masses, there are in the Roman Canon two prayers (*Supra quae Supplices . . .*) of a different character. Next comes the *Memento of the Dead* and the *Nobis quoque*, which are not found so connected in any other liturgy. The latter contains a curious combination of saints' names and is terminated by a formula ('per Christum Dominum nostrum. Per quem haec omnia semper bona creas . . .') which has no apparent meaning in this connexion, and so we arrive at the Pater Noster, with its embolism *Libera . . .* which, as I have said, is considered the conclusion of the Canon. In the Gallican type of liturgy, the *fractio panis* comes before the Pater Noster, but while the Pater Noster occupies in the Eastern liturgies a position analogous to its Roman position, it is preceded in those liturgies by long prayers of intercession absent from the Gallican liturgies and represented in the Roman Canon by the *Commemoratio pro defunctis* and the *Nobis quoque peccatoribus*. The annexed table will summarise and place

¹ See text in Brightman's *Eastern and Western Liturgies*, p. 385.

² For specimens of the short Gallican *Post-Sanctus*, see *Dublin Review*, January, 1894, p. 124.

³ Called the *Anamnesis*.

⁴ Called the *Epiclesis*.

in relief those structural peculiarities of the Roman Canon.

ROMAN	GALLICAN	EASTERN (SYRIAN TYPE)
I. <i>Preface</i> .	I. <i>Preface</i> . ¹	I. <i>Preface</i> . ²
II. <i>Sanctus</i> , etc.	II. <i>Sanctus</i> , etc.	II. <i>Sanctus</i> , etc.
III. (a) <i>Te igitur</i> , etc.	III. <i>Post-Sanctus</i> .	III. <i>Post-Sanctus</i> .
(b) <i>Memento</i> , etc.		
(c) <i>Communicantes</i> , etc.		
(d) <i>Hanc igitur</i> , etc.		
(e) <i>Quam oblationem</i> , etc.		
IV. <i>Qui pridie</i> , etc. (Consecration formula)	IV. <i>Qui pridie</i> , etc. (Consecration formula).	IV. <i>In qua nocte</i> , etc. (Consecration formula)
V. (a) <i>Unde et Memores</i> (<i>anamnesis</i>).	V. <i>Post Mystera</i> . ³	V. (a) <i>Anamnesis</i> .
(b) <i>Supra quæ</i> , etc.		(b) <i>Epiclesis</i> .
(c) <i>Supplices</i> , etc.		
VI. (a) <i>Memento</i> , etc.	VI. <i>Fractio Panis</i> .	VI. Prayers of Intercession.
(b) <i>Nobis quoque</i> , etc.		
VII. <i>Pater Noster</i> .	VII. <i>Pater Noster</i> .	VII. <i>Pater Noster</i> .

II.

So far I have been stating facts which anybody may make out for himself by comparing the published texts of the Roman, Eastern, and Gallican liturgies. It will be seen at once that the main structural difference between the Roman and the other liturgies is in Parts III., v. and vi. The *Post-Sanctus* of the Eastern and Gallican liturgies is a single formula sometimes very short, which connects the *Sanctus* and the formula of Consecration (iv.); between the *Sanctus* and the formula of Consecration in the Roman Canon there are no less than five distinct prayers. How, to begin with, account for this divergence?

One theory⁴ is (a) that originally the Roman Canon did not differ here from the Gallican, or rather the Gallican

¹ Called *Contestatio*.

² I call the parts of the Greek *anaphora* by their Roman names.

³ A single variable prayer embodying sometimes an *anamnesis*, sometimes an *epiclesis*, sometimes both, and sometimes neither, called *Post pridie* in the Mozarabic Mass.

⁴ See *Dublin Review*, Oct., 1893, and Jan., 1894. *Paléographie Musicale*, v., 1896.

Mass liturgy was identical with that of Rome until about the close of the fourth century ; (b) that certain modifications were then, or later on, introduced into the Roman liturgy, which the Gallican Church did not adopt, among them being the transformation of the Canon.

The arguments by which (a) is supported are, to my mind, far more convincing than the claims of the Gallican liturgy to an independent Eastern origin.¹ There are, no doubt, striking resemblances between the Gallican and Eastern types of liturgy, but the points of contact between the Roman and Gallican liturgies argue a closer family relationship, while there are discrepancies of a fundamental character between the Eastern and Gallican types. But our present point is the structure of the Roman Canon.

Assuming, then, as a working theory, that all our Western liturgies are of Roman origin, and constitute a Latin type which is quite distinct from the Eastern type of liturgy, there remains to account for the unique structure of the Roman Canon. To begin with the *Mementos* of the living and of the dead, and the *Communicantes*, the analogue of those is found, according to some, in the recitation of the diptychs,² which came before the Preface in the Gallican type of Mass. The inference, then, would be that they were transferred from this position in the primitive Roman Canon to their present position. So far, however, this remains an *inference*, for there is no direct testimony that such a transfer took place :—

Il y a plus [writes Dom Cabrol] au cours d'une étude sur la messe des morts, nous avons été amené par diverses comparaisons liturgiques à conjecturer que les diptyques dans le canon romain ne sont pas à leur vraie place et qu'en somme, à s'en tenir au développement logique de la liturgie, ils venaient interrompre la suite des prières du Canon et leur succession régulière. Dès lors, ne pourrait-on pas émettre cette hypothèse que peut-être les

¹ The usual Protestant view, according to which the Gallican liturgy came direct from Ephesus in the second century, has been exploded. For an ingenious theory, of an Eastern origin, through Milan in the fourth century, see Duchesne's *Origines*, etc., p. 93.

² See Duchesne's *Origines*, etc., p. 208; *Paléographie Musicale*, v., p. 75.

diptyques et le baiser de paix furent primitivement avant le canon dans la liturgie romaine aussi bien que dans le rite oriental.¹

Dom Cagin² suspects that it was St. Gregory who made this as well as other additions to the Roman Canon, while Duchesne³ is of opinion that the present form of the Canon dates from the beginning of the fifth century. Father Lucas⁴ arguing from the words *Memento etiam*, which introduce the formula of remembrance of the dead, and also from liturgical analogy, is of opinion that the two *Mementos* were originally in the Roman as in other liturgies in juxtaposition, but he would find the analogue of the Roman diptychs including the commemorations made in the *Te igitur*, and also in the *Nobis quoque peccatoribus*, not in the Gallican diptychs but in the series of intercessions which follow the Epiclesis in the Oriental liturgies. This view has been arrived at independently by Baumstark and is developed as part of quite an original theory about the structure of the Roman Canon, to which I shall refer later on. All I want to insist on here is, that while such liturgiologists as Duchesne, Cagin, Cabrol, Father Lucas and Baumstark may differ in their view of the circumstances in which the transfer was effected, they are unanimous in thinking that in the present Roman Canon the diptychs or prayers of intercession do not occupy the place they held in the primitive Roman liturgy.

The elimination of the *Commemoratio pro vivis* and of the *Communicates* would not, however, reduce that part of the Roman Canon between the *Sanctus* and *Qui pridie* to the simplicity of the Gallican Canon. There remain three distinct prayers of oblation, the *Te igitur*, the *Hanc igitur*, and the *Quam oblationem*, neither of which reads like a Gallican *Post-Sanctus*. In his introduction⁵ to

¹ *Origines Liturgiques*, p. 360.

² *Paléographie Musicale*, v., pp. 76, 166 (note).

³ *Origines du Culte Chrétien*, 3^{ème} Ed., p. 181.

⁴ *Dublin Review*, Jan., 1894, p. 119.

⁵ *Paléographie Musicale*, v., p. 93.

the Ambrosian Antiphonary, Dom Cagin thought he had found the elusive Roman *Post-Sanctus* in the *Hanc igitur, oblationem*, etc., but on a later page (167) of the same essay he changes his opinion, and inclines to the view that the *Hanc igitur* is a transferred secret in which certain words¹ were afterwards inserted by St. Gregory. The *Te igitur* is not a homogeneous composition. The first part of it as far as the words *in primis* suggests a kinship² with the Gallican *post pridie*, which comes after the words of Consecration, while the second part is, in Dom Cagin's opinion, related to one of the Mozarabic formulae which accompanied the diptychs.³ The *Quam oblationem* is at present grammatically connected with *Hanc igitur*, but it is worthy of note that it is not so connected in what some⁴ consider our oldest fragment⁵ of the Roman Canon. Here is how it reads in this fragment which is taken from a work entitled *De Sacramentis*, supposed by Duchesne to date from about A.D. 400 :—

Vis scire quia verbis caelestibus consecratur. Accipe quae sunt verba. Dicit sacerdos : *Fac nobis, inquit, hanc oblationem ascriptam, ratam, rationabilem acceptabilem, quod figura est corporis et sanguinis Jesu Christi. Qui pridie . . .*

The opening words (*fac nobis*) of this short formula have no connexion with the *Sanctus*, and I do not know any writer who finds in it either the whole or a part of the supposed primitive Roman *Post-Sanctus*. As Dom Cagin⁶ points out, it has rather the character of an *Epiclesis* :—

Enfin nous en restituerions une quatrième (Epiclèse), en rattachant le *Quam oblationem* aux accustifs singuliers, *hostiam sanctam . . .* du paragraphe *Unde et Memores* auxquels ils

¹ The words, namely, 'diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi et in electorum tuorum jubeas grege numerari.' Cf. Duchesne's *Origines du Culte Chrétien*, p. 176.

² *Paléographie Musicale*, v., p. 93.

³ *Ibid.*, v., p. 80 (note).

⁴ For a different view, see Baumstark, p. 160.

⁵ Duchesne's *Origines*, p. 178.

⁶ *Paléographie Musicale*, v., p. 95.

se relieut grammaticalment beaucoup mieux que ne fait l'accusatif pluriel du *Supra quae*. Cette dernière supposition offre un avantage et un inconvenient. L'avantage serait de rendre plus frappante encore la similitude entre l'épiclese romaine et certaines structures d'épicleses gallicanes et de faire rentrer une épiclese, exceptionnellment située avant la consecration, dans le rang de toutes les autres épicleses de toutes les liturgies, y comprise la romaine. L'inconvenient c'est de se heurter à un document du VI^{ème} siècle, le *de Sacraments* où déjà l'essentiel du *Quam oblationem* précède le *Qui Pridie*.

It would seem, then, that we must search in vain among existing documents for a single formula which certainly at one time connected the Sanctus with the *Qui pridie* in the Roman Canon. There is such a formula¹ in an old Ambrosian manuscript for the Mass of Holy Saturday, but this may be regarded as evidence that the Ambrosian liturgy was in this, as in so many other respects, like the Gallican before the Church of Milan adopted the Roman Canon.

III.

In refreshing contrast with the inconclusive character of Dom Cagin's views on the structure of the Roman Canon is the essay on this subject by Dr. Baumstark. Dr. Baumstark wastes no energy in looking for the old Roman *Post-Sanctus*. It was in his view the continuation of a preface, the model of which is to be sought in the Syrian liturgy associated with the name of St. James. About the *Te igitur*, *Mementos*, *Communicantes*, *Hanc igitur*, *Quam oblationem* as well as about the formulae which follow the words of Consecration, he has definite views. And those views are put forward with an array of argument and copiousness of citation which only experts like Dom Cagin can duly appreciate.

Dr. Baumstark distinguishes three stages in the for-

¹ Duchesne's *Origines*, p. 215; *Paléographie Musicale*, v., p. 61.

mation of our present Roman Canon. There was first an old Roman Canon, similar in structure to the *anaphora* of the particular form of the Syrian liturgy associated with the name of St. James. 'La forma originaria del *Canon actionis* latina era sorella dell' anafora gerosolimitana conservataci in lingua greca e siriana sotto il nome di S. Giacomo fratello del Signore' (page 157). This contained *Preface, Sanctus, Post-Sanctus*, Consecration formula *Anamnesis, Epiclesis*, and prayers of intercession for Church, Pope, etc., as noted above in the column headed Syrian type of Eastern liturgy. The preface was a thanksgiving for the Creation, the *Post-Sanctus* a thanksgiving for the Redemption, the *Anamnesis* was our present *Unde et memores*, the *Epiclesis* opened with the words of the *Te igitur* as far as *illibata*; after the *Epiclesis* came the second part of the *Te igitur*, beginning with *in primis*, which opened the prayers of intercession. These included, with this part of the *Te igitur*, the *Commemoratio pro vivis, Communicantes, Memento of the dead*, and a part of the *Nobis quoque*.

For reasons which are not discussed, Leo the Great (440-461) was not satisfied with this form of the canon, and introduced into it a pre-Gregorian form of *Hanc igitur*, the *Quam oblationem*, a part of the *Supra quae*, the *Supplices te rogamus* and a part of the *Nobis quoque*. Dr. Baumstark supposes that the *Post-Sanctus* disappeared before this *Hanc igitur*, or rather that it retreated to the other side of the *Sanctus*, where a relic of it remains in the words *per Christum . . . per quem*.

Una certa epoca et più precisamente com' è probabile quella di Leone M. la vide ampliata mediante l'accettazione di pezzi paralleli tolti da una grande prece eucharistica . . . L. *Hanc igitur* pregregoriano, il *quam oblationem*, la maggior parte del *supra quae*, il *Supplices* e parti del *nobis quoque* possono con certezza farsi risalire a questa fonte (p. 157).

The source of those additions he traces with great show of ingenuity to the old liturgy of Ravenna. If one cannot see the reasons why Pope Leo the Great borrowed

from the rite followed in the Exarchate, additions which did not improve the symmetry of the old Roman Canon, there is no lack of reasons why some other Pope should undertake to reduce and improve what Dr. Baumstark calls the Leonine Canon. The form of *Hanc igitur*, supposed to have been introduced by Pope Leo, was itself a long prayer of intercession which was already sufficiently expressed in the *Mementos* of the living and dead; the petition of the *Supplices te rogamus* was practically a duplicate of the *Te igitur*, the *Quam oblationem* a second *Epiclesis*, and the new part of the *Nobis quoque* contained a catalogue of saints which followed close on that contained in the old *Communicantes*. This Pope was found, according to Dr. Baumstark, in the person of St. Gregory (590-604):—

Gregory M. mirando ad accorciare razionalmente il testo liturgico ha cercato di togliere i duplicate originati dalla fusione dei due riti diversi e così é diventato creatore del' ultima forma, sotto la quale il *Canon Missae* ha guadagnato a se tutta la chiesa occidentale (p. 157).

To speak more in detail, he removed the central part from the *Hanc igitur* and added the words *diesque nostros*, etc., dropped the *Epiclesis* which followed the consecration, transferred the *Te igitur*, which introduced it, to its present place, and also transferred the prayers of intercession from *in primis* to the end of the *Communicantes* to their actual position, leaving the *Memento* of the dead and the *Nobis quoque peccatoribus* (with some modifications) in their old positions. And it was, no doubt, in connexion with those changes, if they were effected by him, that he arranged to have the *Pater Noster* brought within the Canon. I take the liberty of reproducing in outline three columns which represent Dr. Baumstark's views in a convenient form, and which, with a fourth column giving the Ravenna Canon, and a fifth containing the liturgy of the *De Sacramentis*, make a fitting appendix to his learned work. He regards the *De Sacramentis* as a Ravenna

document, the liturgy of which is not, as some think, Roman, but local.

OLD ROMAN CANON.	LEONINE CANON.	GREGORIAN CANON.
I. <i>Preface.</i>	I. <i>Preface.</i>	I. <i>Preface.</i>
II. <i>Sanctus.</i>	II. <i>Sanctus</i>	II. <i>Sanctus</i>
III. <i>Post-Sanctus.</i>	III. (a) <i>Hanc igitur</i> . . . (long form). (b) <i>Quam oblationem</i>	III. (a) <i>Te igitur</i> . . . in primis . . . <i>cultoribus</i> (b) <i>Memento</i> of the living. (c) <i>Communicantes</i> . . (d) <i>Hanc igitur</i> (short form), with addition of words <i>diesque</i> . . (e) <i>Quam oblationem</i> .
IV. <i>Formula of Consecration.</i>	IV. <i>Consecration formula.</i>	IV. <i>Formula of Consecration.</i>
V. <i>Unde et Memores</i> . . ending in the words, ' <i>Supra quæ propitio ac sereno vultu respi- cere digneris.</i> '	V. (a) <i>Unde et Memores</i> . . . as in old Roman Canon, with the addition ' <i>et accepta habere sicut</i> ' . . as in Gregorian Canon. (b) <i>Supplices</i> . . .	V. (a) <i>Unde et Memores</i> . <i>Supra quæ.</i> (b) <i>Supplices.</i>
VI. <i>Te igitur</i> <i>il- labata</i> (<i>Epiclesis</i>).	VI. <i>Te igitur</i> <i>il- labata.</i> (<i>Epiclesis</i>).	VI. (<i>Epiclesis</i> ¹ dropped.)
VII. <i>Prayers of Intercession.</i> (a) <i>In primis</i> . . . (b) <i>Memento</i> of living. (c) <i>Communican- tes</i> (d) <i>Memento</i> of the dead. (e) <i>Nos quoque pec- catores famulos tuos de multi- tudine miserationum tuarum sperantes intra Sanctorum tuo- rum consortium, non aestimator meriti, sed veniæ, quæ- sumus largitor admitte per Christum Do- minum</i>	VII. <i>Prayers of Intercession.</i> (a) <i>in primis</i> . . (b) <i>Memento</i> of living. (c) <i>Communican- tes</i> (d) <i>Memento</i> of the dead. (e) <i>Nobis quoque peccatoribus</i> (Marcel- lino Petro ?) (Lucia Aguete Caecilia Anastasia ?) <i>largitor admitte per Christum Do- minum.</i>	VII. (a) <i>Memento</i> of the dead (b) <i>Nobis quoque</i> . . . } Relics of prayers of intercession left here.

¹ Dr. Baumstark maintains as certain that there was an *Epiclesis* in the Roman Canon in the time of Pope Gelasius (492-496), but its form seems as difficult of discovery as that of the Old Roman *Post-Sanctus*.

The part of the Roman Canon between the words of Consecration and the *Pater Noster* present not only problems of structure, but also dogmatic difficulties, all of which could not well be discussed within the limits of this paper. I hope to be permitted in a future number of the I. E. RECORD to deal with them, and also to indicate in outline the evidence on which Dr. Baumstark has built up his ingenious and original theory about the development of the Roman Canon.

T. P. GILMARTIN.

ALTAR WINE

IN an instruction, addressed to the Bishops of the Universal Church in August, 1901, the Congregation of the Holy Office directs their attention to the care and diligence that should be employed in the selection of genuine matter for the Eucharistic sacrament and in the conservation of the sacred species. It having been brought under its notice from time to time that unscrupulous merchants do not hesitate even to adulterate the bread and wine required for the holy sacrifice¹ of the Mass, the Council exhorts bishops to use all their pastoral solicitude in discovering such fraudulent practices, wherever they have reason to suspect their existence, and in taking measures to secure that for the future the strict letter of rubrical legislation shall be carried out in regard to every detail that belongs to the exact performance of this great act of sacrificial worship. The reasonable anxiety of the Church on this head can easily be understood by everyone who appreciates the value of the Christian sacrifice. Who, that does so, can contemplate without a feeling of the most utter dismay the possibility of an invalid Mass? Yet, if either the bread or the wine employed is not of the proper quality will not the sacrifice be void? It may, indeed, be a debateable question among theologians whether the Eucharistic sacrament may exist under one kind, but, whatever may be said on this point, it is now commonly asserted that the consecration of both species is necessary to express and represent, completely and adequately, the bloody tragedy of Calvary and so to perfect the sacrifice of the new dispensation.¹

To this view the *Praxis Ecclesiae* may be said to lend countenance. For whenever it has been clearly established that either species consecrated was of certain or doubtful validity, the Church has always taken the precaution of

¹ Cf. De Lugo, *De Sac. Mis.*, Disp. xix.

making good, from the riches of her treasury, the spiritual deficit possibly resulting to those for whom such Masses were offered, and of extinguishing the obligations in justice undertaken by priests in regard to them.¹ In the Instruction that is being considered these words occur: 'Quod demum spectat ad missas dubia materia antehac forte celebratas ad S. Congregationem recurrant.' Is it not, then, clearer than the light of day that it is impossible to exaggerate the seriousness of the obligation and responsibility that rest upon those who are in any way charged with providing proper matter for the worthy celebration of the sacrifice of the Mass? Some time ago the writer had occasion to refer in another department of the I. E. RECORD² to altar-breads and the conservation of sacred hosts. Since then he has had many enquiries addressed to him on the subject of altar-wine. This correspondence goes a very long way to prove to him that, whether quite justified or not, there exists at the present moment a pretty widespread impression that a good deal of the wine supplied in these countries for the use of the altar is not up to the standard required by ecclesiastical legislation. That it is invalid does not exactly appear, and this is, so far, a thing to rejoice in, but evidences are not wanting to show that in many cases it is absolutely illicit. It will not, therefore, be altogether without profit for readers to direct attention to the enactments on the subject of altar-wine that are contained in the rubrics of the Roman Missal and in the decrees of the Sacred Congregations, and also to note, here and there, some of the malpractices that are indulged in for the purpose of tampering with its purity and genuineness. After the method suggested by theologians it will be convenient to consider in order—(1) valid matter; (2) certainly invalid matter; (3) doubtful and illicit matter, and (4) licit matter.

¹ Cf. Col. Prop. de Fid., n. 702.

² Feb.-March, 1904.

I.

CERTAINLY VALID MATTER

The wine which is above all manner of doubt valid matter for the sacrifice of the Mass is the fermented product of the ripe grape; the juice, that is to say, that has been expressed from the mature grape by the process of fermentation, and which has not become corrupted and undrinkable, or otherwise substantially vitiated. This it is which means wine in the popular acceptation of the word and corresponds to the *vinum de vite* prescribed by Eugene IV in his *Decretum ad Armenos*, and to the *genimen vitis* referred to by our Lord.¹ The taste and colour, being mere accidents which depend on the quality of the particular grape and on certain slight modifications in manufacture, are immaterial. But liturgists say that while the red wine is more expressive in its symbolism, and less likely to be mistaken for water, the white has this advantage that it leaves no stain should it happen to be brought into contact with the altar-linens. Connoisseurs, too, are wont to express a decided preference for the latter as being generally purer and more conducive to healthiness.

II.

CERTAINLY INVALID MATTER

Any liquid that is manufactured from a fruit other than grapes or that is made from grain, such as cider and beer, is invalid for purposes of the Mass. The same remark applies to the product of unripe or immature grapes, or to wine which has undergone a substantial change. The Rubrics of the Roman Missal² have it thus: '*Si vinum sit factum penitus acetum, vel penitus putridum vel de uvis acerbis seu non maturis expressum, vel si ad mixtum tantum aquae, ut vinum sit corruptum: non conficitur sacramentum.*'

(I) If, therefore, wine becomes essentially soured and converted into vinegar, it ceases to be valid since a different

¹ Matt. xxvi, 29.

² *De Def. in Missa*, tit. iv., n. 1.

synthesis results, vinegar being due to a combination of the alcohol of the wine and the oxygen of the air. Such a change is easily detected, and is generally brought about by long exposure to the air in given circumstances.

(2) Should the wine become so putrid or corrupt as to be undrinkable it will be invalid, as this implies essential vitiation.

(3) If the grapes used are very unripe and immature, so that the liquid obtained cannot be drunk, the wine is not valid. Thus Gasparri:¹ '*Liquor ex uvis omnino acerbis ita ut nullam habeat vini potabilis speciem est materia invalida.*' But where the unripeness is inconsiderable, so that the resulting slight acidity in taste can be easily corrected by the addition of a small amount of sugar, then the product will not be invalid at all events, and it may not be even illicit if the quantity of sugar added is very small.²

(4) The addition of water tends, of course, to reduce the quality of the wine, and to destroy the proportion that exists between its constituent elements. Theologians³ say pretty unanimously that if the amount of water added exceeds, or is equal to, the quantity of real wine, the resulting liquid is certainly invalid matter. It is probable that a smaller percentage of water would invalidate the wine, but it is not easy to determine mathematically the precise point at which, if you go on adding water to real wine, the latter would cease to be itself and become something altogether different.

III.

ILLICIT AND DOUBTFUL MATTER

While as a general rule there is very little difficulty in discerning valid from invalid matter in regard to wine, the same is not at all true in deciding what exactly is lawful and what is not. Here the line of cleavage is much more limited. There is another and much more important difference between invalid and illicit matter and it is this,

¹ *De Euch.* ii., n. 818.

² Genicot, *Theol. Mor.*, ii., n. 171, 2°.

³ Gasparri, l.c., n. 821.

that whilst the former may never be employed the latter may be availed of in certain cases of recognized necessity. At the same time the respect due to the laws of the Church, and above all the reverence that ought to be extended to the sacrifice of the altar, should make attention to all the details pertaining to the dignity of this great sacrificial act, a point of the most conscientious observance. The following text of the rubric may suitably preface further remarks: "*Si vinum coepit acrescere vel corrumpi vel fuerit aliquantulum acre, vel mustum de uitis tunc expressionem vel non fuerit adstantia aqua, vel fuerit admista aqua rosacea seu alterius distillationis: conficitur sacramentum sed confectio graviter peccat.*"¹

1°. It has been said that a substantial change vitiates the wine and renders it unusable. Where, however, it has only just begun to show signs of corruption, and where the change has not gone very far, the wine will be valid but ill-tast. The incipient symptoms of corruption are manifested by a sourness or bitterness in taste and by the formation on the surface of a misty scum. But care must be taken to distinguish between the acrimony in taste, which is an indication of deterioration, and the natural acidity which is peculiar to a certain kind of grape and is due to the presence of tartaric acid. A question was put to the Congregation of the Holy Office whether this tartaric acid might be eliminated by the addition of tartrate of potash, and the answer was '*non expetiri.*'² Sourness of flavour is sometimes an evidence of unripeness in the grape. Wine that is only slightly acid or soured may be used in cases of necessity, and even if the acidity was more pronounced the use might still be justified if the urgency was greater, provided, of course, that there was certainty that the liquid was substantially sound.³

2°. Formerly it was a moot-point as to whether 'must'—the unfermented juice of the grape—was valid matter. At present there can be no doubt about its validity, for the

¹ *De Def. Miss.*, tit. lv., n. 2.

² S.C.S.O., 27th April, 1902.

³ Genicot, l.c., n. 171, 5°.

Church has recognized the lawfulness of its employment in an emergency. 'Si necesse sit, botrus in calice exprimatur et aqua misceatur.'¹ The necessity, however, must be of no ordinary kind that would make its use lawful, as it is expressly forbidden by the rubric already referred to. Moreover, must contains lees and dregs (*faeces*) that are not fit for consecration. To render it suitable, therefore, for this purpose the must should be subjected to the process of fermentation. This is a chemical change which juices that contain sugar undergo under certain conditions. Its essence chiefly consists in the conversion of the sugar into almost equal parts of alcohol and carbon dioxide, and in the formation of various acids and ethers. The percentage of alcohol, accordingly, in the wine will be equivalent to about half the amount of sugar in the must, provided that fermentation is allowed to fully develop, for often its progress is arrested with a view to securing greater sweetness.² It will thus be seen that the richer the grape, the greater is the quantity of sugar in the must, and consequently after alcoholic fermentation the more generous will be the resulting spirit. A knowledge of the percentage of alcohol that should be present in ordinary wines will be usefully borne in mind in view of what is to be said later on about their preservation.

Some time ago the suggestion was made by a respected correspondent in the I. E. RECORD,³ that it was probably unfermented wine that was used at the Last Supper, as the Jews were not likely to be acquainted with the art of fermenting their wines. There does not appear to be any reasonable ground for hazarding this conjecture. On the contrary, the evidence points altogether the other way. From the multitude of Scriptural references to *wine*, *wine-press*, etc., the Jews appear to be very familiar indeed with the details of the manufacture of an article that formed a portion of daily dietary since the days of

¹ Apud Gasparri v. ii., n. 819.

² A typical analysis of unfermented grape must give the following approximate proportions. Water 70 per cent., sugar 23 per cent., extractives 4 per cent., free acids, minerals, etc., 1 per cent.

³ December, 1904.

Noe, and whatever secrets might have been undiscovered by themselves could easily have been learned from the Egyptians, Assyrians and other neighbouring peoples whose civilization was much more advanced.¹ Even the common folk, as appears from the Acts of the Apostles (ii. 13), were quite well acquainted with the qualities of this beverage, and could differentiate easily between the old, matured article and the new, heady, inferior stuff to which they gave credit for conferring upon the Apostles on Pentecost day their marvellous powers of language. Now may we not suppose that on the great solemn festivity of the Pascal Supper the Jews brought forth from their cellars their choicest brand, and that the fourth cup, that, viz., consecrated by our Lord, was of this character?

3°. It is of grave obligation to mix a little water with the wine that is poured into the chalice for consecration. This water must be natural, and not artificial such as is obtained from flowers by distillation. The smallest appreciable quantity is sufficient, and it should not exceed the third part of the wine under any circumstance.² Even so much as this might easily render weak wines doubtful matter. The Church never dispenses in this rubric, which is regarded as coming down from Apostolic times. It is probable that our Lord Himself, borrowing the custom from the Jews, set the example which has been ever since so faithfully followed by His successors in the ministry.³ Motives of symbolism also are not wanting to emphasize the congruity of a practice that typifies the duality of Christ's nature, and recalls to memory the mysterious issue of blood and water from the side of the dying Saviour. To theologians must be referred the discussion of the interesting but speculative question as to what becomes of the few drops of water. That they are changed into the precious blood is now the accepted

¹ See articles in *Jewish Encyclopædia, Dictionary of Jewish Antiquities*, etc., on methods of making wine in use among Jews and Easterns.

² Authors apud Liguori, *T. M.*, lib. vi., n. 210.

³ V. Gihl, *La Messe*, ii., p. 214, item Brev. Rom. Off. 3 Mai, where it is stated that Pope Alexander introduced this custom at Rome.

opinion, but whether this conversion is wrought *immediately* or *mediately* is a point of contention in the schools.

4°. Wine made from dried grapes or raisins.—For the greater facility of transit grapes are sometimes dried before exportation, so that they lose a quantity of their natural water and are much lighter in weight. On being imported these raisins are infused in water which they absorb for some hours. Then they are submitted to the wine press and treated in the usual way. Now, is this product a proper wine for the altar? This question was asked and the Holy Office returned the diplomatic answer, 'licere, dummodo ex colore, odore et gustu dignoscatur esse verum vinum.'¹ This reply is not very decisive.² In the first place it seems to impugn the character of the wine obtained by this expedient. Next, if there is no fermentation the liquid extracted is mere must, which the Congregation would not sanction. Furthermore, the introduction of extraneous water into the fruit raises suspicions about the genuineness of the wine. If, however, the extract is the result of fermentation, and if the quantity of water absorbed by the raisins does not exceed what they originally lost by evaporation whilst being dried, authors say that it may be licitly employed for the Mass.³

5°. Artificially made wines.—The progress of modern sciences, and especially chemistry, has now reached so much perfection that it is quite possible by artificial means to produce a liquid that has not only all the appearances of real wine, but also simulates so skilfully the genuine article that none except, perhaps, the competent analyst can detect the fraud. It is said that any amount of stuff of this kind that does not contain a single atom of grape juice in its composition is palmed off by unscrupulous traders on ingenuous and unsuspecting customers. That this sort of thing is absolutely invalid matter for the holy sacrifice needs no demonstration. In no sense can it be said to be *vinum de vite*. But suppose that the chemicals

¹ Coll. Cong. de Prop. Fide, n. 705; S.O., May, 1879.

² Cf. *Rev. Theol. Fran.*, Sep. 1905.

³ Gasparri, l.c., n. 815; Lehmkuhl, *Theol. Mor.*, v. ii., n. 119.

employed in its manufacture have themselves been derived from the grape? In this hypothesis the matter would still be illicit, but some theologians appear to think that it might be valid.¹ Time and again the Holy See has admonished prelates in these countries where the vine is not cultivated, to impress on priests the necessity of exercising the greatest caution about the wine used in the Mass, 'quo omne nullitatis periculum a Sacrificio Altaris, quod supremus est religionis actus, penitus arceatur.'²

6°. *Lora*.—This is the name by which theologians designate an inferior spirit manufactured by infusing with skins and dregs, that remain in the pressing tank after the clear liquid has been raked off, a quantity of water, and then causing this mixture to ferment by the addition of sugar and other predisposing ingredients.³ This sort of wine has been expressly forbidden for altar purposes, and it may even be altogether invalid if the quantity of water added is considerable, for in this case it is not easy to see how the liquid produced can contain any appreciable amount of the juice of the grape in its composition.

7°. Fortified or brandied wines.—Average wines contain naturally about twelve per cent. of alcohol. The precise amount depends on the richness of the grape and the sugar in the must. Fermentation is not always allowed to fully develop, and sometimes if the must is very rich, it does not succeed in transforming all the saccharine matter into its equivalent of alcohol. There is, therefore, as a rule, more or less sugar in most wines, and this together with other disposing causes has a tendency to set up secondary fermentations after the liquid has been transferred to wood or bottles so that the wine is liable to become muddy, turbid, and even corrupt. This is especially to be apprehended when wines are exported by sea to other countries. To counteract this danger various expedients are employed to give stability and firmness to the wine, and so minimize the risk of deterioration. Of these methods many, while securing preservation, introduce deleterious elements and

¹ Genicot, l.c., v. ii., n. 171.

² Cf. Col. Prop de Fide, n. 702, etc.

³ Gasparri, l.c., 821.

thus lower the quality from the liturgical point of view. But there are two which have met with approval from the Church. One of them is the method commonly adopted for preserving wine, and it will be useful, therefore, to see the attitude adopted towards it by Church legislation.

In 1887 the Bishop of Marseille explained to the Council of the Holy Office, that as preservatives of wines two methods were in vogue, viz. : (a) the addition of alcohol, and (b) the raising of the wine to a temperature of 65 per cent., and asked which of the two might be more safely recommended. The Congregation replied that the latter method was to be preferred. After the lapse of a few years this same bishop again approached the Holy Office, and having stated that the wines in his district were so weak that they could not keep for a sufficiently long time unless strengthened by the admixture of alcoholic spirit, wishes to know (1) if alcohol might be thus used ; (2) if so, how much and of what quality. The reply to this petition was that alcohol might be used, provided that it was the pure extract of the grape, that the quantity added, together with what the wine naturally contained, should not exceed twelve per cent., and that the infusion took place while the wine was still fresh (*valde recens*).

In 1891 the Archbishop of Tarragona enquired if the custom of adding ten per cent. of alcohol to the rich wines of his country for preserving them might be followed, and if the wines so fortified might be used for the Mass. The reply was : ' Negative in ordine ad Missae Sacrificum.' Finally, the Archbishop of Tarragona once more presents a case to the Holy Office. Having explained that the twelve per cent. of alcohol, permitted by the response to the Bishop of Marseille, was not enough to allow the rich Tarragonian wines to be exported with safety to foreign countries and that the lowest percentage at which the export of these wines could be undertaken without serious risk was eighteen per cent., he requested permission for the merchants of his archdiocese to fortify their wines up to this degree before exportation. The answer to this

appeal is worth giving in full as it represents the last word of the Holy Office on the subject :—

Attentis noviter deductis, dummodo in casu proposito spiritus extractus fuerit ex genimine vitis et quantitas alcoholica adjungenda una cum ea quam vinum de quo agitur naturaliter continet, non excedit proportionem 17% aut 18%, et admixtio fiat quando fermentatio tumultuosa, ut aiunt, defervescere inceperit, nihil obstare quominus idem vinum in Missae Sacrificium adhibeatur. (Aug. 1896.)

This reply, accordingly, exhibits the high-water mark in the matter of the alcoholic fortification of altar wine permitted by Church law. It is not lawful to exceed eighteen per cent. ; the spirit used must be the pure extract of the grape ; and the admixture must be made when the effervescence caused by fermentation begins to cool. It is commonly assumed that the concession here granted may be availed of in circumstances similar to those set forth by the Archbishop of Tarragona, but it seems to be the general law that the twelve per cent. limit should not be exceeded except in cases of like necessity. When wine is raised to a very high temperature the germs that set up after fermentations are destroyed, and the danger of deterioration is considerably, if not completely, eliminated. This method is said to have been devised by Pasteur, and it is recommended by the Church as the safest preservative. Sometimes, however, it is the must that is thus operated on, and this practice having been brought under the notice of the Holy Office received only a qualified approval. The following is the reply made by the Congregation when asked about its lawfulness : ‘ *Licere, dummodo decoctio hujusmodi alcoholicam fermentationem haud excludat, ipsaque fermentatio naturaliter obtineri possit et de facto obtineatur.*’¹ Provided, then, that the boiling of the must does not prevent fermentation arising in the natural way, the practice may be lawfully followed. These two methods, therefore, of preservation, viz., adding of alcohol and raising of the temperature, may be licitly resorted to subject to the limitations set forth. Doubtless there are many other ways well known to manufacturers (such as the

¹ S.C.O., 22 Maii, 1901.

introduction of acids and other heterogeneous elements) that are also popular, but there can be no doubt that these could not be sanctioned by ecclesiastical authority should they tend to injure and prejudice the natural quality of the liquid.

8°. Adulteration of wine.—To impart colour, flavour, bouquet and sweetness to wines are very desirable objects on the part of those who have to cater for the varied tastes of the consuming public. The operations by which these results are achieved tend, as a rule, to impair the purity and naturalness of the wine, and thus affect its true quality or genuineness. Adulterated liquids of this description may not be employed for the use of the altar. As an indication of the extent to which adulteration is practised, it may be mentioned that of thirty-two samples of the best brands of sherry wine obtainable, a careful analysis revealed that 'not one could be regarded as the pure and natural product of the grape alone.'¹ If the form of adulteration consisted merely in the addition of extraneous alcohol, this would not, according to what has been said, unfit the wine for altar use, unless the amount added were excessive; but other forms revealed by the analysis (such as *plastering*—dusting over the must with plaster of Paris or sulphate of lime—and introducing cane sugar, lead and deleterious acids), undoubtedly unfit the wine for the service of the Church.²

IV.

LICIT MATTER

From what has been said it will be clear that the wine, that is licit matter for the Mass, must be genuine and natural, that is, the fermented produce of the grape juice, without the addition of anything that could be regarded from the point of view of the Church as deleterious to its native qualities. This being so, the practical question arises, where, or how, might wine of this quality be best procured?

¹ Hassal, *Food : its Adulterations*, etc., p. 770.

² A sample of altar wine was analyzed by a competent analyst for the writer. It was pronounced to be rich, sweet wine, containing about 16 per cent. alcohol (by volume) and nearly 10 per cent. sugar. The extra spirit must, therefore, be rather considerable.

To have altar wine manufactured under the auspices and direct supervision of ecclesiastical authority, as it was the custom to do in former times and as it is still done in some places at the present day, would indeed be the ideal state of things, but its realization in this country is beyond the region of practical endeavour.¹ The best and only thing, therefore, to be done is to fall back upon some reliable and conscientious Catholic merchant, who will import the genuine material from some equally scrupulous manufacturer, both of them being keenly alive to the sacredness of their obligations and to the serious consequences involved if they fail to act up to them. The house or firm with which priests deal should have ecclesiastical recognition and give a guarantee that what is supplied for the altar is of the proper character. Then it would be desirable if samples of this wine were analyzed from time to time, in order to ascertain whether it was really what it is represented to be. Each diocese may make arrangements of its own, and where this has been done they should be rigidly adhered to by all purchasers of altar wine within its jurisdiction. In a short time, perhaps, some scheme of a more general kind may be entered into for the purpose of giving effect to the legislation on this head by the recent National Synod.

As these few observations were prefaced by an allusion to the important Instruction of the Congregation of the Holy Office, so they may be aptly concluded by quoting the no less momentous pronouncement on the self-same subject that has been made by the united voice of our own ecclesiastical legislators in solemn council assembled:—

Curent Episcopi, ut ratione aliqua adhibita, panis vere triticeus et vinum de vite pro Missae celebratione adhibeatur, curentque ne Sacerdotes ulla alia adhibeant. Ob frequentem tum farinae triticeae tum vini adulterationem quae hodie obtinet, hoc Decretum cum omni rigore urgendum est.

P. MORRISROE.

¹ In the Lesson of his Office (Rom. Brev., Sept. 28) St. Wincellaus is commended for cultivating with his own hands the materia elements for the Mass. The monks in many monasteries, as those of Cluny, regard this same work as a solemn duty, and perform it amid circumstances of great ceremonial.

² *Acta et Decr. Sy. Plen. Man.*, 1900 p. 66, n. 97.

THE DIOCESE AND ABBEY OF MAYO

ONE happy result of the Synod of Whitby, in 664, was the foundation of the Abbey of Mayo, in Ireland, by St. Colman. Most readers are familiar with St. Bede's account of the famous convention at Whitby, in the North of England, under the presidency of King Oswy, when the Roman method of keeping Easter was adopted. St. Wilfrid's arguments were peculiar. Indeed the late Rev. Dr. MacCarthy, the distinguished editor of the *Annals of Ulster*, says that 'Wilfrid's farrago of fictitious tradition and fabricated testimony can hardly fail to excite a smile.' Yet, for the sake of peace—though the matter was purely disciplinary—St. Colman bowed to the decision of King Oswy and resigned his see of Lindisfarne, retiring to Iona with such of his Irish and English disciples as chose to follow the Irish usages. Between the years 665 and 667 St. Colman founded several churches in Scotland, but, at length, set sail for Ireland, accompanied by thirty faithful followers, settling in the island of Inisbofin, off the coast of Mayo. This was in the year 668, according to the accurate chronology of the *Annals of Tighernach*.

The island of Inisbofin, i.e., *the island of the White Cow* (from a pagan legend of a white cow), is a little over five miles west of Renvyle Point, in Connemara, and contains 2,300 acres. Here, in 668, St. Colman and his community of Irish and English monks built a monastery, the chief ornament of which was the reliquary of St. Aiden of Lindisfarne. However, as St. Bede tells us, after a couple of years there was dissension between the Irish and the English monks, and so St. Colman travelled about, and at length fixed upon, Mayo (*Magh-co*=the Yew Plain) where he placed the English brethren. Thus arose 'Mayo of the Saxons.'

St. Colman spent the remainder of his days in Inisbofin

with his Irish monks, but he continued to rule both monasteries till his death in 675, or, as some say, 676. All are agreed that his festival is observed on the 8th of August. To this day the ruins of his little oratory are to be seen in the townland of Knock, in Inisbofin.

We are safe in dating the foundation of 'Mayo of the Saxons' as of the year 670, and St. Colman appointed St. Gerald—an English monk—as first abbot. Though a comparatively young man he proved a wise ruler, and governed his monastery till 697, when he resigned in favour of St. Adamnan (Eunan of Raphoe), who had come over from Iona. St. Adamnan celebrated the Roman Easter at Mayo in 703, and then went to Skreen, in Hy Fiachrach. After his departure the monks prevailed on St. Gerald to resume the care of the abbey, and the worthy Saxon saint continued to guide the destinies of Mayo for over a quarter of a century. The *Annals of Ulster* chronicle his death in 731, and his feast is commemorated on March 13.

Mayo under St. Gerald became an episcopal see and the monastery was naturally selected as the *Sedes episcopalis*, St. Bede, writing in 730, says:—

That monastery is to this day colonized by English monks and, growing up from a small beginning to be very large, is generally called Mayo (Magh Eo). As matters have long since been reformed, it contains an exemplary body of monks, who are gathered there from England, and live by the labour of their hands, after the example of the venerable Fathers, under a rule and canonical Abbot, leading chaste and single lives.

Usher, quoting from the *Book of Ballymote*, says that, at the opening of the eighth century, there were one hundred Saxon monks at Mayo. The Litany of Aengus the Culdee invokes the fifty saints of Leyny who found their place of resurrection at Mayo, whilst Cuana of Mayo is named in the Martyrology on the 27th of March.

Under date of 773 the *Annals of Ulster* chronicle the death of Aedhan, Bishop of Mayo. Ten years later, viz., on Saturday, August 2, 783, Mayo was burned by lightning. Towards the middle of the ninth century

Turgesius burned the church of Mayo, and, apparently, the monastery suffered much during the Danish invasion. Again, in 905, Temple Gerald (the church of St. Gerald) was burned. From these entries Dr. Petrie concluded that the monastic buildings were of wood, and so proved an easy prey to fire.

In 1110 we meet with the following entry, which goes to prove that a stone church (*damhliag*) was then built :—

The Saxons of Mayo granted the tithes of their city to God and St. Michael, and they made a *damhliag* in it for the pilgrims of God for ever. And the family of Maelfinneoin proceeded to destroy it, and that *damhliag* fell on the people and killed men and cattle. After this came the senior, that is, Cathasach, and he renewed that temple in the reign of Ruaidhri and his son Toirdelbhach, and it was confirmed from that out for pilgrims for ever.

Ruaidhri (Roderic O'Connor), King of Connacht, abdicated in 1092, and was succeeded by his son Toirdelbhach (Turlogh), who ruled from 1106 to 1156.¹

The native Annals are silent as to Mayo during the first half of the twelfth century, but, under date of 1169, we read: 'Mayo with its church was burned.' At this time Gillaisu O'Mailin was Bishop of Mayo,^f whose *obit* is chronicled by the Ulster annalists in 1184. During his episcopacy the ancient fame of Mayo attracted pilgrims, and there is evidence that many distinguished persons desired to lay their bones in the cemetery of St. Gerald. Thus, under date of 1176, the Four Masters record the death of Domhnall (son of Turlogh) O'Connor, Prince of North Connacht, who was interred at 'Mayo of the Saxons.'

In 1210, Cele O'Duffy, Bishop of Mayo, died, on whose death, Felix O'Ruadain, O.Cist., Archbishop of Tuam, endeavoured to annex the see of Mayo to that of Tuam. The dispute continued for over six years, and on December, 1217, the Pope issued a mandate to examine into the case. At length, in 1221, the Papal Legate, Master James, decided in favour of suppressing the see of Mayo, and its incorporation with that of Tuam.

¹ King Roderic O'Connor and his eldest son, Donal, died in the year 1118.

Regarding the suppression of the see of Mayo in 1210, Archbishop Healy writes : ' Unfortunately we do not know the issue ; but it is evident that the Archbishops of Tuam during the troubles of subsequent centuries were able to assert their own jurisdiction ; and so the canons of Mayo lost their status as canons of a cathedral church.' As against this opinion, Papal documents go to prove that the dispute went on during the second half of the thirteenth century. Alan was Archdeacon of Mayo in 1230, and stoutly sought to prevent the union of the diocese. Five years later, Archbishop O'Ruadain resigned his see, and retired to St. Mary's Abbey, Dublin ; and his successor, in 1236, was Maeltuired O'Lachtnain, who held a synod in 1237.

As an instance of the troubled state of Connacht at this period, it is only necessary to quote the following entry from the *Annals of Loch Cé*, under date of 1236 : ' MacWilliam proceeded to Mayo of the Saxons ; and not a stack of seed or corn of all that was in the great *reilig* (cemetery) of Mayo, or in the *reilig* of the church of St. Michael the Archangel was left without being taken away together.' Even the Archbishop of Tuam had to leave his diocese, and Tuam was burned in 1244. He died five years later at Athlone, and had as successor Flann Mac Floinn.

In 1370, John O'Grady, Archbishop of Tuam, ' translated and transmitted ' the then secular and collegiate church of St. Michael's, Mayo, into a monastery of Regular Canons of St. Augustine, with provision for an abbot and six canons. From the *Calendar of Papal Registers* (1404-1415) we learn that, on the 6th of the Ides of November, 1411, Pope John XXIII confirmed the change—the then abbot being Malachy O'Tarpey. As none of our Irish ecclesiastical historians were aware of this concession of St. Michael's, Mayo, into a monastery for Regular Canons of St. Augustine, it may be well to give a precise of the Papal order, dated December 9, 1411, as given in the *Calendar of the Papal Registers*, issued under direction of the Master of the Rolls :—

To the Augustinian Abbot and convent of St. Michael's,

Mayo, in the diocese of Tuam. Taking under the protection of St. Peter and the Pope them and their monastery, the place where it is situated, and their possessions, present and future, with the parish churches of Robeen, Killinan, Luny ; the rectories of Tirnechtan and Tir Enna, Cere, Bella, Ballinrobe ; and the ecclesiastical lands of Annagh, Drum, Crossboyne, Ballyheaney and Cluain ; the perpetual vicarages of Rosler and Kilcolman ; the rights and titles formerly assigned to the monastery by the late Charles, Lord of Connacht, etc.

To the average reader it may be necessary to state that 'Charles, Lord of Connacht' (who is recorded in the above document to have given the monks certain tithes), is the renowned Cathal Crobhderg, King of Connacht, who ruled from 1201 to 1224. Even the King of England, in 1215, freely acknowledge the title and rule of King Cathal, as did also King Henry III in 1220. This Irish king also endowed the Cistercian Abbey of Knockmoy, the Franciscan Friary of Athlone, and the Augustinian Abbey of Ballintober in Mayo.

In November, 1413, Pope John XXIII provided Thomas O'Tarpey as Abbot of St. Michael's, Mayo, who was deprived at the close of 1429, and had as successor Aedh O'Higgins, who was given the rectory of Manulla *in commendam*. John XXIII having been deposed in the Council of Constance, May 29, 1415, Pope Martin V determined to revive the See of Mayo, and this with the full acquiescence of John Babyng, O.P., Archbishop of Tuam (1409-1427).

From the *Calendar of Papal Registers* (1417-1431), it appears that the Dean of Tuam was also Dean of Mayo, but, in 1419, Pope Martin V appointed Tadhg O'Murray as Dean of Mayo, and Nicholas O'Dowd as perpetual Vicar of Mayo. Still there was a difficulty over the appointment of a separate bishop. However, on the death of Archbishop Babyng, in 1427, Pope Martin V appointed William Prendergast, O.F.M., as Bishop of Mayo, who was deprived in 1430 for not having expedited his letters of provision. Nicholas, O.F.M., was 'provided' his successor, but declined the honour, and, then, on the 3rd of the Ides of April, 1432, Martin Campana was consecrated Bishop.

The abbey and bishopric remained distinct, and both continued until the time of Elizabeth. It is worthy of note that from 1428 to 1528 the Bishops of Mayo were mostly Franciscans. On April 23, 1462, the Pope appointed John O'Morchoe (Murphy) as Abbot of St. Michael's, Mayo, *vice* Malachy O'Muloihill, deposed for various faults. Thomas O'Fihel (Field) was abbot in 1540, and, in 1547, he was appointed Bishop of Achonry, where he was translated to Leighlin, being permitted to hold the abbey *in commendam*. Owen MacBrehon, Bishop of Mayo, resigned in 1559, after which Christopher Bodkin, Archbishop of Tuam, annexed the see to that of Tuam.

On the death of Archbishop Bodkin, in 1572, the Holy Father determined to separate the sees of Mayo and Tuam, and, accordingly, on February 12, 1574, Darby O'Dwyer, O.F.M., was appointed Bishop of Mayo, who was succeeded four years later by Patrick O'Hely, O.F.M.

Bishop O'Hely sheds an immortal lustre on the see of Mayo, of which he was the last prelate. He suffered a glorious martyrdom at Kilmallock in 1579. From the *State Papers* we gather that he landed at Dingle, on July 17, 1579, accompanied by his chaplain, Father Con O'Rourke, O.F.M., and was captured at Askeaton by the English soldiery, as an abettor of Sir James FitzMaurice of Desmond. Don Philip O'Sullivan Beare, whose *Compendium of the History of Catholic Ireland* was published at Lisbon in 1621, tells us that Bishop O'Hely was sent in chains to Limerick and imprisoned for fifteen days in a loathsome dungeon, in August. The Viceroy, Sir William Drury, did all he could to induce the saintly prelate to take the oath of allegiance to Elizabeth, but in vain. Father O'Rourke was equally firm. Both prisoners were then tortured and sent to Kilmallock, where they were formally sentenced to death. The two martyrs went joyfully to execution, and were hanged, and their bodies were subsequently taken down and interred by some pious Catholics of Kilmallock. An account of their martyrdom was published at Ingolstadt by Father Thomas Bouchier,

in 1583, and their cause is at present before the Congregation of Rites, with that of 342 other Irish martyrs.

On August 8, 1596, Bishop O'Gallagher, as Vice-Primate, appointed Father John O'Donnell as guardian of the spiritualities of Mayo. Finally on May 20, 1631, Archbishop O'Queely wrote to Cardinal Ludovisi for the formal union of the see of Mayo to Tuam.

The Abbey of Mayo of the Saxons was, as we have seen, well endowed. It is a mistake to suppose that the present ruins represent any part of the old monastery founded by St. Colman for St. Gerald, in 670. Alas! the old oratories, as well as Temple Gerald, disappeared after the Anglo-Norman Invasion; and the pieces of carved mullions and mouldings still to be seen in the venerable cemetery are the relics of the fine monastic church built in 1410, towards the completion of which Pope John XXIII, on December 17, 1411, granted an indulgence of five years and five quarantines. Even the very site on which the grand abbey was built forms part of the king's highway. Yet, strange to say, defying the ravages of over a thousand years, a small portion of the ancient cashel wall (which encircled the abbey) still stands, not far from the high-road, silently bearing testimony to the once famed 'Mayo of the Saxons.'

WM. H. GRATTAN FLOOD.

'L'IRLANDE CONTEMPORAINE'¹

IN the course of the nineteenth century two distinguished Frenchmen visited Ireland, and made a profound and minute study of the political, social, economic and religious condition of this country. And as, let her shortcomings be what they may, what is written in France commands a world-audience, the works of Gustave de Beaumont² and of the late Cardinal Perraud³ were widely read, and helped powerfully to fix the attention of all civilized nations on the dark deeds that were being perpetrated here. Any man who read these volumes could not repress a feeling of indignation and disgust at the pretensions of a people who raised hypocritical outcries against Turkish atrocities and the doings of absolutism in Poland and Naples. If a change has come over the scene in later times we cannot, in the hour of hope and progress, forget the friendly and sympathetic aid we received in the days of extermination, cruelty and famine.

A few weeks ago a work appeared in Paris⁴ which is in every way worthy of a place alongside the volumes I have mentioned. Its author, M. Louis Paul-Dubois, is the son of the late President of the Académie des Beaux-Arts, the son-in-law of Taine, the famous historian and philosopher, and himself one of the principal officials of the 'Cour des Comptes,' which exercises jurisdiction and control over all the public accounts of France. He is the author of a work on the 'Finances of the Local Councils of France' (*Essai sur les Finances Communales*, ouvrage couronné par l'Académie des Sciences morales

¹ *L'Irlande Contemporaine et la Question Irlandaise*, par L. Paul-Dubois. Paris: Perrin et Cie, 35 Quai des Grands Augustins. 1907.

² *L'Irlande Sociale, Politique et Religieuse*. Paris, 1839.

³ *Etudes sur l'Irlande Contemporaine*. Paris, 1862.

⁴ *L'Irlande Contemporaine et la Question Irlandaise*, par L. Paul-Dubois.

et politiques, Paris, 1898), of a volume on 'The Railways of the United States' (*Les Chemins de Fer aux États Unis*, 1896), and of a very interesting volume on 'Frederick the Great' (*Frederic le Grand d'après sa correspondance politique*, 1903). He has studied Ireland thoroughly in its history, development, struggles, efforts and ideals. He has been in Ireland many times, and knows our present condition better than most Irishmen. He has met people of all classes, talked with everyone, sifted everything, tested everything, and held fast to that which is good. His work is learned, serious, dignified and thoughtful: but his pages are lighted up now and then with delightful flashes of wit, and sparkle everywhere with the charm of expression of which Frenchmen seem still to hold the secret. Even the dismal science of political economy yields to their magic, and often reads like a page of some literary essayist.

After a brief but well-authenticated and very learned historical introduction, the author soon comes to close quarters with the Ireland of to-day. His work is divided under three heads: (1) *L'État Politique et Social*; (2) *La Décadence Matérielle*; (3) *Les Possibilités du Relèvement*. Under the first head he deals with 'The Two Irelands,' 'The National Spirit and Antibritainism,' 'Dublin Castle and the System of Government.' In the second part, which is very important and very ably done, he discusses 'The Land Question,' 'The Congestion of the West,' 'The Economic and Financial Situation.' And in the third section, in which he deals with the future outlook and its possibilities, he examines 'The Education Question,' 'The Gaelic League,' 'The Literary Revival,' and 'The Religious Question.'

What strikes one most in this whole study is the accuracy and minuteness of the information, the acuteness and penetration of the criticism, the impartial spirit and well-balanced judgment with which each question is examined, and the all-prevailing sympathy with Ireland that runs through the work. For fine psychological analysis nothing better has been written on the national mind, its

qualities and tendencies. I can only give a few specimens of this philosophical insight and observation here ; but they will serve to illustrate the whole method and disposition of the author :—

What strikes one at the very outset in regard to the Irishman [he writes] is the facility, the rapidity of his mental operations. Is this a purely Celtic quality ? It is not distinctive either of the Bretons or the Welsh. In any case it is the very antithesis of Anglo-Saxon torpidity and slowness. The Englishman, they say, is just beginning to take in an idea when the Irishman has already passed on to the following. The Saxon joins one argument to another by a painful effort. The Irish Celt has them all present to his mind on the same plane. The vivacity of his memory is as remarkable as his rapidity of perception and repartee. In England the public follows the orator, here they go before him ; they divine what he is about to say ; they applaud or dissent instantaneously. This intellectual alertness does not, on the other hand, allow the Irishman to stop at the middle term, the *juste milieu*. He goes with one bound to the end of his idea : he pushes it to extremes, and then changes it. He is mobile and he is excessive. Nevertheless, the agility of the mental operation implies adaptability, receptivity, imaginative power, and in minds of superior mould, the supreme gift of insight and intuition, the gift of poets and thinkers—(page 146).

The author notices the same sensitive and impressionable character of the psychological instrument in the order of emotion. Sentiment, spirituality, mysticism are the primitive as well as the enduring marks of the race. In the legends and romantic cycles of antiquity tenderness and idealism are strangely blended with the rude realism of the age. These qualities are reproduced in the Celts of to-day. They are pious and their piety is delicate, childlike, charming. They have not their like in Europe for the purity of their morals and for their domestic virtues. The love of country is deeply imprinted on their hearts, and passes with them in the emigrant ship to the lands of their adoption. No other people can banish reality so easily when it is harsh and sad, and live the interior life which is truer than the other and enables

them to forget their troubles in dreamland, in recollections of the past, in visions of the future.

And with all that, no obstinate sadness, no invincible timidity, none of the features that Renan attributes to the Celt, 'the faults and qualities of the solitary, at once proud and timid, in outward appearance awkward and embarrassed, knowing nothing of the human condition and its destinies which we call gaiety.' Was the Irish soul ever such? The Ireland of to-day is not indeed the Ireland of pre-famine days, joyful and careless, brilliant and foolish, somewhat Bohemian, fond of duels, festivals and blows, such as it has been presented by Miss Edgeworth and Charles Lever. She is none the nearer, however, to the concentrated melancholy of the land of *Armor*. Light and fanciful, there remains to her after all the tragedies and ruins as great a vivacity of character as of mind, a go that is always ready, an ardent desire of showing off and 'giving out.' Her sons have the instinct of fun, the ready joke, the familiar drolery. Humour is disappearing, they say. Not here, certainly. I know of scarcely any drawing-rooms in which raillery, epigram, and the biting shafts of wit are more in honour than in several of those of Dublin. I know nothing more charming in the refinement of spirituality than certain speeches of the Cardinal Primate, when regaling an audience at Maynooth or elsewhere. The peasants of the West, whom the land makes grave, are reserved in their joviality; but mirth breaks out in the towns wherever it gets a chance. The Irish are the Southerners of the North, one might say, judging from the exuberance of popular volubility in Dublin, the *dolce far niente* of the street Arabs sitting round Nelson's Pillar, like the *lazzaroni* of Naples. It is not in poetry alone that the Irish Celt loves an adventure or a fight, but in reality, when in the political ring he passes from the exercise of the tongue to that of the fists, or when he goes in British uniform to fight for England against the Boers of South Africa. Emotional, excitable, mobile, he is impulsive and will remain so as long as there is nothing to form and discipline his character. . . . *Better to be quarrelsome than to be lonesome*, says the proverb. Nothing can replace for the Irish peasant the long evenings spent at the house of one or the other around the turf fire which gives a dim light to the half-smoky cottage, talking not only of politics but of the past, of the absent, of the invisible beings called the 'good people' or the *fairies*. With the stranger, the passer-by, he is affable and dignified, without embarrassment or familiarity. Thackeray, who did not like Ireland, could not help noting, in his *Irish Sketch Book*, the easy

manners of these gentlemen of high and low degree, sharp and delicate in their sensitiveness, who know how to enter into the feelings of others, how to make you feel at home and at ease. 'I wish,' he adds, 'that in England we were a little more complimentary.' The rude and abrupt manners of the ill-bred type of American may have made some progress here since Thackeray's day; yet the traveller is still struck, especially in the West, with the instinctive urbanity, the natural grace, of this old race of peasants, who are gentlemen by nature, and alongside whom the peasants of England are the merest boors, thick and stupid rustics. . . . If we compare socially the Irishman and the Englishman, the latter is amongst all Western peoples the most individualized: he respects the social hierarchy, not because he is indifferent to the lot or the opinion of others, but because he is strong and feels equal to the task of ascending the steps of the hierarchical gradation in due time; he is more attached to liberty which is *a thing* than to equality which is only *a word*, or at least something purely relative. The Irishman, on the contrary, is a democrat by nature. Like the Frenchman, he is less bitten by liberty than by equality. Progress he wants; but he wants it not for the individual too weak to acquire it, so much as for the class, for the social body, for the community. He protests against English oppression, because it is foreign, but he can put up with little local acts of tyranny which comes from the 'League' or its committees, because he has not the energy, the individualistic force necessary to resist them. When he himself has become a *leader* he is often authoritative and harsh, like the servant who becomes a master. There is no temptation greater for a farmer's son than to enter the police, and no greater pleasure for his brothers than to harass the constables when the occasion offers. What is all that but a delay in the natural evolution of that modern factor, the outcome of a sound and prosperous society, viz., individualism—(page 151).

The author returns again and again to this tendency of Irishmen, once they pass over to the party in power and authority, to be more autocratic and arbitrary than the traditional representatives of the Garrison:—

There are in Dublin, in the Castle offices, a certain number of Irishmen of the old race, and it is well known that they are inclined to be much more despotic than their Anglo-Saxon colleagues. In like manner, the Irish policeman is often brutal and fierce towards his own countrymen.

This is due to the concentration of opinion on certain subjects which tends to make people exclusive and intolerant, and turns away their minds from the broader and sounder aspect of things. For all these defects, however, the author finds many palliatives and excuses in the tyranny and oppression of the past, and in the corrupt and unwholesome system of government that is still maintained. In his study of 'The Two Irelands,' *the Garrison and the National Party*, he analyses and examines the methods and objects of both with great acumen. In the former he finds no sympathy with the country, no qualification for successful government, no love for anything distinctively Irish. They are merely England's army of occupation for whom Erin represents nothing more than a land to sell, and whose patriotism is summed up in rent and administrative office. They are bible-readers and psalm-singers like the English, and they are here not for the country's good, but to keep the British flag flying and the Bible in the ascendant.

They derive their strength not only from the ignorance of England regarding all things Irish, but from the fact that they represent the Anglo-Saxon and Protestant Garrison, the pillar of Unionism, and the prop of all English interests in Erin. This oligarchy is master of the Castle. Driven out from all the rest it still holds the administrative fortress, and will hold it until autonomy comes to give Ireland a democratic and national administration. There is not in the Castle an official of any importance out of every five or six who is Catholic or Nationalist in sympathy. Even those who are there must give pledges, and prove themselves more royalist than the king, more reactionary than their colleagues. In the Privy Council there are only 7 Catholics to 50 Protestants. In the High Court of Justice there are only 3 Catholic Judges to 18 Protestants. Out of 1,272 Justices of the Peace there are only 251 Catholics. Out of 58 Resident Magistrates only 19 are Catholics. Out of 31 County Court Judges the Catholics number 7. Out of 37 County Inspectors of Police, the Catholics are only 4; and out of 214 District Inspectors the Catholics are only 20 or 30, and this in a country where the Catholics are three-fourths of the population. Some toleration is shown in the case of corporals, clerks, and postmen; but for them also there is no future, no

advancement. The well-paid posts are all for the Garrison. . . . Legally emancipated for more than three-quarters of a century, Irish Catholics are still treated as enemies or suspects in their native land. They are excluded if not from all public offices, at least from the principal ones. The act of 1829 remains a dead letter. Emancipation has not entered into the habits and customs of the country. Nationalist Ireland remains administered by *Ascendancy* men, Catholics by Protestants. The Garrison has no longer the monopoly *de jure*. It has the monopoly *de facto*. *Victoribus spolia*—(page 180).

This bureaucratic oligarchy is just the instrument which the dominating political oligarchy requires. It is essentially reactionary and *Tory*. . . . The traditions of conquest and coercion have left their mark profoundly imprinted on it. Be the Government Conservative or Liberal, the spirit is the same. Autocratic, arbitrary, and insolent towards the mere Irish, the *natives*, the people in the Castle live in a world apart, in an atmosphere vitiated by privileges and prejudice, which has no influence whatever on public opinion. An Irishman is never asked for advice about anything. The Nationalist leader will get a hearing more readily from the Prime Minister of England than from the lowest clerk in a Dublin office. They ignore and despise the people, their needs, and their desires. When Parliament votes a law of reparation of some kind the Castle does it best to distort its mechanism, and prevent it from working—(page 181).

The author has a very scathing chapter on the tyrannical coercion *régime* of Mr. Balfour. He enumerates the dreary list of Coercion Bills passed by Liberals as well as Conservatives :—

In 1887 Mr. Balfour gets a permanent Coercion Bill voted through Parliament. Though more moderate than the preceding ones, it enables him to prosecute 3,500 persons in three years, and to have people sent to jail for having cheered Gladstone. A youth who whistles 'Harvey Duff' in the ears of the police, a little girl of thirteen who has interfered with the bailiffs at a seizure, a little boy who had looked at a policeman, with a 'humbugging sort of a smile,' are amongst his victims.

Of course M. Dubois does not ignore the ameliorative measures of Mr. Balfour's *régime*; but he thinks a policy which is a mixture of *conciliation*, *corruption*, and *coercion* is a stupid makeshift which dissatisfies everyone, and has

no friends but the corrupt and selfish tribe of office-seekers.

M. Dubois devotes a considerable part of his work to the land question, *La Question Agraire*. This is a question that has been closely followed by the partisans and the opponents of state socialism in France and other European countries; and M. Dubois goes very minutely into the question of right and title. He draws an adequate picture of the horrors of landlordism as it was exercised in former days. He discusses the Land Bills of Mr. Gladstone, of Lord Ashbourne and Mr. Wyndham, and hails the day when peasant proprietorship, *la petite propriété*, will be established in Ireland. He fears, however, that the Irish tenants have accepted a burden they will not be able to bear; nor has he any hope that the law, as it stands, will effect the complete transfer of the land to the occupiers:—

Full of dangers for the future, is the Act of 1903 at least sure of realizing its object, the general transfer of land from the landlords to the peasants? There is reason to doubt it. There will remain a considerable number of landlords who will refuse to sell their properties at any price. There will be a still greater number who will refuse to sell them at a reasonable figure. The truth is that the 'bonus' is insufficient to bridge over the gap between the capital at 3 per cent., which the landlords demand, and the price at 5 per cent. which the peasants can pay. Compulsory sale must some day be enforced. . . . Landlordism will not be abolished without recourse to legal constraint—(page 281).

But even though the Irish peasants become substantially the owners of their land, England stills holds the power to nullify its value to them. She has the power of the purse, the power of credit, the power of taxation. She can use these as she pleases. She can, by a shuffle of the cards at which she is an adept, take with one hand even more than she gives with the other.

The author's description of the wild West is vivid and picturesque:—

A desert of rocks and bogs covered with leprous vegetation and greyish heather, extending beyond the view through valleys that lie between immense *plateaus* all of the same shape. No system of drainage, no line of partition. Uncertain and slow,

the water floods on the soil without any issue. Thick with the gathered mire it blackens, reddens, and impregnates everything it meets. The roads seem to run without an object over these desert hills. No wonder ; for they were made during the great famine, without regard to economic utility, by ignorant or careless officials. The peasants scarcely know the form of a tree ; for there are none here. The *bog* is everywhere, the *red bog* and the *black bog*, according to the degree of decomposition. They cut it in long lines, straight and parallel, going down deep to get the best squares of turf which they dry in the sun, or at least in the daylight, whilst the hollow left by the cutting is filled with a dark pool which oozes from the over-soaked sponge around and beneath. Sometimes the mountains close in and encircle a picturesque valley which looks like a great circus and resembles the crater of an extinct volcano full of matter half consumed. Sometimes from one of these summits a white line stands out towards the horizon. It is the Atlantic without a veil or a cloud. Then the monotonous outline reappears of a melancholy landscape which, under the heather, is lighted up with an ardent and diabolical red, as if this land came out of a furnace. Rare are the houses, sparse the villages. There is nobody on the roads. This land is peopled with ruins, ruins of old monasteries of the seventh or eighth century, to which Europe came to learn wisdom ; ruined abbeys of the Middle Ages, ruined castles of old Anglo-Norman families, ruins of modern cottages once happy and full of life. Now the ruins seem more living than the people on this old land, exhausted, worn out, half-dead, in which nothing stands erect, not even the castle wall that bulges and totters, or the old bridge that bends and yields under the weight of years. One thing only brings joy. It is the *chapels*, the little churches, white and shining, which one sees from afar situated on a height or vantage ground, which give some semblance of life to this landscape of death.

There are many descriptive passages of this kind that remind us of Pierre Loti's *Pêcheurs d'Islande* or *Mon Frère Yves*, and that enable the reader to rest awhile from the study of figures, and principles, and economics, and politics. But M. Paul-Dubois is no ordinary tourist. He is a philosopher and a statesman as well as an investigator. And it is with wide and far-reaching purpose that he comes down from the heights and comes face to face with hard facts :—

It is not nature alone [he says] that has made the problem

of life so difficult here ; it is human law and the social *régime*. What strikes one at first sight in this condition of the West is the double problem of general depopulation and of sporadic over-population. Wherever the soil allows you find vast fields of pasture, empty and bare, divided into great squares by walls of dried stone through the interstices of which you see the light, as through a border of fretted lace. Not a soul, not a house. Black little Kerry cows, Roscommon sheep, are the only inhabitants of this desert prairie. Then away from the highways, in some neglected glen, near the quarries of the mountains or the bogs of the plain, you come upon heaps of primitive masonry, clusters of cabins huddled together, with low roofs and walls embedded in the mire, the rounded coat of thatch looking like the back of an upturned boat. In the distance you would take them for bramble-covered rocks. A few huts with rugged and heather-clad roofs stand out in grey from the brown horizon. Many of them are built of dried mud. There are still twenty thousand of these mud cabins in Ireland to-day. Many more are now abandoned through voluntary emigration or forced eviction. The roof has disappeared. The walls are still there, face to face, stained with smoke or tarnished with greenish moisture, surmounted by large pentagons, of stone or brick, pointing towards heaven. One would almost say—so many ruined and devastated chapels. It is in hovels like this that great numbers of the peasants of the West, wretched and out of work, are housed to-day, having nothing in common, as one of them said to us, ‘ but the good God, the rain of heaven, and the light of day.’

Thus one on side vast grazing ranches, extensive *latifundia*, desert and bare ; on the other human beings overcrowded and heaped together in *rural slums* on the refuse of the land. Where there is land there are no men, and where there are men there is no land. Between the earth and man, in this uneconomic and artificial condition of things, equilibrium is broken. The law has pronounced a divorce between them, and strong arms remain idle beneath an idle sun.

M. Dubois goes into these cabins of the ‘ Congested Districts ’ around Oughterard and Clifden, Westport, Achill and Belmullet. He sees for himself how the people live, the condition of their dwellings, their manner of life, the food they eat and the clothes they wear, their dependence on America and on *migratory labour* ; and no man who reads his description in any part of Europe will think

that those who are responsible for this condition of things have any claim to the love or gratitude of the people of Ireland.

And it is here that the author naturally comes to the question of the *financial relations* between England and Ireland, and lays bare the cause of so much misery and poverty. M. Dubois has gone into this question in all its phases, its history, its discussion by economists and financiers, the reports of Commissions that inquired into it, the arguments of the contending parties regarding it, and he has no hesitation in finding here the cause of the 'solitude des campagnes, la misère des villages et le délabrement lugubre des villes.' To it may be traced in great measure 'the dirty streets in the cities in which a crowd of *lazzaroni*, degraded by idleness and whiskey, flourish; those mansions in decay, deserted and disused palaces, sordid tenements, the worst refuges of vice and disease that can possibly be imagined.' To it also must be attributed the mills that work no longer, the disappearance of industries, the neglect of water-power.

Economically fallen, one might think at least that Ireland derives some benefit from the Union with a 'rich and generous partner.' The truth is, never did a Shylock more mercilessly exact his pound of flesh from a miserable debtor. Ireland, it has been well said, has been drained of everything except its waters. Every year she pays her British suzerain, *without any profit or return*, a financial tribute of £7,000,000, of which £3,000,000, roughly speaking, represents the over-taxation of Ireland, and £4,000,000, the rent of absentee landlords—(page 320).

Pauperism, emigration, consumption, lunacy, the 'survival of the unfittest,' are other wholesale effects of this injustice. M. Dubois does not speak in the air. An expert in finance, he knows what he is talking about. He has facts and figures for everything. He is not insensible to the arguments put forward by Mr. Balfour and his supporters. He discusses them at length. He gives their thoretical alternative to the claim of the Nationalists, but adds that whilst in power they did

nothing. Whatever *largesse* or dole they distributed was but as a drop in the ocean, and was given to their own supporters who needed it least, as a bribe and a shabby political reward. Meanwhile the real problem remains, and results rapidly follow their causes. Ireland is dying as a distinct nation. A short time ago it was only a question of years, and one thought it possible to compute the time and fix the date of her extinction. Then came the Gaelic League, the Abbé O'Growney, the Abbé O'Hickey and Dr. Douglas Hyde. A new hope sprung up. Signs appeared of the possibility of a revival. The revival has come and with it the hope of regeneration.

In the reform of the national character, the banishment and scorn of drunkenness, the improvement of education, the revival of the national language, national games, customs and literature, the support of Irish industries, the contempt of anglicization, and the fostering of all that is distinctively Irish and national lies the hope of the future. M. Paul-Dubois discusses all these questions in his interesting book, and there is not a page of it that is not illuminating and helpful to all lovers of Ireland. I cannot in this short review touch on what he says of our system of education, of our University question, the intellectual starvation of a whole race, of the revival of the language, literature and industries. I must conclude with one more citation as to the supreme remedy of all :—

In order that Ireland should arise [he writes] and should expand in her new life, one condition imposes itself before all others. It is the final and primordial and essential, if not all-sufficient condition, viz., autonomy. The Irish do well to insist on national autonomy as a right, and the [most inalienable of all rights ; but they are wrong to regard it as an end. Liberty is only the means to an end ; but that means alone can enable a nation to develop herself fully, to live her whole life. At the root of all the evils of Ireland, beyond dissensions and fanaticism, misery and decadence, there is one fundamental fact—the rule of the stranger. 'Not foreign government,' said Wolfe Tone, 'but foreign rule is Ireland's bane.' Were it the most equitable, the most beneficent, foreign rule is detestable, because it is foreign. What, then, can be said of it when it is selfish and

oppressive, materially and intellectually ruinous? Ireland must have some guarantee against British rapacity, some protection against the mental and moral economic and financial drainage that exhausts her. She must have laws and institutions suited to her manners and her aspirations. She needs a strong ruling power, and no ruling power can be strong that is not national.

Here I must leave for the present this very interesting and masterly volume. Here and there we come across a detail that is not, perhaps, quite in harmony with the facts as we see them; but on the whole the work is wonderfully accurate, well-informed and sympathetic. The graceful and gentlemanly tone that runs through it is in strong contrast to that of some other volumes that have criticized us nearer home. Everything in it is not praise: it is not all admiration, far from it; but where it is critical and condemnatory, it is at the same time considerate, sympathetic and refined. I recommend it for all libraries, particularly for those of young men, and I may, I trust, address a word of thanks in the name of Ireland, and particularly of the Irish clergy, to the distinguished author for the interest that he has taken in our native land, for the charm with which he has invested every aspect of our national life, even its factions and contentions, and for the assistance he has given us in our struggles for justice and fair play.

J. F. HOGAN, D.D.

Notes and Queries

CANON LAW

BINDING FORCE, PROMULGATION AND DISPENSATION OF THE MAYNOOTH SYNOD DECREES

REV. DEAR SIR,—Will you kindly answer the following questions about the Maynooth Synod Decrees :—

1. Do they bind in conscience ?
2. When will they begin to be in force ?
3. Can they be dispensed, and by whom ?

X.

1. As to the first question, we have nothing to add to our article on this topic published in the January number of the I. E. RECORD. There we showed that decrees of Provincial and National Councils, being precepts, bind in conscience, even though the legislators did not expressly manifest their intention to that effect. But now, no doubt can be entertained about the binding force of the Maynooth Synod Decrees, as the Bishops, in order to prevent any possible controversy or doubt, made it quite clear in the last chapter of the Decrees that they are obligatory in conscience as they are precepts; unless, indeed, it is quite manifest by the wording or by the subject-matter, that in some instances they were exhortations or advices.

2. With regard to the beginning of the obligation of the Decrees, the principle is well-known in Canon Law *Leges instituuntur cum promulgantur*. Without promulgation, by which laws are authentically manifested to the subjects, no obligation of observing them can possibly exist. The mode of promulgation of decrees enacted by particular Councils is not identical to that assigned for the promulgation of Papal laws. These begin to be in force, at least, *in actu primo*, after the promulgation made in Rome, whereas the others must be published either by circular or pastoral letters of the bishops,¹ or in the

¹ Bergilliat, *Praelect. Jur. Can.* i., p. 493.

diocesan Synod, or in the Provincial Council in the case of National Synod decrees ; and it is not necessary, then, to embody them in the diocesan statutes in order to make them obligatory.¹

This is the common teaching of canonists² who usually quote the ch. *Decernimus*, Dist. 18, and the ch. *Sicut olim*, De Acc., in support of their doctrine ; and if the words of the first chapter are not very conclusive because, as Suarez says, 'ibi non agitur de promulgatione legum sed de modo quo Episcopi suas plebes docere debeant omnia quae in conciliis provincialibus acta fuerint ;' the wording of the second clearly points to the general theory on this question. This chapter says : 'Publicaturi ea (decreta Concilii Provincialis) in episcopalibus Synodis annuatim per singulas dioeceses celebrandis.' This is also the doctrine of the Congregation of Propaganda expressed in the letter sent to the Irish Bishops the 3rd of May, 1853, about the promulgation of Thurles Synod Decrees,³ and this is, in fine, what the Bishops state in the new Decrees. 'In dioecesana vero Synodo Statuta Conciliorum Provincialium aut Plenariorum publicentur.'⁴

However, the opinion of Nilles⁵ is not devoid of probability that the Apostolic Delegate of a National Council has the power of promulgating by public letters, and for the whole nation, the decrees of the same Council. This power, he tells us, does not appear from the words usually employed in the mandate, but it is deduced from the nature of the delegation. A delegate's powers cease when the whole delegated cause is finished, and a Council is not absolved until the decrees are promulgated ; hence the delegate's jurisdiction extends to the promulgation, and the one prescribed by law to be made in diocesan

¹ Congr. S. Off., 10 Sept., 1896.

² Cf. Fagnanus in 1 part, v. lib. Decr. cap. 'Sicut olim,' De Acc., n. 9 ; Bouix, *De Conc. Prov.*, p. 537 ; De Angelis, lib. i., p. 286 ; Sebastianelli, i., p. 152 ; De Luca, i., p. 524 ; Card. Petra ad Const. Honorii, II., 117-122 ; Zitelli, App., etc.

³ Cf. *Coll. Lacer.*, vol. iii., p. 341.

⁴ *Maynooth Syn. Decr.*, p. 92, n. 221.

⁵ Cf. Nilles, *Com. in Conc. Plen. Balt.*, i., pp. 34-61, followed by Wernz, ii., p. 102 ; Laurentius,

Synods is, properly speaking, a divulcation. He adduces some laws in corroboration of his statement, and also the example of the promulgation of the decrees of the Third Council of Baltimore made by Cardinal Gibbons, Apostolic Delegate to the Council, only by his public letter on the 6th of January, 1886.

Being still in doubt as to the present discipline and practice of the Church on this point, we thought it well to write to Propaganda for information, and the 'Minutante' in charge of the Irish ecclesiastical affairs in that Congregation; after consultation with the Secretary, replies to us—of course, not in an official way—stating that with regard to the promulgation of the Decrees of the National Synod of Maynooth, the Apostolic Delegate has power of signifying authoritatively to the Bishops that he has already received the rescript of recognition of the decrees from Propaganda; but, then, it behoves each particular bishop to adopt one of the legal modes indicated above, in order to make the new statutes known to the people of his diocese. As long as this has not been done, therefore, the Maynooth Synod Decrees are not in force.

3. As to the dispensation of the Decrees there is, in the first place, no reason for doubting that they can be dispensed, as they are only ecclesiastical laws which admit of a relaxation for reasonable motives; but who can grant a dispensation from decrees of National Councils? Some are under the impression that it is necessary to have recourse to the Holy See for such a dispensation, and in every particular case, because, they say on account of the confirmation given to the Decrees they became Papal laws, and with them no other superior can interfere without special faculties from Rome. However, this is an erroneous theory, considering that decrees of Provincial or National Councils are confirmed by the Holy See only *in forma communi* or are simply revised, corrected and recognized, and after that simple approbation or recognition, they do not change quality and value, but remain, as they were, statutes of Provincial or National Councils.

Nor can any doubt be entertained about the power of the same Councils to dispense from their own laws, for according to the first rule of law, 'Per quascunque causas res nascitur per easdem dissolvitur.' The only doubtful question is whether bishops, taken individually, can relax in their dioceses the decrees of Provincial or National Councils. If those decrees are confirmed by the Holy See only in *forma communi*, or are simply recognized, and if the Council do not reserve to themselves the power of dispensing in their decrees, absolutely speaking, single bishops cannot dispense in these laws, as the Council is superior to its single members, and nobody can dispense from the laws of his superiors ; but according to the common opinion of canonists,¹ and to the general practice² in the Church, individual bishops may exercise such a power and grant dispensations in the decrees of a Provincial or National Council, for it is presumed that the Council gave them that power, as it would otherwise be extremely difficult, and almost impossible, to have recourse to Rome or to celebrate a Plenary Council every time that such a dispensation was required.³ Custom has also fixed the limits of the powers of the bishops to the effect that they may dispense for just motives and only in particular cases.⁴

As to the question whether Vicars-General enjoy the same power as that of the Bishops in dispensing from National Synod decrees, we share the opinion of those canonists who answer in the negative, for if Vicars-General are one juridical person with the Bishop, and partake, with some exceptions, of all his jurisdiction, that is true as far as the ordinary episcopal jurisdiction is concerned, but do not share any delegated power given to the bishops, either by written law or by custom. No doubt, Vicars-General, according to a recent legislation, may use the faculties habitually delegated to the bishops,

¹ Cf. S. Alph. i., p. 190 ; Suarez, *De Leg.*, lib. vi., c. 15, n. 5, sqq. ; Sanchez, *De Matr.*, lib. viii., disp. 17, n. 35 ; Deshayes, p. 262 ; Smith, i., p. 76 ; De Angelis, lib. i., p. 286, etc.

² Leurenus, *For. Eccl.*, lib. i., tit. 2, quest. 185.

³ Bonacina, *De Leg.*, disp. 1, quest. 2, Punct. 1, n. 14 ; Bargilliat, i., 494.

⁴ Santi-Leitner, i., p. 439 ; Leurenus, l.c., tit. 369, quest. 843, n. 2.

but this privilege regards only habitual faculties delegated to the bishops by the Holy See, and it is not to be extended beyond the limits of the concession. Nor is there a general custom, as far as we know, the same as that at present in existence for the bishops, enabling Vicars-General to dispense in laws of particular Councils. However, if there be a particular custom in some country in favour of Vicars-General, giving them the power of dispensing in these decrees, that custom may be lawful, and the power acquired through it quite legitimate; because it is a common opinion amongst canonists that a custom may be validly introduced by which Vicars-General may acquire the faculty of disposing of those matters which are called *res graves*, and are not included in their ordinary jurisdiction, and also of using powers delegated to the bishops, either by express, or tacit, and even presumptive delegation, and which are permanently delegated to the office more than to the person, and are called, on that account, *quasi-ordinary*.

Lastly, the power of the bishops in dispensing from the decrees of Particular Councils, being a *quasi-ordinary* jurisdiction, may be delegated either in particular for one special case or in general for all occurring cases.¹

S. LUZIO.

¹ Cf. Bargilliat, *Prael.*, i., pp. 421, 549; Putzer, *Comm.*, n. 25; Santi, l.c., p. 238; Ferraris, *V. Vicarius*, art. 2.

LITURGY

EXEQUIAL MASSES

REV. DEAR SIR,—Will you kindly make it clear and intelligible to busy pastors, who have no time to study the question themselves, on what days *Funeral Masses* are prohibited.

Our American *Ordos* name Easter, Pentecost, Christmas, Epiphany, Ascension, Corpus Christi, December 8, March 25, August 15, June 24, March 19, June 29, November 1, and also the Sundays to which are transferred the solemnity of any Feast. Besides these days the *Ordos* mention the feast of the Patron of the place, and the Feasts of the Dedication of the Church and of the Titular Patron as prohibited days, as also the Triduum of Holy Week and the Forty Hours. The Feast of the Circumcision is not mentioned, although it is a holiday of obligation. I should think Funeral Masses are allowed on the Feasts of SS. Peter and Paul and of Corpus Christi, because the solemnity of these feasts, and of these only, is transferred to the following Sunday.

Now, do you think our *Ordos* are correct in stating that Funeral Masses are allowed on the twenty-four other suppressed feasts?

I find the following question proposed to the Sacred Congregation of Rites recently (*Acta Pontificia*, Fr. Pustet, Romae, vol. iv. p. 70):—

‘II. An exsequiae cum Missa, prasente corpore, fieri possint in festis suppressis, quorum solemnitas in Dominicum sequentem non transfertur?’

The answer of the S. Cong. dated December 1, 1905, is ‘*Negative.*’

In view of the fact that our American *Ordos*, although not official, are generally followed by the clergy of the United States, and of the further fact that in many large parishes the custom prevails to have all the funerals with a Mass, would a pastor be justified in following the *Ordos*, in the face of this Decree of the Congregation of Rites, until the Bishops issue some instruction on the subject?

L.

To answer the proposed question as adequately as our correspondent seems to desire, it will be necessary to premise a few observations in order to make clear the regulations of the Liturgy about exequial services and the

genesis of them. It should be remembered that the word *exequiae* is used to cover several distinct functions, and that some of these may be performed without the others. In its full signification it embraces the transfer of the remains to the church, the Office for the Dead, the solemn Mass *de Requie*, the Absolution and the interment. Thus on some occasions the Mass may not be possible, but all the other parts of the service may easily be performed. It is the earnest wish of the Church that no one of her children should be laid to rest without receiving the whole measure of the appropriate suffrages which are contained in the full exequial service, or, at least, without the Mass. The Roman Ritual¹ says: 'Quod antiquissimi est instituti, illud, quantum fieri poterit, retineatur ut Missa, praesente corpore defuncti, pro eo celebretur antequam sepulturae tradatur.' Hence it is that although there is a general law of the liturgy directing that Mass should be said, as a rule, in conformity with the Office for the day, yet she sanctions so many departures from this regulation in favour of those who are recently deceased, that there is scarcely any occasion of this kind in which the *Missa pro defunctis* may not be said.

It is well to get a clear notion of the causes which interfere with the celebration of exequial Mass. The Ritual again says: 'Si quis die festo sit sepeliendus, Missa propria pro defunctis praesente corpore celebrari poterit: dum tamen conventualis Missa, et officia divina non impedianur magnaue diei celebritas non olstet.' There are then two classes of obstacles which impede the exequial Mass, viz., the performance of parochial or conventual functions which cannot be omitted, and an occurring feast the celebration of which, with all due solemnity, would be marred by those signs and manifestations of mourning which are the accompaniments of any exequial function. By reason of the first set of impediments, the *Missa Exequialies* cannot be said on a Sunday or holiday of obligation in a church where there is only one priest to say the Mass *pro populo*, or to perform some other function which is of

¹ Tit. vi., c. 1, n. 4.

obligation. But if there is another priest available to say the exequial Mass it may be said. The question¹ was asked some time ago if this Mass might take the place of one of the two Masses that are accustomed to be said in most parochial churches, and the answer that was given in these pages was in the affirmative, because only one of the Masses is parochial in the strict sense, and the celebrant of the second Mass is free, presumably, to say it for the deceased person. The same is true of conventual Masses and offices. It is not the fact of a day being a Sunday or a holiday of obligation that excludes the exequial Mass *praesente cadavere* as far as this cause is concerned, but rather the necessity of performing other parochial or conventual duties of prior obligation.

The second cause that prevents the celebration of exequial Masses is *magna diei celebritas*. There are some festivals of such high rank and importance that the Church wishes to see them celebrated with every circumstance of external pomp and splendour, and every manifestation of joy. Now the intrusion of any exequial function would be quite incompatible with the festive spirit of these grand occasions, and, therefore, it is that these signs and symbols of mourning are rigidly excluded. For an almost similar reason the *Triduum* of Holy Week enjoys a like reserve to enable the spouse to bestow uninterrupted thought upon the tragic sufferings of her Bridegroom. The feasts that are of this elevated solemnity have been accurately enumerated by our correspondent. The Circumcision does not belong to the category, and admits, like an ordinary Sunday, the *Missa de Requie*, provided that the parochial Mass is not omitted. It is not accurate to say that the Mass *de Requie* is excluded by 'Sundays to which it transferred the solemnity of any feast.' What is true is that the exequial Mass is excluded by those Sundays to which is transferred the solemnity of a feast, which of itself, and by reason of its high character, excludes this Mass.

As it was the solemnity that created the obstacle, so

¹ Cf. I. E. RECORD, Jan., 1906.

with its removal the Mass may be said on the days themselves. Four Sundays are mentioned by Wapelhorst¹ to which are transferred the solemnities of Ehipany, Corpus Christi, SS. Peter and Paul and the principal Patron, in those dioceses for which they have been abrogated, so that while Masses *de Requie* may not be said on these Sundays, they are lawful on the feasts *per se*, that is, provided that the Mass *pro populo*, which presumably still remains attached to these abrogated holidays, is not neglected.

When it is asked if the *Exequiae* are allowed on *suppressed* holidays there must be question, of course, of a feast, which before its suppression or abrogation, belonged to the category of those whose solemnity excluded exequial offices. There can scarcely be any doubt, then; of the correctness of the American *Ordo* in stating that funeral Masses are permitted on the suppressed feasts, subject to the discharge of whatever obligations remain attached to these days. The decree of the Congregation of Rites makes no difficulty, as its scope is not so wide as our correspondent seems to think. The feasts referred to in this decree are those already mentioned, viz., those greater festivals of the Universal Church that are doubles of the first class and holidays of obligation, and, in addition, the three local feasts of Titular and Dedication of a church and the *Patronus loci*. Any of these feasts may be abrogated or suppressed (a) by extinguishing the *feriation* merely (obligation of hearing Mass and abstaining from servile works) leaving intact the office and Mass and solemnity annexed; (b) by transferring all the exterior solemnity and *feritation* to the following or preceding Sunday, leaving the Office and Mass as before; (c) by transferring Office, Mass and solemnity to a Sunday. Now as it is the solemnity that placed the obstacle to the exequial Mass, it is evident that in the two latter alternatives, this Mass can be celebrated on the day on which the feast falls, but not on the Sunday to which its solemn observance is transferred. The catalogue of those

¹ *Comp. Sac. Rit.*, n. 33.

higher feasts which impede the celebration of exequial offices, according to present discipline, was drawn up by a general decree of the Congregation of Rites, dated 22nd August, 1893.¹

Another observation, which it is scarcely necessary to make, is that the exequial Mass which enjoys these privileges must be a solemn Mass *de Requie*, or, at least, a *cantata*; there is only one case where a low or private Requiem Mass may share this distinction, and it is where deceased was so very poor that the family are unable to defray the expenses of the solemn Mass.²

When, then, are private Requiem Masses permitted on the occasion of a death or funeral? Besides the case just given, in which the private Requiem is a substitute for the solemn, they are permitted in churches and oratories, whether public or semi-public, on the day when the *exequiae* are celebrated with a solemn Mass or a *Missa Cantata*, in the presence (physical or moral) of the remains, provided they are offered up for the deceased, and provided the day is not a Sunday, holiday of obligation, a double of the first class, or a day excluding this.³ Those similarly permitted in *private* attached to above *oratories* may be *de Requie praesente cadavere in domo*.

Masses said in mortuary chapels (erected within the precincts of a cemetery) may on be *de Requie* all days except doubles of the first or second class, Sundays and holidays of obligation, privileged *feriae*, vigils and octaves. This is in accordance with the common or general law, but most countries have received indults in virtue of which private Requiem Masses are permitted, under certain conditions, on quite an extensive scale. In Ireland, for instance, by the Indult of 1867, where the solemn Mass is not possible for any reason, a private Requiem Mass may be said on any day except doubles of first or second class, Sundays and holidays of obligation, and privileged vigils, *feriae* and octaves. Similar privileges,

¹ N. 3810, nov. col.

² Cf. S.R.C., 9 May, 1899.

³ Item, 16 May, 1896; 12 January, 1897.

as we learn from Wapellhorst,¹ have been granted to most of the dioceses in America.

PASCHAL CANDLE

REV. DEAR SIR,—Please give an answer at your convenience in I. E. RECORD, to the following question :—

In what churches and during what time may the Paschal Candle be lighted ?

ALPHA.

This identical question was put to the Congregation of Rites many years ago, and here is the answer then given :—

*Cereus paschalis regulariter accenditur ad Missas et Vesperes solemnes in tribus diebus Paschae, Sabbato in Albis, et in diebus Domenicis, usque ad Festum Ascensionis D. N. J. C., quo die, cantato Evangelio, extinguitur ad Missam ; et in aliis diebus et solemnitatibus etiam solemniter celebratis non accenditur nisi adsit consuetudo, quod durante tempore Paschali accendatur, quae servanda est.*²

This response speaks only of *Solemn Masses*, because at the time it was issued the *Memoriale Rituum* (published in 1724) had not prepared the way for conducting the Holy Week functions with an ordinary Low Mass. In other word it did not contemplate any but *Solemn Masses* in this connection. Coming, however, to the *Memoriale* we find the following direction :—

*Cereus paschalis remanens in suo candelabro accendetur in Missis in omnibus Dominicis, ac Festis Domini et Sanctorum de praecepto : et usque ad Evangelium inclusive in die Ascensionis Domini : quo dicto cereus extinguitur et completa Missa, removetur e candelabro, et servatur accendendus in Vigilia Pentecostes a Benedictionem Fontis.*³

In every church, then, or public oratory in which the Paschal Candle has been blessed, it should be lighted at the principal Mass on all Sundays, and Feasts of our Lord and the saints that are holidays of obligation, up to the Gospel in the Mass of Ascension Thursday. Also it is

¹ *Comp. Sac. Lit.*, n. 33.

² S.R.C. Decr., May, 1607.

³ *Mem. Rit.*, tit. vi., c. 4, § 7, n. 6.

lighted for the Blessing of the Font on the Vigil of Pentecost. It has been decided that the Pashcal Candle may not be lighted at Benediction of the Most Holy Sacrament. The direction in the *Memoriale* says nothing of Vespers, because presumably it did not contemplate these in connexion with those parochial and other churches it had before its mind, but analogy would seem to make it lawful to light the Paschal Candle at Vespers if they happen to be recited in any of these churches *tempore Paschali*.

CRUCIFIX INDULGENCED FOR STATIONS OF THE CROSS

REV. DEAR SIR,—Would you kindly answer the following in the I. E. RECORD : In a certain convent there are no Stations of the Cross. It is a very quiet district, and the parish church is only a few paces from the convent. There are no houses very near. The church is very much frequented during the evenings of Lent ; during the day a person drops in occasionally. The nuns do not care to be going to the parish church, especially since it is open to the public. Is it sufficient for them for the gaining of the Indulgences to use a crucifix blessed for the Stations of the Cross, saying, at the same time, the prescribed prayers ?

T. N.

The privilege of using a crucifix indulgenced for the Stations has been granted only in favour of those persons who are in some way prevented from visiting a church in which the Way of the Cross has been canonically instituted. Among those who are generally recognized as impeded in this way are the sick, prisoners, travellers by sea or in pagan countries, and in fine, all persons placed in either a physical or moral impossibility of performing the Stations in a church where they are erected. Now, are the nuns in whom our correspondent is interested impeded, *morally* speaking, from going to the church and performing the Stations there ? There would be no doubt about it if there was any rule of the Order preventing them from going. But are the desire to avoid meeting persons in the church and the danger of infringing on the privacy and retirement of conventual life enough to constitute a

legitimate impediment? These reasons might certainly be sufficient to justify the sisters in availing themselves on *certain* occasions of the privilege of the indulgenced crucifix. The words of the *Instructio*¹ would favour this liberal interpretation: 'Sufficere putamus incommodum *mediocriter grave*, seu motivum mere rationabile, quacumque ex causa proveniat, quod aliquem impedit a visitandis hic et nunc stationibus canonice erectis.'

In view, however, of the facility with which arrangements might be made for having the Stations of the Cross canonically erected in the convent, it is rather difficult to see how the use of the indulgenced crucifix can be justified permanently and in all circumstances. It is our view, then, that the convent should have the Stations canonically erected, and assuming this to be possible and feasible, that in the meantime the use of the crucifix may be availed of by any sister whenever she has reason to believe that it would be impossible for her, morally speaking, to go to the church where the Way of the Cross is established.

P. MORRISROE.

¹ De Stationibus V. Crucis Erigendi.

DOCUMENTS

EXCOMMUNICATION INCURRED BY PERSONS ACQUIRING
ECCLESIASTICAL PROPERTY CONFISCATED BY FRENCH
GOVERNMENT

S. POENITENTIARIA

I.—ATREBATEN.

DUBIA CIRCA EXCOMMUNICATIONEM, QUAM INCURRUNT QUI BONA
ECCLESIASTICA IN GALLIA A GUBERNIO CONFISCATA ACQUIRUNT.

Beatissime Pater,

Episcopus Atrebatensis, ad pedes Sanctitatis Vestrae humiliter provolutus, sequentium dubiorum solutionem enixe postulat :

I. Utrum civitatis Consilarii eorumque Maior, qui bonum quoddam certo religiosum, non in proprios sed in communes urbis usus, acquisiverunt, certo subiaceant excommunicationi latae a concilio Tridentino (Sess. XXII, cap. XI, *de Reformatione*) et confirmatae a constitutione *Apostolicae Sedis* (IV. Alin. *Praeter hos . . .*) ?

II. Quatenus affirmative, utrum iidem Consilarii eorumque Maior, in foro externo, tanquam excommunicati habendi sint ante declaratoriam Ordinarii sententiam ?

III. Quatenus negative ad II, utrum, ante omnem declaratoriam Ordinarii sententiam, iidem Consilarii eorumque Maior, publico suo emptionis voto, et hoc unico voto, publici saltem peccatores constituti sint, et tanquam publici peccatores, opportunitate data, tractandi, v. g. quoad ecclesiasticam sepulturam ?

IV. Quomodo practice agendum, in sacro Tribunali, cum Maiore vel Consiliario, qui pertinaciter contendit se ullatenus nec voluisse nec potuisse Congregationi damnum inferre, siquidem emerit civitas vel non emerit, bona fuissent dissipata, simul vero contendit se unice fuisse de civitatis necessitate aut utilitate sollicitum ? Et Deus.

Sacra Poenitentiaria, mature consideratis praepositis dubiis, respondet :

Ad primum : ‘ *Negative.* ’

Ad secundum : ‘ *Provisum in primo.* ’

Ad tertium : ‘ *Negative.* ’

Ad quartum : ‘ *Confessarius de huiusmodi actu poenitentis iudicet, attenta quoque eiusdem conscientia. Moneat tamen eum, in posterum, in similibus casibus, ipsum indigere facultate Sanctae Sedis, quam, si opus est, humiliter petat.* ’

Datum Romae die tertia Ianuarii 1906.

V. LUCHETTI, S. Poenitentiariae Sigillator.

F. CHERUBINI, Substitutus.

II.—ATREBATEN.

DUBIA CIRCA CASUS QUIBUS INCURRATUR IN EXCOMMUNICATIONEM
AB EMENTIBUS BONA RELIGIOSORUM IN GALLIA.

Beatissime Pater,

Die nona Decembris anni 1905, hae rogandi formulae ab Episcopo Atrebatensi propositae sunt :

I. Utrum civitatis Consilarii eorumque Maior qui bonum quoddam certo religiosum, non in proprios, sed in communes urbis usus acquisiverunt, certo subiaceant excommunicationi latae a concilio Tridentino (Sess. XXII, cap. XI, *de Reformatione*) et confirmatae a constitutione *Apostolicae Sedis* (IV. Alin. *Praeter hos . . .*) ? —

II. Quatenus affirmative, utrum iidem Consilarii eorumque Maior, in foro externo, tanquam excommunicati habendi sint ante declaratoriam Ordinarii sententiam ?

III. Quatenus negative ad II, utrum, ante omnem declaratoriam Ordinarii sententiam, iidem Consilarii eorumque Maior, publico suo emptionis voto, et hoc unico voto, publici saltem peccatores constituti sint, et tanquam publici peccatores, opportunitate data, tractandi, v. g. quoad ecclesiasticam sepulturam ?

IV. Quomodo practice agendum, in sacro Tribunali, cum Maiore vel Consiliario, qui pertinaciter contendit se ullatenus nec voluisse nec potuisse Congregationi damnum inferre, siquide emerit civitas vel non emerit, bona fuissent dissipata, simul vero contendit se unice fuisse de civitatis necessitate aut utilitate sollicitum ?

Et Deus . . .

Sacra vero Poenitentiaria, die 3 Ianuarii anni 1906, mature consideratis praepositis dubiis :

Ad primum respondit : *Negative*.

Ad secundum : *Provisum in primo*.

Ad tertium : *Negative*.

Ad quartum : *Confessarius de huiusmodi actu poenitentis iudicet, attenta quoque eiusdem conscientia. Moneat tamen eum, in posterum, in similibus casibus, ipsum indigere facultate Sanctae Sedis quam, si opus est, humiliter petat. Datum Romae . . .*

Verum, cum propter propagatam in Galliis de Tridentinae excommunicationis extensione interpretationem, pluribus detineatur difficultatibus, Ferdinandus Lejeune, Vicarius Generalis Rm̃i Dñi Episcopi Atrebatensis, eiusdem Episcopi iussu, ad pedes Sanctitatis Vestrae humiliter provolutus, in suam et multorum pariter utilitatem sequentium dubiorum solutionem enixe postulat :

I. An Rescriptum diei 3 Ianuarii 1906 (Resp. ad dubium I)

ita sit intelligendum ut excommunicatio non incuratur in casu, quando :

(1) Votum a civitatis Consiliariis eorumque Maiore emissum obligavit Maiorem ipsum ad emendum ;

(2) Bonum a Maiore sic acquisitum in proprios urbis usus est monasterium, a religiosa communitate legitime possessum et ab eadem prorsus invita derelictum ; a civili potestate usurpatum et a spoliatore seu sic dicto 'liquidatore' pretio venditatum, vi nefandarum legum contra religiosas Congregationes in Galliis latarum ;

(3) Sorores iniuste spoliatae atque in miseriam fere adductae totis viribus renituntur ;

(4) Bona fides difficillime admitti potest ; propter denuntiatam per ephemerides omniumque timoratae conscientiae virorum monita, excommunicationem ?

II. Rursum quatenus negative ad I, scilicet quatenus intelligendum sit excommunicationem in casu incurri, utrum iidem Consilarii eorumque Maior, in foro externo, tanquam excommunicati habendi non sint ante declaratoriam Ordinarii sententiam, etiamsi publice constet de delicto ?

III. Utrum rescriptum (Resp. ad dubium III) ita sit intelligendum ut dicti Consilarii eorumque Maior non habendi sint publici peccatores quando :

(1) Publico suo emptionis voto et publica ipsa emptione maximum toti civitati scandalum intulerunt ;

(2) Emptionem ea mente pacti sunt, ut in monasterio iam spoliato puellarum scholam instituerent neutram seu potius acatholicam ;

(3) Efficaciter ita prohibuerunt catholicos viros quin monasterium idem, obtenta iam tum Sanctae Sedis, tum Episcopi, tum Monialium ipsarum licentia, acquirerent ad catholicam in eo puellarum scholam restituendam ?

IV. Si, postquam civitas bonum cerro religiosum in publicos usus emit, istud idem sive totum sive per partes vendibile proponit, utrum novi emptores, qui iam in proprios usus id acquirunt, excommunicationi supra dictae subiaceant ? Et Deus . . .

Sacra Poenitentiaria super noviter deductis respondet :

'Quod spectat ad excommunicationem Tridentinam : in decisis, excepto casu recens proposito, de iis qui bona ecclesiastica usurpata emunt et in proprios usus convertunt, ut iam declaravit Congregatio Sancti Officii.

'Quoad casum vero tertium, sub num. III propositum, videat Ordinarius an locus sit censurae contra faventes haereticis.

'Ceterum non impeditur Ordinarius quominus in casibus propositis utatur iure suo et, si id expedire iudicaverit, excommunica-

ionem decernat in delinquentes futuros vel latae vel ferendae sententiae.'

Datum Romae in S. Poenitentiaria die 8 Martii 1906.

V. LUCHETTI, S. P. *Sigillator.*

III.—ATREBATEN.

DE OBLIGATIONE RESTITUTIONIS ILLORUM, QUI BONA RELIGIOSORUM
IN GALLIA EMPTURI SUNT.

Beatissime Pater,

Episcopus Atrebatensis, ut muneri suo tutius satisfaciat certamque sequatur gravissimis in casibus normam, sequentium dubiorum solutionem enixe postulat:

I. Cum civitatis alicuius Consiliarii, publicis suis votis, spoliatae cuiusdam Congregationis religiosae conventum et bona in publicos usus emenda decreverunt, cumque illorum Maior actu authentico emptionem postea pactus est, utrum iidem Consiliarii eorumque Maior, ob illatam praedictae Congregationi iniuriam, ad restituendum *personaliter* teneantur?

II. Quatenus affirmative, quid, quantum, quomodo restituendum?

III. Rursum, quatenus affirmative, utrum unusquisque Consiliarium *singillatim* ad totius damni reparationem teneatur, salvo tamen suo contra complices recurso?

IV. Et si nulla iam subsistat praedicta Congregatio spoliata, sive ob extinctionem, sive quamcumque ob causam, utrum persistat restitutionis obligatio? Ac quatenus affirmative, cui et qua mensura restituendum erit? Et Deus . . .

Sacra Poenitentiaria circa praemissa respondit:

ad I: '*Attentis omnibus, quae ad rem spectant, non constare de obligatione restitutionis.*'

ad II, III et IV: '*Provisum in primo.*'

Datum Romae in S. Poenitentiaria die 9 Maii 1906.

B. POMPILI, S. P. *Datarius.*

FRANC. PASCUCI, S. P. *Substitutus.*

IV.—ATREBATEN.

ITEM UTRUM AD RESTITUENDUM TENEANTUR QUI BONA RELIGIOSORUM
IN GALLIA SUNT EMPTURI.

Beatissime Pater,

Episcopus Atrebatensis, ob motas iam in sua dioecesi ac certo brevi movendas conscientiae difficultates, compleri postulat responsiones a S. Poenitentiaria datas diebus 3 Ianuarii, 8 Martii

et 9 Maii huius anni : ideoque supplex implorat ut sequentia ac gravissima dubia solvere Sanctitas Vestra dinetur :

I. Quum civitas, quae bonum ecclesiasticum usurpatum in publicos usus emit, istud idem sive per totum, sive per partes, vendibile proponit, utrum novi emptores, qui iam in proprios usus id acquirunt, an restitutionem teneantur, ob illatam Congregationi spoliatae iniuriam ?

II. Quatenus affirmative, quid, quantum, quomodo restituendum ?

III. Et, si nulla iam subsistat praedicta Congregatio spoliata, sive ob dissolutionem, sive ob extinctionem, sive quamcumque ob causam, utrum persistat restitutionis obligatio ?—Et quatenus affirmative, cui et qua mensura sit restituendum ? Et Deus . . .

S. Poenitentiaria circa praemissa respondit :

‘ Teneri huiusmodi emptores, ratione rei acceptae, ad restitutionem Congregationi vel saltem Ecclesiae :

‘ Restitutionem vero fieri posse per compositionem, ad quam ab Ordinario admitti poterunt, iuxta facultates Eidem a Sacra Poenitentiaria ad triennium concessas in adnexo folio typis impresso.’

Datum Romae in S. Poenitentiaria die 7 Iunii 1906.

V. LUCHETTI, S. P. Sigillator.

V.—SUESSIONEN.

UTRUM CENSURAS CANONICAS INCURRANT QUI VENDITIONI
BONORUM RELIGIOSORUM IN GALLIA DANT OPERAM.

Beatissime Pater,

Episcopus Suessionensis, ad pedes Sanctitatis Vestrae provolutus, humiliter postulat sequentium dubiorum solutionem :

I. Utrum excommunicationi subiaceat qui libere accepit munus alicuius communitatis religiosae, secundum novam gallicam legem expediendi, vulgo : *‘ liquidateur ’* ?

II. Utrum eamdem excommunicationem incurrat scriba aliquis apud tribunal (vulgo : *greffier du tribunal*), si ad id munus suscipiendum moraliter coactus fuerit, ne a sua publica functione deiiceretur ?

III. Utrum unus et alter moriens, non receptis sacramentis Ecclesiae, sepultura ecclesiastica privari, saltem tamquam peccator publicus, debeat ?

IV. Quod si, e contra, sacramenta Ecclesiae recipere valeat et velit, utrum restitutio aliqua ei sit iniungenda, cuinam restituere cogatur, et quantum solvere debeat, praesertim si fertilissimus fuit ei in dicto munere quaestus ? Et Deus . . .

Sacra Poenitentiaria, mature consideratis expositis, respondet:

‘ Eos, qui sub numero primo et secundo (I, II) recensentur excommunicationem non incurrere.’

Ad tertium (III) : ' *Decisionem in singulis casibus spectare ad ordinarium.*'

Ad Quartum (IV) : ' *Quoad notarios, ipsos non teneri ad restitutionem. Quoad liquidatores, non satis constare de eorum obligatione.*'

Datum Romae in S. Poenitentiaria die 17 Septembris, 1905.

A. CARCANI, S. P. *Regens.*

F. CHERUBINI, S. P. *Substitutus.*

THE CONSECRATION AND TITLE OF ALTARS

RATISBONEN.

SEU CONGREGATIONIS SS. REDEMPTORIS PROV. BAVARICAE.

DUBIA CIRCA CONSECRATIONEM ET TITULUM ALTARIUM

R. P. Mathias Prechtl, Rector Provinciae Bavaricae Congregationis SSmi Redemptoris, de consensu sui Rmi Procuratoris generalis, Sacrorum Rituum Congregationi sequentia dubia pro opportuna solutione humillime subiecit ; nimirum :

I. In ecclesia S. Sepulchri, Congregationis SSmi Redemptoris in civitati Deggendorf, intra fines Ratisbonensis dioecesis, extant tria altaria scil. S. Ioannis Nepomuceni M., Septem Dolorum B. M. V., et Quindecim SS. Auxiliatorum, quorum mensa non constat ex uno et integro lapide, sed ex duobus lapidibus inaequalibus, qui tamen coemento in unum coniuncti sunt. Quaeritur : Utrum haec tria altaria sint valide consecrata, an potius considerata sint tanquam exsecrata ?

II. In ecclesia parochiali eiusdem civitatis mensa altaris maioris fixi constat ex tribus lapidibus, et quidem media maior pars ex marmore, duae aliae laterales partes ex petra arenaria ; sed hi tres lapides coemento in unum sunt coniuncti. Itaque quaeritur : Estne hoc altare fixum valide consecratum ; et si *negative*, media maior pars ex marmore poteritne adhiberi tanquam altare portatile ?

III. Num absque indulto Apostolico et auctoritate tantum ordinaria, titulus altaris fixi commutari possit cum altero titulo, v. gr. titulus S. Sebastiani M. cum titulo B. M. V. de Perpetuo Succursu, et si *negative*, num saltem super altare collocari possit imago B. M. V. de Perpetuo Succursu loco imaginis S. Sebastiani tituli altaris ?

IV. Sufficitne ut imago tituli altaris fixi in tabula vitrea picta retro post altare, in fenestra, applicetur ?

Et Sacra Rituum Congregatio, exquisita sententia Commissionis Liturgicae, omnibusque sedulo perpensis rescribendum censuit :

Ad I. ' *Iuxta Pontificale Romanum et decreta S. R. C. n. 2862*

Fanen. 17 Iunii 1843 ad 1, n. 3725 Meliten. 26 Aprilis 1890, et n. 3750 Salamantina 14 Novembris 1891, mensa altaris fixi et unico et integro lapide constare debet. Hinc ad primam partem negative, ad secundam affirmative; et si commode altarium consecratio cum mensa et unico et integro lapide fieri nequeat, parvus lapis rite consecratus in medio mensae collocetur ad instar altaris portatilis.'

Ad II. 'Negative ad utrunque.'

Ad III. 'Negative ad utrumque iuxta decretum n. 2752 Congregationis Missionis 27 Augusti 1836 ad 5 et 7.'

Ad IV. 'Negative.'

Atque ita rescripsit. Die 10 Novembris 1906.

S. Card. CRETONI, Praefectus.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., Secretarius.

SOLUTION OF DOUBTS REGARDING REQUIEM MASS, VOTIVE MASS OF THE IMMACULATE CONCEPTION, THE RECITATION OF THE CREED AND COLLECTS AT MASS

ORDINIS MINORUM.

PROVINCIAE GERMANIAE INFERIORIS.

DUBIA CIRCA MISSAS DE REQUIE, DE IMMACULATA CONCEPTIONE, ET RECITATIONEM SYMBOLI AC ORATIONUM IN MISSA.

R. P. Vitalis Keenen, Minister Provincialis Provinciae Germaniae Inferioris, Ordinis Fratrum Minorum, sequentia dubia enodanda Sacrorum Rituum Congregationi humiliter exponit; nimirum:

I. An controversias tollendas circa interpretationem decretorum n. 3903 Aucto 8 Iunii 1896, n. 3944 Romana 12 Ianuarii 1897, Vicen. 3 Aprilis 1900, et Labacen. 23 Aprilis 1902, quaeritur:

1°. An in oratoriis privatis et semipublicis diei possint Missae de Requite omnibus et singulis diebus, exceptis festis de praecepto et duplicibus primae classis et diebus ipsa duplicia primae classis excludentibus, ab obitu usque ad sepulturam, quamdiu nempe corpus praesens est in domo?

2°. Et quatenus affirmative: An idem privilegium valeat etiam pro oratoriis publicis et ecclesiis Seminariorum, collegiorum et religiosarum communitatum, ita ut liceat omnibus et singulis diebus ab obitu usque ad sepulturam, exceptis diebus ut supra indicatis, inibi Missas de Requite celebrare, quamdiu corpus praesens est in domo, ecclesiis vel oratoriis publicis praedictis ad nexa?

II. Quum Missa votiva de Immaculata Conceptione Beatae

Mariae Virginis, singulis diebus infra Octavam eiusdem *Mysterii* atque singulis sabbatis per annum concessa, iuxta *Sacrae Rituum Congregationis* decreta dici nequeat, si eodem die agatur commemoratio *Officii trium* vel novem *Lectionum* ad ritum simplicem redacti; sed celebrari debeat, pro votiva, *Missa Officii de Beata Maria Virgine* ad instar simplicis redacti, iisdem iuribus ac privilegiis iam pro votiva concessis, quaeritur :

1°. An in *Missa votiva* respondente *Officiis* ad instar simplicis redactis, quae ritum duplicem alias obtinerent, excludantur secunda et tertia oratio de Tempore, et solum admittantur commemorationes occurrentes et collectae, si iuxta *Rubricas* et decreta admittendae sint ?

2°. An diebus infra Octavas *Beatae Mariae Virginis Officio* duplici vel semiduplici impeditis *Missa Octavae* pro votiva *Immaculatae Conceptionis* solemniter vel in cantu vel conventualis instar celebretur, ad *Missam duplicis* vel semiduplicis *Sanctorum conventualem*, quum omnis commemoratio Octavae per se excludatur ne bis solemniter fiat de eodem *Officio* occurrente, extra *Dominicam* debeat omitti *Symbolum*, quod solum ratione Octavae ad conventualem *Officii* iuxta *Rubricas* et decreta suspensae alioquin requiritur ?

III. An omnia eiusdem religiosae *Familiae* oratoria semipublica, solemniter saltem benedicta enumerata in decreto n. 4007 diei 23 Ianuarii 1899, ius habeant, ut illorum *Titularis festum* celebretur sub ritu duplici primae classis cum Octava, ita ut de eo agatur inter *Suffragia Sanctorum*, et ut nominetur in oratione *A cunctis* ?

IV. Quum non una sit sententia circa *Symbolum* addendum in festis secundariis *Sanctorum* vel infra eorundem Octavas, quae *Credo* in festo principali vel ipsa solemnitatis die exigunt, quaeritur :

1°. An in festis *Patronorum dioecesis* et *Fundatorum Ordinis* seu *Congregationis regularis*, si ritu saltem duplici gaudeant, dicendum sit ad *Missam Symbolum*, prouti dicitur in eodem festo principali : ita ut apud *Fratres Minores trium Ordinum* dici debeat *Credo* in festis secundariis *Sancti Patris Nostri Francisci* et apud *Moniales II Ordinis* in festis *Sanctae Clarae Assisiensis* earumdem *Fundatricis* ?

2°. An in festis secundariis *Patroni principalis* vel *Titularis ecclesiae* dici debeat in *Missa Symbolum*, si sub ritu saltem duplici celebrentur, sicuti dicitur in eodem festo principali ; ac dici consequenter debeat in festo *Decollationis Sancti Joannis Baptistae*, si idem *Praecursor Domini* sub quavis *Mysterii* nuncupatione sit *Patronus praecipuus* vel *Titularis principalis ecclesiae* ?

Et Sacra Rituum Congregatio, audito Commissionis Liturgicae suffragio, omnibusque accurate perpensis respondendum censuit :

Ad I. 'Quoad 1^{um}. Affirmative in oratoriis privatis, dummodo cadaver sit adhuc physice praesens in domo ; negative in oratoriis semipublicis quae locum tenent ecclesiae.

'Quoad 2^{um} Negative, sed semel tantum in una ex tribus diebus ab obitu usque ad sepulturam decurrentibus.'

Ad II. 'Quoad 1^{um} Affirmative, quia est Missa festivi Officii duplicis, licet per accidens, simplicis.

'Quoad 2^{um} Affirmative iuxta decretum Ordinis Fratrum Minorum 19 Iunii 1903 ad 2, quia de octava in caso nulla ratio habenda est iuxta decretum n. 2319 Einsiedlen.—Reliqua dubia 5 Maii 1736 ad 26.'

Ad III. 'Negative sed tantum in oratorio principali, deficiente ecclesia.'

Ad IV. 'Quoad 1^{um} Affirmative iuxta decretum n. 2484 Ordinis Minorum S. Francisci Capuccinorum 27 Augusti 1768, et n. 3249 Ratisbonen. 22 Aprilis 1871 ad I.

'Quoad 2^{um} Affirmative.'

Atque ita rescipit. Die 10 Novembris 1906.

S. Card. CRETONI, Praefectus.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., Secretarius.

CAN TONSURED CLERICS TOUCH SACRED VESSELS? AND OTHER DOUBTS

DUBIA VARIA.

Insequentium dubiorum declarationes a Sacra Rituum Congregatione expostulatae sunt, nimirum :

I. An clerici prima tantum tonsura initiati, ad mentem decreti 14 Martii 1906, tangere possint vasa sacra et lintea sacra ac calicem praeparare in sacristia absque speciali indulto ?

II. An omnes qui vestem talarem induunt, sint vel non tonsurati, debeant iuxta Rubricas Missalis (*Ritus servandus in celebratione Missae*, tit. II, 1) superpelliceum induere dum Missae inserviunt ?

III. An Diaconus ratione ministerii sui possit, etiam praesentibus sacerdotibus et extra casum necessitatis, Sanctissimum Sacramentum de uno altari ad alterum deferre ?

IV. Iuxta Caeremoniale Episcoporum (*Lib. II, cap. 3, n. 5*), Celebrans Vesperarum, in initio huius Officii, quando ad suum locum pervenit, sedet paululum, exceptis pluvialistis ; an omnes

de choro sedere debeant in eodem momento, et in sensu affirmativo consuetudo contraria pro clero de choro potestne servari ?

V. Utrum in Missa solenni coram SSmo Sacramento exposito, Celebrans, postquam dixit in initio *Oramus te* et ad Offertorium *Veni Sanctificator*, debeat cum ministris rursus genuflectere antequam aliquantulum se retrahat versus cornu Evangelii in thuris impositione ?

VI. In eadem Missa, Subdiaconus, accepta patena post oblationem calicis genuflectit in suppedaneo ad dexteram diaconi, debetne iterum genuflectere, cum venerit ante infimum gradum ?

VII. Sacra Rituum Congregatio decrevit quod Missa Ordinationis in Sabbatis Quatuor Temporum sit de Feria ; quaeritur utrum in hac Missa facienda sit commemoratio simplicis aut simplicificati occurrentis ?

VIII. In quodam Seminario studiorum causa sunt duae categoriae sacerdotum sub aliquo respectu distinctae sive quoad exercitia spiritualia, sive quoad alia exercitia. Alii eorum certae vivendi disciplinae minus strictae subiecti sunt et extra Seminarium in ecclesiis diversis Missam celebrant, alii vero in Seminario Missam celebrant. Iuxta indultum alumni omnes huius Seminarii se conformare tenentur Kalendario Congregationis religiosae ad quam pertinent Moderatores et Directores praedicti Seminarii. Quaeritur an utraque categoria sacerdotum huius Seminarii se conformare teneantur Kalendario eiusdem Familiae religiosae ?

IX. Utrum a sacerdote Missam celebrante in ecclesia dedicata alicui mysterio Divinarum Personarum vel in oratorio quod Titulare non habet in oratione *A cunctis* nominari debeat Patronus loci, si in loco ubi celebrat consuetudo adsit faciendi in Suffragiis commemorationem de loci Patrono ?

X. Quando transfertur festum v. g. Annuntiatio B. M. V. in quo exequiae cum Missa exequiali prohibentur, haec prohibitio subsistitne die impedita vel die in qua Officium transfertur ?

XI. An in functione Benedictionis SSmi Sacramenti, praeter orationem de eodem, alia cantari possit ?

Sacra porro Rituum Congregatio, exquisita sententia Commissionis Liturgicae, omnibus sedulo perpensis, rescribendum censuit :

Ad I. '*Affirmative.*'

Ad II. '*Affirmative, nisi pro laicis alicuius Familiae religiosae obstant specialia statuta approbata.*'

Ad III. '*Affirmative.*'

Ad IV. '*Consuetudinem servari posse.*'

Ad V. '*Negative.*'

Ad VI. '*Negative, iuxta Rubricas Missalis (Ritus servandus in celebratione Missae, tit. X, n. 8), et iuxta decretum n. 4027 Plurium dioecesium 9 Iunii 1899 ad II.*'

Ad VII. '*Affirmative in Sabbato Pentecostes; Negative in aliis nisi Officium fuerit de Feria, quo in casu commemoratio non est omittenda.*'

Ad VIII. '*Affirmative, nisi agatur de presbyteris beneficiatis qui, ut alias resolutum est, tenentur sequi Kalendarium ecclesiae sui beneficii.*'

Ad IX. '*Affirmative, si vigeat consuetudo faciendi de Patrono commemorationem.*'

Ad X. '*In die sola impedita, nisi Annuntiatio transferatur cum feriatiōe.*'

Ad XI. '*Affirmative, priusquam cantetur Tantum ergo. quando aliae dicendae sint preces. Negative in casu opposito, nec non in festo et infra Octavam SSmi Corporis Christi.*'

Atque ita rescipit. Die 23 Novembris 1906.

S. Card. CRETONI, *Praefectus.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Sercetarius.*

PRIVILEGES OF THIRD ORDER OF ST. DOMINIC (SECULAR)

S. CONGREGATIO INDULGENTIARUM ET SS. RELIQUIARUM
TERTII ORDINIS SAECULARIS S. P. DOMINICI.

SUMMARIUM INDULGENTIARUM, PRIVILEGIORUM AC INDULTORUM
SODALIBUS TERTII ORDINIS SAECULARIS S. P. DOMINICI
CONCESSORUM.

I.—INDULGENTIAE PLENARIAE.

(a) Tertiariis ex utroque sexu confessis et S. Communione refectis:

1. Die ingressus in Tertium Ordinem, quo eisdem habitus recipitur.

2. Die professionis.

3. Quoties potioris vitae studio per octo dies continuos spiritualibus exercitiis vacaverint.

4. Semel in mense die cuiusque arbitrio eligendo, si per integrum mensem singulis diebus per quartam horae partem, vel per mediam horam orationi mentali vacaverint.

5. Quo die, canonice ordinati et confessi celebraverint primam Missam vel primae Missae alicuius sodalis astiterint confessi ac S. Communione refecti.

(b) Iisdem Tertiariis si confessi et sacra Communione refecti ad mentem Summi Pontificis oraverint sequentibus diebus quibus absolutionem generalem seu benedictionem acceperint :

(1) Nativitatis D. N. I. C. ; (2) Paschatis Resurrectionis ; (3) Pentecostes ; (4) SSmi Corporis Christi ; (5) Immaculatae Conceptionis ; (6) Annuntiationis ; (7) Assumptionis ; (8) SSmi Rosarii ; (9) S. P. Dominici ; (10) S. Catharinae Senensis.

(c) Iisdem Tertiariis si confessi ac S. Communione refecti ecclesiam Ordinis aut Sodalitii devote visitaverint ibique ad mentem Summi Pontificis oraverint diebus festis sequentibus :

(1) Nativitatis D. N. I. C. ; (2) Circumcisionis ; (3) Epiphaniae ; (4) Paschatis ; (5) Adscensionis ; (6) Pentecostes ; (7) SSmi Corporis Christi ; (8) SSmi Cordis Iesu ; (9) Purificationis B. M. V. ; (10) Annuntiationis ; (11) Visitationis ; (12) Assumptionis ; (13) Nativitatis ; (14) SSmi Rosarii ; (15) Patroncinii B. M. V. ; (16) Praesentationis ; (17) Immaculatae Conceptionis ; (18) S. Raymundi de Pennafort C. ; (19) Translationis S. Thomae Aquin ; (20) S. Catharinae de Ricciis V. ; (21) Translationis S. Catharinae Senensis ; (22) S. Thomae Aquinatis Doct. C. ; (23) S. Ioseph Sponsi B. M. V. ; (24) S. Vincentii Ferreri C. ; (25) S. Agnetis de Monte Politiano V. ; (26) S. Petri Mart. O.P. ; (27) S. Catharinae Senensis V. ; (28) S. Pii V Papae et C. ; (29) S. Antonini C. ; (30) Translationis S. P. Dominici ; (31) S. Ioannis O.P. ; et Sociorum MM. Gorgom ; (32) S. Mariae Magd. Protect. O.P. ; (33) S. P. Dominici ; (34) S. Hyacinthi C. ; (35) S. Rosae Limanae V. ; (36) Commem. S. P. Dominici in Suriano ; (37) S. P. Francisci Assis. ; (38) S. Ludovici Bertrandi C. ; (39) Omnium Sanctorum O.P. ; (40) S. Catharinae Virg. Mart. Protect. O.P. ; (41) Iis qui quatuor anniversariis vel officiis defunctorum in Ordine Praedicatorum praescriptis, uno scilicet pro animabus Fratrum, Sororum, ac Tertiariorum ipsius Ord. (die 10 Novembr.), altero pro animabus suorum consanguineorum et affinium (die 4 Febr.), tertio pro familiarum et benefactorum suorum animabus (die 5 Sept.), quarto pro sepultis in eorum ecclesiis et coemeteriis (die 12 Iul.), devote interfuerint ac confessi et SS. Eucharistiae Sacramentum sumpserint atque uti supra oraverint.

(d) Iisdem Tertiariis morituris si uti supra dispositi vel saltem contriti SS. Iesu nomen ore si potuerint, sin minus corde devote invocaverint.

II.—INDULGENTIAE PARTIALES.

(a) *Septem annorum et totidem quadragenarum :*

1. Tertiariis qui saltem corde contritio diebus in praecedenti capite I. C. enumeratis ecclesiam Ordinis aut Sodalitii visitaverint ibique ad intentionem Summi Pontificis oraverint.

2. Qualibet vice per mediam horam orationis mentalis exercitio devote vacaverint.

(b) *Tercentorum dierum* :

Quoties aliquod pium opus pietatis vel caritatis, corde saltem contritio, exercuerint.

III.—INDULGENTIAE STATIONALES.

Diebus Stationum in Missali Romano descriptis iidem Tertiarii si ecclesiam in qua sedes Sodalitii est constituta vel, ea deficiente, propriam ecclesiam Parochialem visitaverint, ibique ad mentem Summi Pontificis oraverint, easdem indulgentias consequuntur quos lucrarentur si ecclesias Urbis in eodem Missali recensitas praefatis diebus personaliter visitarent, dummodo alia pia opera praescripta exercuerint.

IV.—INDULGENTIAE PRO RECITATIONE NONNULLARUM PRECUM.

1. Pro Responsorio : *O spem miram* :

Tertiarii quoties Responsorium : *O spem miram* in honorem S. Dominici recitaverint, indulgentiam quingentorum dierum semel quolibet die lucratur, et si per totum annum quotidie illud recitaverint, indulgentiam plenariam in festo : (a) S. P. Dominiti (4 Aug.) ; (b) Translationis eiusdem S. P. (25 Maii), et (c) Commemorationis eiusdem in Suriano (15 Sept.).

2. Pro orationibus S. Catharinae Senensis vel ad ipsam :

Tertiariis indulgentiam centum dierum lucratur semel in die pro recitatione singularum ex his orationibus :

(a) Ad S. Catharinam Senensem *O virgo* cum versiculo et oratione.

(b) Pro Summo Pontifice ab ipsa S. Catharina dictata : *O Dio supremo ed ineffabile*.

(c) Pro Ecclesia pariter ab ipsa composita : *Ho ricorso a Voi*.

Omnes et singulae indulgentiae hucusque relatae, excepta tamen plenaria in mortis articulo lucranda, sunt etiam applicabiles animabus defunctorum in Purgatorio detentis.

V.—PRIVILEGIA.

1. Sacerdotes Tertiarii ad quodlibet altare Missam celebraverint gaudent indulto personali altaris privilegiati tribus in qualibet hebdomada diebus, dummodo pro alia die simile indultum non obtinuerint.

2. Missae omnes quae in suffragium sodalium defunctorum celebrantur sunt semper et nbique privilegatae.

VI.—INDULTA.

1. Tertiarii degentes in locis ubi nulla extat ecclesia Ordinis Praedicatorum vel Sodalitii lucrari valent eas omnes indulgentias

quas dictam ecclesiam visitando lucrarentur, dummodo respectivam parochialem ecclesiam visitent, caeteris conditionibus adimpletis.

2. Tertiarii si sint infirmi vel convalescentes nec commode possint e domo egredi, recitando quinquies *Pater* et *Ave* et orando ad mentem Summi Pontificis, lucrari possunt easdem indulgentias ac si personaliter ecclesiam Ordinis vel Sodalitu visitarent, caeteris tamen conditionibus adimpletis.

3. Tertiarii, qui in collegiis, seminariis aliisque communitatibus degunt, lucrari valent indulgentias Sodalitati proprias privatum respectivae domus sacellum visitando, caeteris adimpletis conditionibus.

4. Tertiarii recitantes Officium parvum B. M. V. secundum ritum FF. Praedicatorum easdem indulgentias lucrantur, quas lucrarentur si illud uti extat in Breviario Romano reci tarent.

DECRETUM.

Quum, per decretum huius S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae diei 18 Iulii 1902 undequaque abrogatis omnibus indulgentiis, quibus Tertiarii saeculares cuiusvis Ordinis ob communicationem cum primo et secundo Ordine respectivo perfruebantur, Supremis Moderatoribus religiosorum Ordinum proprium Tertium Ordinem habentium praescriptum fuerit ut novum indulgentiarum indicem pro suis Tertiariis saecularibus proponerent, Magister Generalis Praedicatorum, tali mandato obtemperans, novum praedictum indicem elaboravit, illumque huic S. Congregationi humillime subiecit, quae, adhibita etiam quorundam ex suis Consultoribus opera, illum ad examen revocavit.

SSmus vero Dominus N. Pius PP. X, in audientia diei 13 Iunii 1906, audita de his omnibus relatione facta ab infrascripto Card. Praefecto, ex indulgentiis in supra proposito elencho enumeratis, eas, quae olim Tertiariis directe tributae fuerunt benigne confirmavit, alias vero, loco earum quibus vi communicationis gaudebant clementer est elargitus; simulque mandavit ut in posterum praedicti Ordinis Sodales Tertiarii in saeculo viventes earum tantummodo participes evadant indulgentiarum eisque potiantur privilegiis et indultis quae in praedicto elencho recensentur. Quam concessionem eadem Sanctitas Sua perpetuis quoque futuris temporibus valituram esse voluit absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Secret. eiusdem S. C. die 13 Iunii 1906.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secretarius*.

USE OF THE SLAV LANGUAGE IN THE LITURGY

DECRETUM

DE USU LINGUAE SLAVONICAE IN SACRA LITURGIA¹

Acres de liturgico palaeoslavi seu glagolitici sermonis usu controversias, quae diu iam in provinciis Goritiensi, Iadrensi et Zagabriensi dioeceses plures commoverunt, compositas atque adeo sublatas omnino esse oportuit, post ea quae Sacrum hoc Consilium itemque illud extraordinariis Ecclesiae negotiis praepositum, Pontificis Maximi nomine et auctoritate, decreverat. Sed tamen nondum ipsas conquievisse dolendum est; siquidem, hic sermo etiamnunc multifariam contra praescriptum usurpatur in perfuntione sacrorum; id quod non modo magnam affert et admirationem et offensionem pietati publicae, verum, cum

¹ NOTA.—Neminem latet gravitas huius Decreti quod nuper dedit SS. Rituum Congregatio ad dirimendas acres de liturgico palaeoslavi seu glago litici sermonis usu. Iamdiu hae controversiae commoverunt praesertim provincias Goritiensem, Iadrensem et Zagabriensem; neque satis efficacia videntur fuisse non paucae hortationes, litterae et decreta data siue a S. Congregatione Negotiis Ecclesiasticis Extraordinariis praeposita sive a SS. Rituum Congregatione. Idcirco nunc haec eadem S. Congregatio novum dat decretum, ut ita dicam, peremptorium, spe freta fore ut nulla amplius controversia et dubium in posterum oriatur. Opportunum itaque ducimus heic praecipua referre acta quae ad hoc peculiarissimum argumentum se referunt:

I.—3768.—RESOLUTIONES SS. RITUUM CONGREGATIONIS CIRCA USUM LINGUAE SLAVICAE.

Nonnulla dubia super usu linguae palaeoslavicae in sacra liturgia Sacrae Rituum Congregationi pro opportuna declaratione nuper exhibita sunt. Quum vero Sacra eadem Congregatio circa istud sane grave negotium iam pridem suum studium impenderit, ut quaedam normae Rmis. locorum Ordinariis hac in re traderentur, tandem in ordinario Coetu die 13 Februarii 1892 coadunato, post maturum examen attentisque praescriptionibus S. Sedis ac potissimum Apostolica Constitutione *Ex pastoralis munere* Summi Pontificis Benedicti XIV, diei 26 Augusti 1754, insequentes resolutiones elicere censuit, nimirum:

I. 'In Functionibus liturgicis lingua slavica, ubi legitime in usu est, debet esse antiqua slavica, non moderna sive vulgaris.'

II. 'Non licet Missam legere vel cantare utendo partim lingua latina, partim slavica; sed permitti potest, ubi lingua slavica invaluit, ut cantatis latino Sermone Epistola et Evangelio, utrumque canatur etiam lingua palaeoslavica.'

III. 'Sacerdotes, qui ius habent Missas celebrandi et Horas persolvendi lingua slavica, debent non solum uti lingua slavica liturgica, sed etiam, si addicti sunt Ecclesiae, ubi lingua latina adhibetur, Missam solemnem latine celebrare et Horas latino sermone cantare. Idem dicatur de Sacerdotibus, qui, latine Missam celebrantes et Horas persolventes, ministrant Ecclesiae ubi slavica lingua legitime introducta est.' Die 13 Februarii 1892.

II.—3999.—SACRAE RITUUM CONGREGATIONIS AD ARCHIEPISCOPOS, EPISCOPOS ET ORDINARIOS PROVINCIARUM GORITIEN., IADREN. ET ZAGABRIEN.
LITTERAE DE USU LINGUAE SLAVICAE IN SACRA LITURGIA.

Quae praecipue observanda sunt, vel cavenda, circa usum palaeoslavici idiomatis in sacra liturgia, Sacra haec Congregatio iam edixit die 13

gravi etiam caritatis pacisque christianae detrimento, Christi-fideles, vel intra domesticos parietes, hostiles facit.

Tanta obtemperationis debitae oblivio quantae sit aegritudini SS^{mo} D. N. Pio PP. X, facile aestimari potest ; Isque, Apostolici officii sui esse intelligens, huiusmodi controversiis imponere finem, nuper huic Sacrae Congregationi mandavit, ut, datis ad R^{mos} Archiepiscopos, Episcopos et Ordinarios ceteros provinciarum memoratarum litteris, quaecumque Decreto diei 5 Augusti 1898 aliisque deinceps praescripta fuissent, omnia, nonnullis opportune mutatis, revocaret, eaque sancte inviolateque, onerata ipsorum Antistitum conscientia, observari iuberte.

Primum igitur, quum eo ipso Decreto cautum fuerit, ut Ordinarii singuli indicem conficerent atque exhiberent omnium suae dioecesis ecclesiarum, quas certum esset privilegio linguae

Februarii 1892 ; atque iis opportune significavit Slavorum Meridionalium Episcopis, qui ecclesiis praesunt ubi eiusmodi praxis invaluit. Quum vero, hac super re, Apostolicae Sedi nova proposita sint dubia, SSMUS D. N. LEO DIV. PROV. PAPA XIII, pro sua erga Slavos paterna sollicitudine, ad praedictas normas enucleandas et firmandas, omnemque removendam perplexitatem, grave hoc negotium peculiaris coetus S. R. E. Cardinalium examini submitti iussit.

Re igitur in omnibus mature perpensa, attenisque Summorum Pontificum Constitutionibus et Decretis, praesertim Innocentii IV qui Episcnpis Senien., a. 1248, et Veglen., a. 1252, slavica utendi lingua concessit *licentiam, in illis dumtaxat partibus ubi de consuetudine observantur praemissa, dummodo ex ipsius varietate literae sententia non laedatur* ; item Urbani VIII cuius iussu a. 1631 libri liturgici glagolitice editi sunt, *ad usum ecclesiarum ubi hactenus praefato idiomate celebratum fuit, nisi maluerint latino* ; nec non Benedicti XIV qui novam ipsorum librorum editionem, a. 1754 authenticam declaravit, pro iis *qui ritum slavo-latinum profitentur* ; ac demum Pii VI qui a. 1791 Breviarium eius auspiciis denuo impressum recognovit, iidem Emi. Patres eas quae sequuntur regulas statuerunt, illasque SANCTITAS SUA ratas habuit, adprobavit et in posterum ab omnibus inviolate servari mandavit :

I. Usus palaeoslavicae linguae in sacra liturgia considerari et haberi debet velut *reale* privilegium certis inhaerens ecclesiis, minime vero ad instar privilegii *personalis*, quod nonnullis sacerdotibus competat.

Episcoporum igitur officii munus erit, in unaquaque dioecesi quam primum conficere indicem seu catalogum ecclesiarum omnium et singularum, quas certo constet, in praesens ea concessione rite potiri.

Ad dubia porro amovenda, asserti privilegii probatio desumatur ex documentis ac testimoniis quae in tuto ponant et probe demonstrent illud invaluisse et reapse vigere triginta saltem abhinc annis ; quod temporis spatium in re praesenti tamquam sufficiens habetur ex indulgentia speciali Sanctae Sedis.

Si quae deinceps controversiae aut difficultates in eiusmodi probatis num negotio oriantur, illas Episcopi Sacrae Rituum Congregationi subiciant, rerum adiuncta explicate et distincte exponendo pro singulorum casuum solutione.

II. Praedicto ecclesiarum privilegiatarum indice semel confecto et publicato, nulli prorsus licebit, in aliis ecclesiis, quacumque ratione vel quovis praetextu, linguam palaeoslavicam in sacram liturgiam inducere : si quid vero secus aut contra contigerit attentari, istiusmodi ausus severa coërcitione reprimantur.

III. In ecclesiis quae supra memorato gaudent privilegio, Sacrum

glagoliticae in praesens uti; quumque ei praescriptioni satisfactum non sit, quippe talis index, licet studiose expetitus, desideratur tamen adhuc, eundem Sacra haec Congregatio praecipit ut Ordinarii omnes intra mensem Iulium anni proximi Apostolicae Sedi exhibeant, his quidem legibus confectum:

Ut eae dumtaxat ecclesiae, tamquam hoc privilegio auctae, notentur, in quibus non coniectura aliqua sed certis monumentis ac testibus constiterit, linguam glagolicam ab anno 1868 ad praesens tempus sine intermissione in sacris peragendis adhibitam esse:

Ut, eiusdem privilegii nomine, nullae istis adscribantur ecclesiae, ubi in solemnibus Missis latina lingua celebrandis Epistolam et Evangelium cantari glagolitice mos fuerit, eoque minus ubi ista sermone croatico vulgari canantur.

facere et Officium persolvere publica et solemnique ratione, permissum exclusive erit palaeoslavico idiomate, quacumque seclusa alterius linguae immixtione. Libri ad Sacra et ad Officium adhibendi characteribus glagoliticis sint excusi atque ab Apostolica Sede recogniti et adprobati: alii quicumque libri liturgici, vel alio impressi characterem, vel absque approbatione Sanctae Sedis, vetiti omnino sint et interdicti.

IV. Ubi quicumque populus sacerdoti celebranti respondere solet, aut nonnullas Missae partes canere, id etiam nonnisi lingua palaeoslavica, in ecclesiis privilegiatis fieri licebit. Idque ut facilius evadat, poterit Ordinarius fidelibus exclusive permittere usum manualis libri latinis characteribus, loco glagoliticorum exarati.

V. In praefatis ecclesiis quae concessionem linguae palaeoslavicae indubitanter fruuntur, Rituale slavico idiomate impressum adhiberi poterit in sacramentorum et sacramentalium administratione, dummodo illud fuerit ab Apostolica Sede recognitum et probatum.

VI. Sedulo curent Episcopi in suis Seminariis studium provehere cum latinae linguae, tum palaeoslavicae, ita ut cuique dioecesi necessarii sacerdotes praesto sint ad ministerium in utroque idiomate.

VII. Episcoporum officium erit, ante Ordinationem sacram, designare clericos qui latinis vel qui palaeoslavice ecclesiis destinentur, explorato in antea sum promovendorum voluntate et dispositione, nisi aliud exigat ecclesiae necessitas.

VIII. Si qui sacerdos, addictus ecclesiae ubi latina adhibetur lingua, alteri debeat ecclesiae inservire quae palaeoslavici fruitur idiomatis privilegio, Missam solemnem ibi celebrare, Horasque canere tenebitur lingua palaeoslavica; attamen illi fas erit privatim Sacra peragere et Horas canonicas persolvere latina lingua.

Idem vicissim dicatur de sacerdote, palaeoslavici idiomatis ecclesiae adscripto, cui forte latinae ecclesiae deservire contigerit.

IX. Licebit pariter sacerdotibus latini eloquii ecclesiae inscriptis, in aliena ecclesia quae privilegio linguae palaeoslavicae potitur, Missam privatam celebrare latino idiomate.

Vicissim sacerdotes, linguae palaeoslavicae ecclesiis addicti, eodem idiomate Sacrum privatim facere poterunt in ecclesiis ubi latina lingua adhibetur.

X. Ubi usus invaluit in Missa solemnique Epistolam et Evangelium slavice canendi, post eorundem cantum latino ecclesiae ipsius idiomate absolutum, huiusmodi praxis servari poterit, dummodo adhibeatur lingua palaeoslavica. In Missis autem parochialibus fas erit, post Evangelii recita-

Praeterea, Sacra haec Congregatio, quae infrascripta sunt, approbante item Summo Pontifice, religiosissime observanda edicit :

I. Quandoquidem Apostolica Sedes de usu glagoliticae linguae liturgico opportunum factu censuit, certis terminare finibus quod olim indulserat, usus huiusmodi considerari et haberi ab omnibus debet ut privilegium *locale*, quibusdam adhaerens ecclesiis, minime vero ut *personale*, quod ad nonnullos Sacerdotes, qui palaeoslavicae dictionis periti sint, eam adhibere non poterunt, Sacrum facientes in ecclesia, quae hoc privilegio careat.

II. Semel confecto et publicato ecclesiarum privilegiatarum indice, nulli prorsus licebit in aliis ecclesiis, quacumque causa aut praetextu, linguam palaeoslavica in sacram liturgiam inducere. Si quis vero, saecularis aut regularis Sacerdos, secus

tionem, illud perlegere vulgari idiomate, ad pastorem fidelium instructionem.

XI. Si forte, in paroeciis quae linguam habent palaeoslavica, aliquis e fidelibus prolem renuat sacro sistere fonti nisi Rituali latino baptismus conferatur ; vel si qui matrimonium recuset celebrare nisi latina lingua sacer absolvatur ritus, Parochus opportune illos instruat, moneatque ; et si adhuc in propria sententia persistent, baptismum, aut benedictionem nuptialem privatim latina lingua ministret.

Vicissim agatur, in paroecia latinae linguae, si quis slavico idiomate ritus praedictos omnino peragi similiter exigat.

XII. In praedicatione verbi Dei, aliisve cultus actionibus quae stricte liturgicae non sunt, lingua slavica vulgaris adhiberi permittitur ad fidelium commodum et utilitatem, servatis tamen generalibus Decretis huius S. Rituum Congregationis.

XIII. Episcopi illarum regionum ubi eadem in usu est lingua vernacula, studeant uniformi curandae versionis precum et hymnorum quibus populus indulget in propria ecclesia, ad hoc ut qui ex una ad aliam trans-eunt dioecesim vel paroeciam in nullam offendant precationum aut canticorum diversitatem.

XIV. Pii libri in quibus continetur versio vulgata liturgicarum precum ad usum tantummodo privatum christifidelium, ab Episcopis rite recogniti sint et approbati.

Datum Romae, ex Secretaria SS. Rituum Congregationis die v Augusti anno MDCCCXCVIII.

C. Card. MAZZELLA, S. R. C. Praefectus.

D. PANICI, S. R. C. Secretarius.

III.—DECLARATIO ART. I. LITTERARUM SACRAE RITUUM CONGREGATIONIS
DIEI 5 AUGUSTI 1898.
DUBIUM.

Circa interpretationem art. I. Decreti N. 3999 seu Litterarum Sacrorum Rituum Congregationis diei 5 Augusti 1898, de usu linguae Slavicae in sacra liturgia, sequens dubium, pro opportuna declaratione, Apostolicae Sedi suppliciter propositum fuit, nimirum :

Utrum privilegium linguae palaeoslavicae extinctum fuerit ob interruptum usum eiusdem linguae, intra postremos triginta annos, in illis etiam ecclesiis de quibus certo constat eas antea fuisse in legitima eiusdem linguae possessione ?

Sanctissimus Dominus Noster LEO PAPA XIII, attentis expositis, ex consulto eiusdem Sacrae Congregationis cuius examini hoc negotium

fecerit, aut id attentaverit, ipso facto a celebratione Missae ceterorumque sacrorum suspensus maneat, donec ab Apostolica Sede veniam impetrit.

III. In ecclesiis, quae privilegio fruuntur, Sacrum facere et Officium persolvere publica et solemni ratione, permissum exclusive erit palaeoslavico idiomate, quacumque seclusa alterius linguae immixtione, salvis tamen praescriptis ad § XI huius Decreti. Libri autem ad Sacra et ad Officium adhibendi characteribus glagoliticis sint excusi atque ab Apostolica Sede recogniti et approbati: alii quicumque libri liturgici, vel alio impressi caractere, vel absque approbatione Sanctae Sedis, vetiti omnino sint et interdicti.

IV. Ubicumque populus Sacerdoti celebranti respondere solet, aut nonnullas Missae partes canere, id etiam nonnisi lingua palaeoslavica, in Ecclesiis privilegiatis fieri licebit. Idque ut facilius evadat, poterit Ordinarius, fidelibus exclusive, permittere usum manualis libri latinis characteribus, loco glagoliticorum, exarati.

V. In praefatis ecclesiis, quae concessione linguae palaeosla-

commisum fuerat declarare dignatus est 'praefatis ecclesiis privilegium extinctum non fuisse, si usus linguae palaeoslavicae intra postremos triginta annos intermissus fuerit non voluntarie, sed ex necessitate ob externas causas impediens, velut ex deficientia palaeosavorum Missalium aut Sacerdotum eiusdem linguae peritorum.'

Atque ita rescribi et declarari mandavit, ceteris praefati decreti, se-Litterarum diei 5 Augusti 1898, praescriptionibus in suo robore permanentibus.

Die 14 Augusti 1900.

IV.—DECRETUM SEU LITTERAE SS. RR. CONGREGATIONIS AD ARCHIEPISCOPOS, EPISCOPOS ET ORDINARIOS PROVINCIARUM GORITIEN., IADREN ET ZAGABRIEN.

Sanctissimus Dominus Noster Pius Papa X praesens decretum seu litteras S. RR. Congregationis ad RRmos. Dominos Archiepiscopos, Episcopos, et Ordinarios Provinciarum Goritien., Iadren. et Zagabrien. expediri mandavit, ut eiusdem innotescant quae de usu linguae palaeoslavicae in sacra liturgia ab eadem S. Congregatione, in Comitii die 3 huius mensis ad Vaticanum habitis decreta, et die 4 subsequenti ab ipso SSmo. Domino Nostro approbata fuerunt nimirum:

Documenta recentiora sive ab ecclesiasticis sive a laicis praesertim Spalatensis dioeceseos, Apostolicae Sedis iudicio subiecta, ut linguae palaeoslavicae usus liturgicus extra limites iuris amplificetur, mature et diligenter expensa sunt. Quum vere nihil fere novi repertum sit quod antea non fuerat plus minusve deductum atque discussum, inde fit ut eadem rationum momenta quae Apostolicam Sedem moverunt ad quasdam normas super praedicto usu linguae palaeoslavicae stabiliendas per decreta S. R. C. 13 Februarii 1892 et 5 Augusti 1898 cum declarationibus 14 Augusti 1900 et 14 Martii 1902, nunc etiam inducant ipsam S. Sedem ad haec omnia sarta tecta, tuenda atque in suo robore confirmanda. Eo vel magis quod decretum praecipuum d. d. 5 Augusti 1891 libenter exceptum, habendum quoque sit uti speciale Indultum linguae palaeoslavicae favens in regionibus croaticis, atque obiectiones nuper allatae, a simplici facti

vicae indubitanter fruuntur, Rituale, slavico idiomate impressum, adhiberi poterit in Sacramentorum administratione, dummodo illud fuerit ab Apostolica Sede recognitum et approbatum.

VI. Sedulo curent Episcopi in suis Seminariis studium provehere cum latinae linguae, tum palaeoslavicae, ita ut cuique dioecesi necessarij Sacerdotes praesto sint ad ministerium in utroque idiomate.

VII. Episcoporum officium erit, ante Ordinationem sacram, designare Clericos, qui latinis vel qui palaeoslavice ecclesiis destinantur, explorata in antecessum promovendorum voluntate et dispositione, nisi aliud exigit Ecclesiae necessitas.

VIII. Si quis Sacerdos, addictus ecclesiae, ubi latina adhibetur lingua, alteri debeat ecclesiae inservire, quae palaeoslavici fruitur idiomatis privilegio, Missam solemnem ibi celebrare Horasque canere tenebitur lingua palaeoslavica: attamen illi fas erit privatim Sacra peragere et Horas canonicas persolvere latina lingua.

Sacerdos vero, palaeoslavici idiomatis ecclesiae adscriptus, cui forte latinae ecclesiae deservire contigerit, non solemnem

questionem orate agnoscantur, nempe ex eo quod nulla vel fere nulla Ecclesia Spalatensis dioeceseos praefato Indulto, uti fertur, comprehensa sit. Hanc autem quaestionem et ceteras eiusdem generis hic sacer ordo benevolo et aequo animo, si forte ad Ipsum rite deferantur, in examen vocare ac dirimere paratus est, ad normam enunciati decreti 5 Augusti 1898 Interea temporis quaevis partium agitationes ac motus qui ad Apostolicae Sedis iudicium praevertendum vergant penitus improbantur.

Itaque eadem Sanctitas Sua bono et quieti croaticae regionis, pro sua suprema sollicitudine pastorali consulere volens, vehementer optat ut praelaudati SS. Antistites in unum locum convenient collatisque consiliis ac studiis una eademque qua par est agendi ratione, praefate SS. RR. Congregationis decreta in propriis dioecesibus fideliter exequi curent. Ubi autem opus fuerit non desint expresse prohibere quaslibet manifestationes cleri sive saecularis sive regularis eo intentas ut praedictarum App. Praescriptionum vim ac vigorem imminuant nec sinant aliquid in lucem edi de rebus liturgicis absque eorum licentia scripto apposita: facta quoque ab Ipso SSmo. Dño Nostro eisdem Archiepiscopis, Episcopis et Ordinariis speciali potestate coercendi contumaces etiam religiosos poenis a iure sancitis. Tandem opere praetium est ut, in enunciato conventu ipsi SS. Antistites communem epistolam exarare fidelibusque sibi commissis dirigere satagent, qua explicate et distincte illos instruant super statu praesentiae quaestionis, eosque suavi quadam firmitate magnopere hortentur ut cum quiete et tranquillitate obsequium atque obedientiam in Ap, Sedem et in Rom. Pontificem Christi in ferris Vicarium, singulari perpetuoque studio servant et profiteantur.

Datum Romae ex Secretaria SS. RR. Congregationis die 19 Septembris 1903.

Ita reperitur in Actis et Registris eiusdem Secretariae, praedicta die 16 Septembris 1903.

D. PANICI Archiep. Laodicen., S. R. C. Secret.

L. ✠ S.

V.—Cf. Rescriptum eiusdem SS. Rituum C. in *Acta Pontificia* Vol. 4^o pag. 68 *Tergestina et Iustinopolitana* die 3 Iunii 1904.

tantummodo, sed privatam etiam Missam celebrare itemque Horas canere tenebitur latina lingua ; relicta illi solum facultate Officium privatim persolvendi glagolitice.

IX. Licebit pariter Sacerdotibus, latini eloquii ecclesiae inscriptis, in aliena ecclesia, quae privilegio linguae palaeoslavicae potitur, Missam privatam celebrare latino idiomate. Sacerdotes vero, linguae palaeoslavicae ecclesiis addicti, eodem hoc idiomate ne privatam quidem Sacrum facere poterunt in ecclesiis, ubi latina lingua adhibetur.

X. Ubi usus invaluit in Missa solemni Epistolam et Evangelium slavice canendi, post eorundem cantum latino ecclesiae ipsius idiomate absolutum, huiusmodi praxis servari poterit. In Missis autem parochialibus fas erit post Evangelii recitationem illud perlegere vulgari idiomate, ad pastorem fidelium instructionem.

XI. In ipsis paroeciis, ubi viget linguae palaeoslavicae privilegium, si quis fidelis ostenderit se cupere aut velle, ut Baptismus vel sacramenta cetera, Matrimonio non excepto, sibi suisve administrantur secundum Rituale Romanum latinum, et quidem publice, eademque lingua habeantur rituales preces in sepultura mortuorum, huic desiderio aut voluntati districte prohibentur Sacerdotes ullo pacto obsistere.

XII. In praedicatione verbi Dei, aliisve cultus actionibus quae stricte liturgicae non sunt, lingua slavica vulgaris adhiberi permittitur ad fidelium commodum et utilitatem, servatis tamen Generalibus Decretis huius Sacrae Rituum Congregationis.

XIII. Episcopi illarum regionum, ubi eadem in usu est lingua vernacula, studeant uniformi curandae versioni precum et hymnorum, quibus populus indulget in propria ecclesia : ad hoc ut qui ex una ad aliam transeunt dioecesim vel paroeciam, in nullam offendant precationum aut canticorum diversitatem.

XIV. Pii libri, in quibus continetur versio vulgata liturgicarum precum, *ad usum tantummodo privatam Christifidelium*, ab Episcopis rite recogniti sint et approbati.

Datum Romae, ex Secretaria Sacrorum Rituum Congregationis, die 18 Decembris anno 1906.

L ✠ S.

✠ SERAPHINUS Card. CRETONI,
S. R. C. Praefectus.

✠ DIOMEDES PANICI, *Archiep. Laodicen.*,
S. R. C. Secretarius.

POPE PIUS X AND THE SODALITY OF ST. JEROME

ACTA SUMMI PONTIFICIS

EPISTOLA

PII PP. X AD EMUM. D. CARD. CASSETTA PATRONUM SODALITATIS
HIERONYMIANAE SACRIS EVANGELIORUM LIBRIS VULGANDIS.

PIUS PP. X.

VENERABILIS FRATER NOSTER, SALUTEM ET APOSTOLICAM
BENEDICTIONEM.

Qui piam a Sancto Hieronymo Sodalitatem iam inde pre-
catione bona felicibusque auspiciis sumus prosecuti, quum
Patriarchalem Venetiarum administraremus Ecclesiam, nunc,
nec tamen multos post annos, ex Ecclesiae suprema sede sin-
gularem quamdam videmus voluptatem posse percipere, quod,
breui tempore, profectus eandem fecisse tantos fructusque
tulisse tam uberes intelligamus. Non enim Italiam modo,
cuius in urbibus tria condita scimus, pro fecundiore efficacitate
rei, consociationis domicilia, sed etiam Americam Hieronymiana
Sodalitas vulgatis Evangelii pervasit, eo usque proferens
libros, ubi italicam comperiret personantem linguam, iis maxime
adiuvandis qui ex Italia migrassent. Equidem exemplariorum
ferme quingenta millia esse edita et opportuno iudicio dissemi-
nata in vulgus, ista splendide commostrarat res, socios operis
institisse negotium incredibili quodam studio, praegrandemque
agendi campum sodalitatem esse complexam. Mirum procul
dubio facinus, tantoque id magis si tenuia assequendae rei prae-
sidia cogitentur: iucundum etiam et fauste auspicatum, si
propositum sodalitis bonum spectemus, opportunitatem nempe,
facilitatemque multitudini offerendam Evangelii perlegendi con-
templandique, horum potissimum in necessitatibus temporum
quando nimis, quam unquam alias, ardentius lectioni opera
datur, animis, ut plurimum, noxiae; frugiferum quoque et
salubre, quum quidem ipsum per se, quippe vi abundat divina
rerum, Christi, id est, describenda vita, qua ad sanctitudinem
morum nihil praestantius aut efficacius; tum vero ideo prae-
sertim quia magisterio Ecclesiae usui magno est, sive aptius
comparandis animis ad divina excipienda praeconia, sive iis
defigendis in memoria clariusque custodiendis, quae antea
fuerint a Curionibus de Evangelio explanata. Ad haec, non
illud est in postremis eorumdem librorum beneficiis censendum,
si quidem tempora spectes, quod istis vulgandis legendisque,
imago divinae vocis quaedam ad eos etiam pertingit, quibus,
desperatione vitae aut odio aut errore occupatis, cum sacerdote
necessitudo nulla est: magnum certe et peroptandum Nobis

benefactum, libris posse, ubi per vocem non licet, mederi animus hominum, et perturbatas publice privatimque res documentis vitae Christi restituere. Iam, sollertia Nobis perspecta est et explorata, qua in munere obeundo suo sodalitas incumbit, prop-
tereaque non e re esse arbitramur hortari socio et acuire, quo alacrius in incepto perstent. Hoc tamen, ab uberiora quotidie incrementa operis accuranda, ne fugiat: eam esse omnium utilissimam rem, quae tempori magis respondeat; eamque oportere duplicatis urgere viribus, quae brevi, adeo se, allatis bonis, probavit. Communem idcirco legendi Evangelii cupidinem, studio excitatam vestro, poscite progrediente exemplariorum vi non sine fructu exerenda unquam; erit id ad eam etiam abolendam opinionem utile, Scripturis Sacris, vernacula lingua legendis repugnare Ecclesiam aut impedimenti quidpiam interponere. Quum autem illud maxime intersit, non modo hoc tale sodalitatis propositum prae ceteris persequi, quae alacritatem eius actuosam possint allicere, verum etiam viribus persequi nulla ratione disiectis, id quoque erit commodi factum, si in libris vulgandis qui Evangelia et Apostolorum acta continent satis esse amplam adlaborandi provinciam consociatio vestra positam putet. Perge tu igitur, Venerabilis Frater Noster, perge probatissimum Nobis opus auctoritate consilioque pro-
vehere; pergant sodales se ita operi addicere, quemadmodum addixere antea, id est, diligentia et studio summis. Omnia in Christo instaurare volentibus, nihil certe Nobis optatius quam ut id moris filii Nostri usurpent, Evangeliorum exemplaria non solum frequenti, sed quotidiana etiam lectione tenere, e quibus maxime addiscitur quo demum pacto omnia in Christo instaurari possint ac debeant. Auspicem divinorum munerum Nostraeque testem benevolentiae, Apostolicam Benedictionem tibi et sodalibus, iisque universis qui ferant consociationi opem, peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXI Ianuarii anno MCMVII, Pontificatus Nostri quarto.

PIUS PP. X.

A CASE OF IRREGULARITY

DECRETA SS. RR. CONGREGATIONUM.

DECRETUM

SUPER DISPENSATIONE AB IRREGULARITATE EX DEFECTU NATALIUM
OB HAERESIM PARENTUM.

Feria IV, die 5 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis Eñi ac Rñi Dñi decreverunt:

Dispensationem super irregularitate, ex defectu natalium ob

haeresim parentum semel concessam ad suscipiendam tonsuram et Ordines minores, valere etiam ad suscipiendos Ordines maiores.

Sequenti vero feria V, die 6 eiusdem mensis et anni, SS^{mus} D. N. Pius PP. X decretum E^morum Patrum adprobavit.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

CONFESSIONS OF TRAVELLERS AT SEA

DECRETUM

QUO FACULTAS SACERDOTIBUS CONCEDITUR EXCIPIENDI IN NAVI
CONFESSIONES FIDELIUM SECUM NAVIGANTIUM.

Feria IV, die 23 Augusti 1905.

In Congregatione generali S. R. et U. Inquisitionis E^mi ac R^mi Dⁿⁱ decreverunt :

Sacerdotes quoscumque maritimum iter arripientes, dummodo vel a proprio Ordinario, ex cuius dioecesi discedunt, vel ab Ordinario portus in quo in navim conscendunt, vel etiam ab Ordinario portus cuiuslibet intermedii, per quem in itinere transeunt, sacramentales confessiones excipiendi, quia digni, scilicet, atque idonei recogniti ad tramitem Conc. Trident. sess. XXIII, cap. XV de Ref., facultatem habeant vel obtineant ; posse toto itinere maritimo durante, sed in navi tantum, quocumque fidelium secum navigantium confessiones excipere, quamvis inter ipsum iter navis transeat, vel etiam aliquandiu consistat diversis in locis diversorum Ordinariorum iurisdictioni subiectis.

Sequenti vero feria V, die eiusdem mensis et anni, SS^{mus} D. N. Pius PP. X decretum E^morum PP. adprobavit.

I. Can. MANCINI, S. R. et U. I. Notarius.

DECRETUM

QUO SACERDOTIBUS NAVIGANTIBUS CONCEDITUR FACULTAS
EXCIPIENDI IN ITINERE CONFESSIONES ETIAM FIDELIUM
NON NAVIGANTIUM.

Feria IV, die 12 Decembris 1906.

In Congregatione generali S. R. et U. Inquisitionis E^mi ac R^mi Dⁿⁱ decreverunt :

Supplicandum SS^{mo} ut concedere dignetur sacerdotes navigantes, de quibus supra, quoties, durante itinere, navis consistat, confessiones excipere posse tum fidelium qui quavis ex

causa ad navem accedant, tum eorum qui, ipsis forte in terram obiter descendentibus confiteri petant eosque valide ac licite absolvere posse etiam a casibus Ordinario loci forte reservatis, dummodo tamen—quod ad secundum casum spectat—nullus in loco vel unicus tantum sit sacerdos adprobatus et facile loci Ordinarius adiri nequeat.

Sequenti vero feria V, die 13 eiusdem mensis et anni, SS^{mus}. D. N. Pius PP. X annuit pro gratia iuxta E^morum Patrum suffragia.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

USE OF THE ORGAN AT SOLEMN MASS

NEAPOLITANA.

DUBIA CIRCA ORGANI PULSATIONEM IN MISSA SOLEMNI.

Reverendissimus Abbas Sanctae Mariae Maioris, Neapolis, Sacrae Rituum Congregationi sequentia dubia pro opportuna solutione humillime exposuit, nimirum :

I. Quum organum quod in ecclesia permittitur, iuxta praescriptum in Motu Proprio Pii Papae X ita cantum comitari debeat ut illum sustineat, non opprimat, et fideles recte valeant verba intelligere ; in Missa solemni, *Graduale*, *Offertorium* et *Communio*, quae partes miram saepe continent analogiam ad festum quod agitur, possuntne, dum pulsantur organa, submissa voce seu tono unico sub organo recitari ? Et quatenus affirmative, estne laudabilius ut illae, organo cessante vel comitante, notis gregorianis cantentur ?

II. Item *Deo gratias* in fine Missae potestne sub organo vel debet notis gregorianis, ut in *Missa est*, cantari ?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, reque sedulo perpensa, respondendum censuit :

Ad I. *Quoad primam partem, quando organa pulsantur, si praedicta nempe Graduale, Offertorium et Communio non cantentur, recitanda sunt voce alta et intelligibili, iuxta mentem Caere-monialis Episcoporum lib. I, cap. XXVIII, n. 7, et decretorum n. 2994 Montis Politiani 10 Ianuarii 1852 ad II, et n. 3108 S. Marci 7 Septembris 1861 ad XIV et XV.*

Quoad secundam partem affirmative, adhibitis libris authenticis cantus gregoriani.

Ad II. *Provisum in I.*

Atque ita rescripsit, die 8 Augusti 1906.

✠ D. PANICI, Archiep. Laodicen., Secretarius.

NOTICES OF BOOKS

THE CHRISTIAN BROTHERS' READER SERIES. Dublin :
M. H. Gill & Son. 1905-1907.

WE have received from Messrs. M. H. Gill and Son, the series of School Readers which the Christian Brothers have compiled and adopted for the use of their pupils from the first to the sixth form, and in addition their Irish History Reader. It is impossible to exaggerate the national importance of these little volumes. There is nothing neglected in them to stimulate the Catholic and National instincts of our youth, and to imprint on youthful minds all those things that are or should be of good report to young Irishmen. From the literary point of view, they reach a high standard, and from the Catholic and National standpoint they could not well be surpassed. It is safe to say that boys whose minds are nourished with such food will learn to love their faith and country, and esteem things that are lovely and good wherever they meet them.

The Irish History Reader in particular is a great success. It covers the whole ground from the earliest times down to our own, awakens an interest in everything that concerns this island, and with rare skill makes the subject attractive, relieving the attention now and again by the introduction of some of our finest national ballads and songs.

This country may well be thankful to Providence that it has its Christian Brothers. They have done great work in the past, and will do greater still in the future. Nor are their efforts confined to Ireland alone. They are now spreading their wings far and wide. It is only a few years since we had the pleasure of seeing them at work at Gibraltar, and learning how universally respected and beloved they were in one of the most heterogeneous communities in the world; and later on in Rome, where they have taken root under the shadow of St. Peter's. We congratulate them on their fine series of Readers, which have amongst other advantages the capacity for indefinite adaptation and improvement.

J. F. H.

HAVE ANGLICANS FULL CATHOLIC PRIVILEGES? By E. H. Francis. London : R. & T. Washbourne, Ltd.

THIS is a somewhat unpretentious book, and judging by its size seems inadequate to deal with the large and important

issues at stake. But though small it will be found to repay amply the careful perusal of any student.

Its aim is to show that, in the light of the evidence of the recent Ritual Commission, the principles of Catholicity are not to be found in the Anglican communion. After setting forth the Anglican claim it deals with such important doctrines as the sacrament of Penance, the Eucharist, Sacrament and Sacrifice; and the principles of authority and obedience.

Apart from all controversial writings it has ever seemed to us that the principle of authority is the most fundamental doctrine in the Church Tract. For upon the admission of authority in the Church we can easily see that the Society established by Christ must be One; for if It has the power of government, then It has the one external Faith, the one organized body of doctrines; and if It has magisterial authority It can impose the same internal belief on all its members. The importance of the doctrine is enhanced, moreover, by the controversies that obtain with all non-Catholics. For, in few churches is the principle of authority admitted, and even in the Anglican Church it is so vague and liable to so many different interpretations that it is practically non-existent. This is the real crucial point between Catholics and outsiders, and we are pleased to find that such is the position taken up in the present book.

The work is both interesting and useful for the impartial way in which the author states the Anglican claim, and for the masterly and scholarly manner in which he treats that claim.

D. M.

THE CRUCIFIX. The Most Wonderful Book in the World.

By Rev. W. M'Loughlin, Mount Melleray Abbey.

Dublin: M. H. Gill & Son. 1907.

WE are glad to notice a fine literary-religious spirit growing in the great Abbey of Mount Melleray. This latest book is worthy of the place and all that the country is accustomed to associate with it. The Crucifix symbolizes and brings vividly before the mind everything that we have read or heard of, the sufferings and death of our Saviour, and the series of lessons which it conveys is well developed by Father M'Loughlin in this admirable little volume. In his preface the author says:—

'In many families there is a very pious and commendable practice of saying the Rosary and other prayers at night. This is preceded by a short lecture from some religious book. It

occurs to me that the present volume might sometimes find place on such occasions as the remembrance of the Crucifix, or of our Saviour's sufferings, is a great preservative against sin and a powerful incentive to virtue.'

There is no doubt that the volume is well suited for such a purpose, or for meditation in the ordinary sense, or for helpful reading on the occasion of Confession and Communion. It is suited to all classes and to all degrees of sanctity. There is nobody too advanced in the spiritual life not to profit by its study and nobody too deeply immersed in sin or worldliness not to find help and consolation in its pages.

We recommend it strongly for religious reading and we are glad that such a work has been produced in Ireland.

J. F. H.

VALEUR DES DECISIONS DOCTRINALES ET DISCIPLINAIRES
DU SAINT SIÈGE, SYLLABUS, INDEX, SAINT OFFICE,
GALLILÉE, par Lucien Choupin, S.J., Docteur en
Théologie et en Droit Canonique, Professeur de Droit
Canonique au Scolasticat d'Ore, Hastings. Paris:
Gabriel Bauchesne et Cie, 117, Rue de Rennes. Price
4 francs.

THIS is a very useful and practical discussion of the value and binding force of the doctrinal and disciplinary decisions of the Holy See. People are often at a loss to know how far exactly Papal Infallibility extends according to the definition of the Vatican Council, what is a definition *ex cathedra*, what sort of assent we are bound to give to the decisions of Roman Congregations. A very thorough, learned and valuable treatment of the whole question is given in this volume by a writer who is well equipped for the purpose, a sound and learned theologian and an expert canonist. His treatment of the dogmatic value of the Syllabus, for instance, shows that the author is neither a minimizer nor a zealot. He holds a judicious middle course in the midst of contending theories and gives excellent authority, intrinsic and extrinsic, for his own teaching on this delicate subject.

His treatment of ecclesiastical legislation regarding the Index and the authority of its decrees is also excellent. The history and character of the Holy Office and the importance of its decisions is also set forth with clearness and precision. Altogether an admirably sound, practical, and useful book, which we gladly recommend.

J. F. H.

STEPPING STONES TO HEAVEN. A Daily Memento of the Saints and Thomas à Kempis. Compiled by Evelyn L. Raymond Barker, with a preface by Mgr. Canon Johnston, D.D. London : Washbourne. New York : Benziger Bros. 1907.

THIS is a pretty and useful little book, compiled by a very intelligent and pious lady, who supplies us with thoughts for every day in the year from the sayings of the author of the *Imitation* who, though not styled a saint, is undoubtedly the father and guide of many saints. Miss Raymond Barker has selected for each succeeding day some of the most striking and helpful utterances of Thomas à Kempis, and has put into the hands of people in a hurry a little book that they may take with them to the church or elsewhere, and turn to spiritual profit, even though they are not exactly skilled in meditation. The passages quoted are made somehow to fit in with the character of the feast that is celebrated on each succeeding day. The thing is ingeniously contrived and skilfully executed. As a help to piety it is admirable, and as a means of keeping and strengthening the faith it will be found most useful. Indeed, as Mgr. Johnson suggests, each text or group of texts supplies an admirable tonic to keep the system in good working order. I like this little book and warmly recommend it.

J. F. H.

ORGANUM COMITANS AD KYRIALE SEU ORDINARIUM MISSAE, quod juxta Editionem Vaticanam harmonice ornavit Dr. Fr. X. Mathias, Organista Ecclesiae Cathedralis Argentinensis. Ratisbon : Fr. Pustet. 1906. 12 x 9 in. Price 4s. ; bound 5s. 6d.

DR. MATHIAS made a name for himself as writer of accompaniments to Plain Chant by publishing a book of accompaniments to the chants sung at the Strassburg Gregorian Congress. He also wrote an excellent treatise on the subject (*Die Choralbegleitung* ; Pustet). His style of accompanying is strictly diatonic, even avoiding the leading note in the *d* and *g* modes, a principle we fully endorse. Rhythmically he takes great care to make the changes of harmony on the notes corresponding to the strong beat of modern music. This brings about, sometimes, fairly harsh dissonances. We also dislike some of the harmonic progressions, particularly the succession minor subdominant—minor dominant. But on the whole we have no hesitation in describing the present book as a masterly production.

H. B.

THE GOLDEN SAYINGS OF THE BLESSED BROTHER GILES OF ASSISI. Translated by Rev. Father Paschal Robinson, O.F.M. Philadelphia : The Dolphin Press. Price, 4s. net.

A BOOK with a title so suggestive awakens in us hopes of good things to come. Nor are we disappointed. It consists of an able introduction written by Father P. Robinson, O.F.M., and the *dicta aurea* attributed to Blessed Giles.

We see that the Editor deals with the life of a very important member of the Community, when we find that Brother Giles was the third convert made by the founder of the Order, the intimate friend of St. Francis, and called by him 'The Knight of our Round Table.'

The short conferences to which Brother Giles treats us embrace a goodly catalogue of moral virtues. His explanation of them shows that he was a man of sound common sense, with a deep knowledge of things spiritual. It is a book that cannot fail to attract the attention of all pious readers ; for it is a work which the Bollandists do not hesitate to place at the head of ascetical writings.

The manner in which the work has been turned out reflects great credit on the publishers.

D. M.

APOLOGIA PRO VITA SUA. By Newman. Pocket Edition. London : Longmans, Green & Co. Price 2s. 6d. net.

THE book before us is a new edition of the *Apologia* by Newman, and was published last February. It is a further volume added to the Pocket Library that is being published at present by Messrs. Longmans, Green & Co. Some volumes have appeared already, and others are in the press.

Those who read and study the writings and affairs of Newman are ever interested in the efforts of publishers who bring his works in a proper form before the public ; they will only be too ready to acknowledge their obligations to the publishers in the present case. We regret that this Pocket Edition is a reprint of the later issue of Cardinal Newman's book, and omits a number of passages that were contained in the first edition. It may be that this is required out of respect for the deceased prelate, and that it is just as he would wish it ; for he was a man endowed with a mind too noble and feelings too sensitive to cause pain or injury to anyone. To students of Newman, however, these chapters carry a depth of thought and meaning as throwing light on the human side of the man who loved right and hated

wrong-doing. So far from diminishing our esteem those passages increase our respect for Newman by showing that he was a man of strong passions and of warm heart.

The volume is well printed on fine paper, compact and artistically bound, presenting all the good qualities we should wish to find in a Pocket Edition of a book which will long act the part of a faithful companion. It may be had also in leather binding, price 3s. 6d. net.

D. M.

THE OTHER MISS LISLE. By M. C. Martin. New York : Benziger Bros. Price 4s. net.

THIS is a story of two young ladies, the younger of whom is an invalid, and who has been entrusted to the care of her sister by a dying mother. 'I will be good to Sylvia, mother,' was the promise she made, and well did she fulfil it. They belong to England, but leave it for Cape Colony on account of the health of the younger. Here, at a tea party, the heroine first gets her full title, which gives the name to the story, *The Other Miss Lisle*. After various complications in the course of their affairs, and as a result of them, they return to England where the younger sister dies, all of which is told in a manner that commands the interest of the reader. The last days of Sylvia and her death-bed scene are described with much vividness and strength, and cannot fail to secure the attention and sympathy of any reader, nor the warm commendation of those who have witnessed a similar scene. The story ends up happily with the betrothal of 'The Other Miss Lisle' to the lover whom she had given up for the sake of her sister.

The novel is distinctly Catholic in tone throughout, and the contrast between some of the characters speaks well for the influence of the Catholic Church over her children. Not a few of us would be surprised to get the salutation '*Cead mile failte*' in a solicitor's office in Cape Colony, but we could not be much perplexed when we learn that the speaker bears such a distinctly Irish name as Patricia Murphy.

Sylvia is not such a confirmed invalid as to have given up all thought of the world and its fascinations, and we are inclined to agree with the words 'of the sharp-sighted daughter of Erin,' when she says, 'her finger-nails give her more concern than her soul.' She is endowed with considerable insight into the workings of the human heart, allied with brightness of manner and a certain vivacity of speech, all of which are so many instruments in the hands of the egotist. These failings are

compensated, however, to a great extent by the change her feelings and thoughts take when she is on her death-bed. 'It is better I should die, dearest. I shall never be better prepared to go than I am now; Father O'Brien has made it so easy for me to go. I do not dread death now, I am almost glad to go.'

The heroine, Christine Lisle, has a character that cannot be fully appreciated without reading the story. She is a noble example of womanly tenderness, sisterly love and self-effacement, of the self-sacrifice which makes that large crowd of unknown martyrs. We feel that the happiness she gets after so many days of trial is a reward none too great for all her sorrows.

Her future husband, Mr. Norris, is a beautiful type of a fine manly character which must be studied to be understood. We feel all the regret which Christine herself experiences when he makes that confession to her in the Rosary. 'If there is any religion at all, Miss Lisle, yours is the only one. I have studied the old faith, and it is the only one that will last. But there is something else needed beside this knowledge, is there not? There is belief, and I have not got it.' And when he does become a Catholic we know that she had a large share in bringing about that happy result. As Norris himself says, 'that she had a large share in it cannot be denied, but just what she had done in effecting this, cannot be clearly defined.'

The story is written in a bright fascinating style, and is one we like to turn to in a leisure hour. It avoids that sentimentality so common in novels of a similar kind, and while never intrusive in its piety impresses a good moral lesson on us. We feel better men and women after reading it, more ready and determined to carry the burden of life with cheerfulness and perseverance, knowing that 'true comfort . . . is to match here by a strict life God's love severe.'

D. M.

OFF TO JERUSALEM. By Marie Agnes Benziger. New York: Benziger Brothers. 1906.

THIS is a book with a smart title, inspiring, instructive, and educative. It was written with an intention which we may all admire—from the spirit of filial gratitude. The authoress tells us 'that when these papers were written, I had no idea that they would ever appear in print, and must, therefore, entreat the kindly indulgence of my readers for any shortcomings. Such a confession of itself would be sufficient to disarm all hostile criticism. But it is not at all required; for the book has but little trace of the 'shortcomings.'

It was written, not from a critical or historical standpoint,

but narrates the journey, scenes, and experiences of a pilgrimage to Jerusalem, which covers the space of three weeks. The narrative takes the form of a diary, and, like all diaries, it is intensely interesting. Throughout the work there breathes the spirit of fervent Catholicity, not to say piety. The authoress does not attempt, however, to weave any garlands of rhetoric in describing the holy places and the memories they revive, but describes in a simple picturesque fashion the scene as it lay before her, its appearance at present and its relations with the past. For this reason the narrative appeals to the reader with all the force and vividness which only an eye-witness can produce. It is outside the scope of the book to enter into any of the discussions that have arisen regarding the exact position of certain places of our Lord's Passion; and though the writer mentions at times that there was a different tradition about a particular place, she always accepts the predominant tradition that obtains at present, as the most feasible. And we feel it is better to have done so, for however much we might gain intellectually from the discussion, the vividness of the narrative would be materially weakened. Jerusalem and its streets, the Mount of Olives, Sion, Calvary, the very spots where once the Redeemer suffered, have a fascination for all of us, and their appearance to-day studded over with Churches contrasted with the days of the Jewish Theocracy, bears a deep significance.

Nor is the writer content with a mere description of the scenes, but gives us at times an insight into the domestic and social life of the Holy City and its environments.

The narrative is interspersed with a few well-chosen plates, representing the more important places and incidents of the journey. The whole book, printing and binding, is got up in a very attractive style by Benziger Brothers.

D. M.

THE OLD RIDDLE AND THE NEWEST ANSWER. By John Gerard, S.J. London: Longmans, Green & Co. Price 2s. 6d. net.

THIS is a new edition of a book familiar to most of us. Father Gerard and his efforts are too well known to need any commendation. He has devoted his attention and energies to many of the most engrossing subjects of the hour, and is known to have brought great abilities and a sympathetic attitude to that study. His writings are many and diverse, and have secured for him the gratitude and well-wishes of no small number. We find him in the present work grappling with opponents powerful and watchful, and it is for the individual

reader to pass comment on the issue. We feel certain, however, that the criticism of the thinking reader will not be at all adverse. The whole book bears ample evidence of the interest he takes in scientific problems, and his complete mastery of the views of his adversaries ; whilst the additions made to this latest issue show that he is advancing pace by pace with his opponents in the regions of science. The fact that the book has already reached the third edition in this, its third year, shows beyond question that the subjects under criticism have caught hold of the people, and that his discussions of these matters are fully appreciated by the popular mind.

The aim of the work is to confute the enemies of true knowledge. Among the philosophers of science men have been found, such as Haeckel and Mallock, to make pretensions and draw conclusions about the nature and end of science, to which she makes no claim. Not only do they assume that it is the end of science to blow up the buttresses of superstition—the existence of God, free-will and the immortality of the soul—but they continually repeat that she has made all such belief impossible. Father Gerard puts before himself the task of examining these pretensions in the ‘light of the evidence furnished by science in her own regard.’ He argues that we are imperiously led by certain processes of inference from the evidence of created objects to the recognition of a First Cause Who possesses Intelligence and Freedom ; on Whose nature depend for their existence, and on Whose will depend for their expression, the laws of Nature. In the course of the book he discusses such questions as the beginning of the world, the constitution and properties of matter and the laws of motion, the order of Nature as pointing to a First Cause and manifesting Its Intelligence, the origin of organisms and conscious life, and deduces from all these that the recognition of a First Cause with Reason and Free-Will is an intellectual necessity. These are but some of the questions which he discusses in detail, but they are sufficient to show the general trend of the book, and the conclusions at which it aims.

With regard to the beginning of the world, he says even if we admit the eternity of matter—and there is no clear impossibility in such an assumption—still observation and experiment show that it cannot produce all those things that have arisen within it, such as organic life, sensitive and reflex consciousness. Truly, any man of science would say that such results have never come under observation and experience ; but why ? Is it on account of the inability of matter or on account of the absence of the proper conditions ? Is not the expert artisan unable to

produce a good table from inferior wood, not because of any want of power in himself, but owing to the absence of the required material? May not matter also be able to produce such phenomena as life, sensation and intelligence, although admittedly there is no evidence from observation and experience. Of course, if we could prove that at these stages of evolution new substantial forms came into existence, we must postulate the existence of a Supramundane Producer, but for such forms we can find no evidence. We are sorry that Father Gerard did not discuss this point more fully.

Again, in proving the existence of a Supreme Intelligence, Father Gerard relies wholly on the argument from design manifest in every movement of nature, 'not merely in the larger and more obvious operations, but in the most hidden processes and inmost constitution of nature.' Is it not a rather dangerous precedent to propose to build the whole foundation of our belief in the existence of a Supreme Intelligence on such an argument? Ordinary Catholic philosophers and theologians do not consider it even the most important among the proofs traditional in the schools. Of course it is the factors of law and order in nature that have first attracted the attention of thinking men, and which once explained make a deep impression on the mind of the uncultured. But does such an argument stand the brunt of modern criticism? Admitting the assumed premisses of science, and Father Gerard should do this when he intends to examine the results of science according to the principles of scientists, would not the world without any Supermundane Supervisor continue to exist and move and work in order quite as harmoniously as it does at present? If we admit the eternity of matter, motion, and order, with the scientists, of what force is our argument from the law and order apparent everywhere? Or, assuming for the nonce, that scientists agree with us in admitting that eternity of order involves a contradiction, or is opposed to the evidence of science, as Father Gerard says, may they not still say that order and law is due to a mind immanent in matter working without consciousness and without purpose? If this be the common ground of contention to what conclusion would the facts of law and order lead?

The pages throughout the book which Father Gerard devotes to Evolution in its different phases are extremely interesting and illuminating. We notice with pleasure that he attacks Evolution not on theological grounds as opposed to Faith, but on scientific grounds. We find no argument from the impossibility of inferior forms producing higher ones, a principle which seems opposed to the experience of the man of scientific obser-

tion. 'How vastly nobler and more precious,' says Mill, 'are the higher animals and vegetables than the soil and manure out of which and by the properties of which they spring up. The tendency of all recent speculation is towards the opinion, that the development of inferior orders of existence into superior is the general rule of nature.' The objections to Darwinism and kindred systems, according to Father Gerard, are in nowise theological but wholly scientific. And in this he is at one with Professor Huxley, who says: 'The doctrines of Evolution are neither theistic nor anti-theistic. It simply has no more to do with Theism than the First Book of Euclid.'

We have found fault with some of Father Gerard's arguments, not indeed on the ground that the opposite is true or proved to be more probable, but simply on the ground that the position of scientists is not shown to be impossible, and therefore not disproved. Yet, we find the book singularly illuminating and suggestive; in every chapter we see traces of wide research and deep study. It is valuable not merely on account of the points of information which it contains, but especially for the suggestive manner in which they are followed out. It is penetrating, clear, and readable, abounding in a multitude and variety of illustrations. We wish this edition as much success as the two previous ones.

D. M

HOLY COMMUNION, PREPARATION AND THANKSGIVING.
By Canon Lejeune. Translated from the French at
St. Joseph's Seminary, Dunwoodie. London: Burns
& Oates. Price 3s. 6d.

THIS is a book which will be warmly welcomed by all classes. Those who are already acquainted with the work in the original will be pleased with the present production, for it labours under very few of the faults so commonly found in translations. While for the rest of us it brings a wealth of thought hitherto unknown and most aptly expressed.

It deals in a very thorough and exhaustive manner with all the important questions concerning the reception of Holy Communion. It is dogmatic and calculated to inspire devotion. The author tells us that 'the method of thanksgiving cannot be well understood and fruitfully applied unless we know in a certain manner the effects produced by Holy Communion. A knowledge of dogma as complete as possible is the necessary foundation of any method or practice of thanksgiving.' And this principle which he states explicitly in reference to thanks-

giving is applied with equal force and consistency all through the work.

The book consists of three parts. In the first section the author discusses in a general way the necessity for preparation and thanksgiving, and the usefulness of a definite method. In the second and third parts he goes into the details regarding the motives which we should have before our minds when making our preparation, and the effects of the Sacramental eating.

The work will be found to be eminently useful for all. The layman will reap an immense benefit from its perusal ; for while it is full of instruction and doctrine, the explanation is so simple and lucid as to be understood by the most ordinary reader. Nor will it be less useful for the priest. It contains ample food for meditation and for instruction. The doctrine and affections are so nicely combined that they produce a deep devotion in his mind for the Sacrifice of the Mass, and enable him to animate with a like devotion the members of his congregation.

The printing is good, and the binding is strong and serviceable. It can be had from Messrs. Burns and Oates, at the reasonable price of 3s. 6d.

D. M.

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TERENTIUS O'DONNELL, S.T.D.

CENSOR DEP.

Imprimi Potest.

✠ GULIELMUS,

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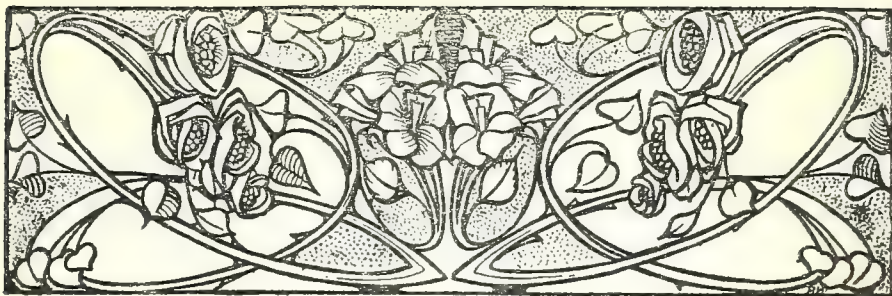
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POPULAR CATHOLIC PERIODICALS

OUR Catholic periodical literature has, within a decade or two, been undergoing a very remarkable change. It formerly seemed to have for main function a strengthening enlightenment of the faithful ; for it kept on reiterating the divine truth of our religion, and expatiating on the glorious sufferings and triumphs of our fellow-worshippers. If it exceptionally undertook to deprecate or even to disarm human prejudice it was generally on the primal plea that we had to obey God rather than man ; so that in our defensive tactics the sacred immovableness of our position was still proclaimed. But now our Press representatives mostly affect the apologetic or the apologetico-controversial. They appear anxious to diffuse all that has been said or supposedly may be said against the Catholic Church—with, of course, some view to its refutation, but incidentally, perhaps, with the newsman's leaning to the piquant. The questioning tone is in the quasi-religious atmosphere, and a corresponding line of thought, if thought there be, is both obtrusive and intrusive. An illustration of the fact is not far to seek : take up the files of a Catholic publication of twenty years' date, and you find less than a fifth of its space occupied with the passing libels on the truth ; take them up for last year, and you may find two-fifths, three-fifths, devoted to that same innutritive material. What readers, then, Catholic periodical writers have in view becomes an urgent question.

There is attraction in the thought of writing for the general public ; there is also an incentive to a most laudable zeal. But, eventually and effectively, does periodic Catholic literature reach the general reader? In a very small measure—if common experience and business statistics are at all to be trusted. In the English-speaking world the bookstalls that will, unrequested, put or keep a Catholic periodical on their list could very easily be counted. They take little stock even in the modern monster of hybridism that would call itself a *Catholic Undenominational Journal*. So it remains a matter of trade as well as of apostolate that our periodic publications are quite preponderantly, though not exclusively, for Catholic readers.

Now that preponderance should naturally determine their policy. To be uninteresting or injurious to those who read us, in the vain effort to ingratiate ourselves with those who do not, would be a plain proof of want of principle or want of sense. It is not that we are to forget outsiders, for we are instructed to give them no offence, even to have their good report, and to try to serve all men ; but it is that the nature and circumstances of our work require us to make sure our calling, and to benefit especially those who are of the household of the faith. Neither, indeed, is there any danger of our neglecting the welfare of the race so long as we do good to the faithful ; for if there be a truth of manifold experience in religious enterprise, it is that the cultivating of faith where it is already planted is the most efficacious way of propagating it. The same may be said of piety. Faber was not overlooking the lost sheep of his own beloved country, but was formulating a piece of pastoral wisdom, when he wrote : ‘ If we could only make our Celts saints, we could do something to our Saxons.’¹

Here, however, a query prompt to arise is whether apologetico-controversial reading is not useful also to the common faithful. It certainly is, on the condition that it gives, or secures, or increases energizing possession of revealed truth. Otherwise, its evil effects seem much more

¹ *Life and Letters*, p. 371.

evident than its good. Of course no one will intelligently pretend that a Catholic should not, in proportion to his natural ability, be prepared to account to himself and to others for what he religiously both believes and practices. Such fitness is thought a special requisite of the present age : but it was always required. When the first faithful heard St. Peter saying : ' Sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you,' they might know that they were receiving a rule as practically universal as it was pertinently conditioned : their holy confidence first, then its unseen ground for every one who asked. And afterwards when faith and philosophy were about to celebrate their lasting alliance, St. Anselm, a doctor worthily representative of predecessors and successors, enunciated the accepted relation between belief and inquiry. He makes his *Boso* begin with the words : ' As right reason demands that we believe the deep things of the Christian faith before we presume to discuss them, so to me it seems a negligence if, when we have been confirmed in the faith, we do not labour to understand the things which we believe.'¹

The effort, then, to get more intelligence of our supernatural belief, and to believe more that we may the more understand, is not one at which umbrage should be taken. But neither is it the one which characterises our actual periodic literature. With some noteworthy exceptions, that gives us little that is positive, little that is plainly explicative, and still less that is emphatically or enthusiastically Catholic. The topics, and worse, the methods of treatment, are frequently taken from non-Catholic sources ; and though there is no need of being narrowly illiberal, yet experience as well as Christian instinct demands a strongly delicate discrimination. It is noticeable that non-Catholic discussers of religion regard themselves as having made some progress whenever they establish an apparent contradiction of Catholicity. Be there question of Scriptures, or ethics, or politics, or any other involving

¹ ' *Cur Deus Homo ?* ' c. ii.

things divine and human, the satisfactory outside achievement is to put the Church in a false position. That may not be the explicit aim of the unorthodox, but they yet seem inevitably to veer round to it and to rest in it. Recent periodical treatment of the great subjects mentioned shows no very deep delving into them for their own sake ; it is rather a raking together of knotty odds and ends that neither need nor, sometimes, admit solution ; in fact, of the poorer specimens of the 'hundred-thousand difficulties which do not make one doubt.'

But, unfortunately, the newspaper style of religious investigation often leaves on Catholic readers the impression that some doubt is involved. Such an idea may, of course, be called superficial and ridiculous by the writers ; but that does not change the fact : the misgiving is created. And a matter of experience, as also of necessity, is that doubt is the one intolerable intruder in the domain of belief. The antagonism between the two states of mind is not only absolute on final analysis, but is likewise most aggravating in immediate results. The so-called methodic doubt did very unhappy buccaneering in the schools, and the first appearance of question in matters directly or indirectly doctrinal will always repel the faithful. Indeed their instinct is in fair accord with the philosophical and theological temper ; for assent to truths either natural or revealed is an act so distinct, indivisible, and absolute, that it brooks no shadow of uncertainty. Even the broadest speculation must still unfalteringly tell a man that 'he cannot be both inside and outside of the Church at once ;' since, 'if seeking includes doubting and doubting excludes believing, then the Catholic, who sets about inquiring, thereby declares that he is not a Catholic.'¹

This fundamental distinction between the inquirer and the Catholic explains the affright or disgust, if not always actual scandal, produced among the simpler faithful by awkward and uncalled-for apologetics. Experience of that result is old and constant. The great Bishop of Hippo, whose time and place was so necessarily controversial,

¹ *Grammar of Assent*, p. 191.

compared the offering even of Gospel concordances to his believing flock to the imposing of medical doses on a man in good health. The figure is telling. The healthful man does not want medicine ; if it is forced on him, he may not remain in health. The latest practice echoes the earliest. Some twentieth-century American pastors are reported as putting certain 'Catholic' publications on a sort of parish *Index*, for the safeguarding of their lambs and sheep. To one of these watchful guardians was offered by a more lenient confrère the waggish apology that if the said publications were not always Catholic periodicals, they were 'periodically Catholic.'

So much of Catholic education being in the hands of nuns, their sentiments on popular reading are of considerable weight. Now a sister of a teaching Order, who has sent forth from her class many hundreds of well-instructed boys and girls, and who reads much because of her rather high programme, was recently heard to exclaim, in most manifest anguish : 'Will they leave us anything to believe?' The *they* meant were Catholic Press people, and the intelligent teacher understood them to attack her Carmelite Scapular, her patron saints, her First Friday devotion, her plain Testament lessons, and her affection for many things palpably Roman. No doubt the writers who caused the complaint would be quick to allege that no questions strictly dogmatic were mooted ; and, as surely, the answer would fail to satisfy the soul that lives of faith, the soul whose moral being is supernaturally sensitive, supernaturally delicate, out to its farthest tendrils and minutest feelers.

Perhaps the anomaly of being hurtful to believers while explicitly undertaking their service, is somewhat explainable on this very head of faith's overlooked or unrecognized delicacy. In essence, and in fact, it is a delicate virtue? Some writers seem to scorn the idea. They argue as if, for them, it were equivalent to representing faith as unfounded, or at least as uncertain of itself. But is there not here a strange misapprehension, a putting of merely human confidence in the place of super-

natural belief? Surely faith may be, as it is, a matter of highest truth, and yet—or therefore—our hold on it be perilously insecure. Scripture indications are unmistakable. Faith is a gift to be most jealously guarded. It is named and figured in quite startling conjunction with that other virtue which especially ‘craves wary walking.’ From Moses and Jeremias to St. Paul and St. John, the inspired penmen assimilate purity in belief to purity in morals, making it at times difficult to determine whether they are speaking of creedal orthodoxy or of conjugal fidelity. The violation also of one virtue gets epithets appropriated from the other. In consequence the saints and the great moralists prescribe the very same remedy for temptations against faith as against purity—flight, namely, the victory in this battle being, as they facetiously remark, reserved for the cowards.

What is this but an affirmation of the experience that faith’s delicacy makes it unsafe to wantonly look its insidious enemy in the face or parley with its blasphemous impugnors? If there were question only of natural prowess, we might seem called to measure ourselves with our opponents; but where the gift is altogether above us, we have to take it in its revealed conditions. The very giants of fighting belief recommend, in the matter of preserving faith, the caution of inability and vulnerability. For all time are St. Augustine’s adages: ‘No one suffices to himself for either the beginning or the perfecting of faith;’¹ ‘Woe to the (faithful) man unless the Lord consume even his faith;’² ‘It is a great grace from God that our faith be preserved.’³

Though the faith of ordinary Catholics should not be at all shaken by Press rehashing of objections and replies, yet the fineness of their believing disposition is often blunted and its freshness irretrievably lost. The loss is great; for in supernatural outfit the *pia credulitas*—theologically understood—is an indispensable element: it is as a pure atmosphere to life, the medium of sight, the renewer of

¹ *De Praedest.*, 5.

² *In Ps.* 120, 11.

³ *In Ps.* 134, 18.

the blood, the fosterer of bloom and energy. It is by it we are quick to perceive that the Lord did make 'testimonies exceedingly credible,' and that His 'judgments are delightful.' It begets an efflorescence of faith which is joyously Catholic and joyously meritorious; but profane handling bedraggles it, and even a break can dim its lustre. It fares particularly ill when subjected to what has been described as 'the essentially unsupernatural character of the controversial temper.' Not that we could regard our indestructible religion as a sort of hot-house plant, to be hidden away and sheltered from every blast—though, in truth, it is an exotic; but the exhalations abroad are of the earth earthly, and hence it requires watchful effort to keep our minds 'unspotted from this world.'

Some who urge the utility of controversial topics seem to hold that, in matter of question and doubt, many Catholic minds are not unspotted, or at least are very liable not to be; and that so it is as well to inoculate them, either remedially or preventively. Our periodical writers' apparent findings on this point are certainly controvertible. By no one is the pulse of the faithful more unmistakably felt than by spiritual physicians, and they, as a class, have shown few signs of anxiety about their people's belief. A priest of ten, fifteen, twenty years' ministry may find it hard to recall any cases in which his penitents were really hindered by difficulties of dogma. Moral obligations are, almost universally, the matter and the test. Jubilarians, of most extensive and varied mission work, have been known to declare that the souls they encountered, who were kept from practising their religion by intellectual troubles, would not sum up one a year. And the older the missionary or pastor, the less is he inclined to admit that the troubles were indeed intellectual, the advancing of such a reason being usually either a preliminary or a pretence. On close inspection the root of bitterness was found not to have its bed in the soil of the First Commandment, but further on, more than half-way up the field of the Decalogue. Hence experts in the ministry will seldom

ask that Press co-operation among the faithful run on lines of contention and controversy.

Is it not also remarkable that the episcopate of the world, the great chief staff of the Church Militant, should take so little part in those apologetic tactics? Hardly a bishop's voice is heard in all the outcry about changed conditions and problems of the day, about learned rebuttals and wise concessions, about science's demands and doctrine's adaptations. To see the flock led into the old rich pastures and down by the ever-running waters, seems to satisfy them; whilst, if the poisonous bite or the contagious pest of error were as common among their fatlings and weaklings as sections of our Press intimate, they would have to be the noisiest in warning and recrimination. As Scripture watch-dogs they should keep up their bark, loud and aggressive. But they evidently know that the faithful are mostly safe on the doctrinal score, requiring only instruction. They may also be going on the principles followed by physicians of great cities who find germinal typhoid in all air and food, but still tell individual citizens to mind it little, so long as they keep their constitutions in pure vigour. The germs, as they say, never lodge in sound tissue. Pastors, while most vigilant, can rest in similar confidence that healthy, well-nourished Catholic souls take little contagion from passing aberrations—and least when they least notice them. To look to the highest example, the Supreme Pastor calls attention to outlying error only when it is very flagrant or very insidious: he commonly pursues his appointed course, feeding the lambs and sheep.

Besides being unserviceable, apologetic Press writing sometimes runs into peculiar heads of offence. To put the biggest first, it 'gives occasion to the enemies of the Lord to blaspheme,' not perhaps in Nathan's sense, but practically in ways variously regrettable. Either the solution of difficulties is inadequate, leaving the truth open to jibe and ribaldry; or doctrinal statements are incorrect, up to the point of heresy. This latter fault often comes of partial ignorance, and so it is rather material than

formal ; but it seems a common contingency of the undertaking, for fallibility in the original teaching of those who are *not* is almost proverbial. Thus is falsehood met by falsehood, error by error, and that in the Catholic name !

Another way in which unskilled controversy may involve blasphemy is the off-hand reporting and retailing of the grosser aberrations. There appears a strange forgetfulness that things explicitly atheistic or even heretical are often also blasphemous, and that the bare material wording of blasphemy is, in itself, unallowable. Reasons are required, and safeguards. From the prevailing practice there must follow a disastrous dulling of reverence, with a corresponding loss of religion's finer sentiments. The subjects cavalierly treated in the family paper enter quickly into the family conversation. Then the common weakness of a liking for cavil begets discussion, implants fictive opinion, rubs the bloom off faith, and plays havoc with simple piety. A very sad effect of the abuse is the annoyance inflicted on the truly spiritual, on those who are distinctively called *touchy* about divine interests. Though written more than half a century ago, when the evil was less prevalent, there is much present appositeness in the following lines :—

The purity of the true faith is one of the very dearest interests of Jesus ; and, consequently, one who truly loves his Lord and Master is pained beyond the power of words by the expression of false doctrine, especially among Catholics. Opinions about our Lord's ignorance, or in depreciation of His grace, or in derogation of His Mother's honour, or lowering the Sacraments, or dishonouring ever so little the prerogatives of His Vicar upon earth—these things, merely in passing conversation, sting him so that he feels even bodily suffering from them. . . . Thus you will not find a single saint who has not cherished this pain of love in his heart of hearts, this inability to endure the sound of heresy or false doctrine ; and where this is not, then, as sure as the sun is in the heavens, the love of Jesus is but poor and weak in the heart of man.¹

The tendency animadverted on in this passage has

¹ *All for Jesus*, p. 51.

recently shown itself in censoriousness about various Catholic devotions. Superstition is, in one aspect or another, the gist of the charges; and where that can be segregated from supernatural piety, it is of course to be blamed, for the Church of God, like the law of God, declares it a sin. But when a devotion can be called a Church devotion, attack on it savours of either presumptuous folly or skulking heresy. *Insolentissima insania*¹ was its early name. Who indeed can, in good faith, think himself more attached to truth and true devotion than is the Spirit-led Church? He would have to resemble the *philanthropic* infidels that think themselves more considerate of mankind than even the God who so loved the world. As the Church is an organism whose life is of the Holy Ghost, what really enters that organism must be touched by Him. Most superficial, most injurious is the view that there can be action of the Spirit of Truth where there is no truth; and hence we must hold that what the Church makes an occasion or an object of devotion is, in the form and sense in which she takes it, undeniably true. The *nec approbat, nec tacet, nec facit* of the fourth century is here applicable. Things against faith or morals the Church of God neither approves, nor condones, nor does.² And, in proportion, something similar may be said of the faithful individually. If their particular devotions be supernaturally fruitful, we may infer a basis of truth. When faith can be attested—a thing not always easy—as informing any given practice, there is assurance of a true reason underlying it; for then is exemplified St. Thomas's principal: 'By the habit of faith the human mind is disposed to assent to those things which agree with right faith and not to others.'³

It appears, therefore, that anxiety to afford newspaper correction to Catholic devotions may easily run to excess. Moreover, its sincerity is not always above suspicion. When censure of things simply pious is harshly thrust on

¹ S. Aug. *ad Jan.* liv. 6.

² *Ibid.* lv. 35.

³ II. II. q. 1, a. 4, ad 3.

the public, it is often found that the real complaint lies in a part quite different from that at which the irritation is manifested. Because one thing rankles, another is knived. If it be correction that is desired, why is it not sought where it is sure to be met with and sure of being efficacious? When ecclesiastical authority officially discountenances mistaken devotions, they lose propagative energy; when the Holy See condemns them, they wither as certainly and almost as suddenly as did the barren fig-tree. Excoriating them in the Press, to the probable disgust of believers and to the sure amusement of unbelievers is, in most cases, an ill-judged proceeding.

Other matters similarly or more seriously contentious occasionally appear in our periodic literature. It is hardly their place: the readers are unprepared, and the medium is unsuited. Part of the wisdom of Canon Sheehan's Curate Johnson was shown by the fact that 'he was always most unwilling to enter into religious matters with a man whose training had not fitted him to understand them.' And as to crotchets of criticism, Mrs. W. Ward's prudent Bishop Dale, 'personally wished that very many of these questions could be discussed in Latin only, and by specialists.' Even worldly sense dictates a like course. Quite recently the *New York Times* published in its literary edition a letter from a citizen who sturdily protested against magazine articles 'that leave a bad taste in your mouth.' If scabrous questions were to be treated, he wanted it done in books which a man may get, if so disposed, and keep to himself, not in magazines which lie around and are picked up by everybody.

Doubtless some Catholic magazines ventilate crabbed questions on the supposition that their circle is all highly educated or even clerical. It is to be seen how far the supposition holds. Besides various classes of incidental readers, the dollar-a-day boys and girls who do much of the department work in many Catholic weeklies, systematically go to these magazines for what they think spicy. Hence may many hard things be thrown in the way of the unlearned, possibly of the unstable.

If our periodical literature were to eschew subjects considered impertinent or offensive, are there others which it might appropriate? Some great ones, of evident nobility and usefulness, are little treated. The actual life of the Church, which makes almost visible the presence and working of the Holy Ghost, is seldom forcibly portrayed. Yet how majestic it is! how irresistible! how beneficent! Missions show it forth wonderfully; even politics witness to it; but its best proof is in the supernatural morality it creates. A priest in an American city may scarcely claim the merit of faith in his ministry, so manifest is the action of grace. He meets thousands of men and women, and of young people, whose lives would not sully an Irish Thebaid, though they are placed within a hand's reach of the world's most seductive corruptions. He need not be told what does this; but others would profit by knowing it.

Scripture is another mine unworked by the Press. From Reformation times it has been a sad loss that the sacred text should seem useful mainly for controversy. Now the case is worse. Our holy books are themselves made the bone of contention, bandied about and gnawed and hardly at all used except with a view to criticism. Who indeed recalls twenty popular publications, in as many years, that laid any stress on the wisdom of fashioning life to the divine strength and sweetness of the revealed word? Yet what it lays down about its own use is very positive, being all, namely, 'profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work.' Its very substance is blankly disregarded—whatever pin-pricking there may be about its circumstances; and so its splendid, not to speak of its divine, characters are becoming less and less lovedly familiar.

Without asking for the literature of spirituality, we might also expect from our periodicals more work, and better work, on the saints of the Church. Heroes and heroines are at once interesting and inspiring, and no one has them true and high as we have. They, with their virtues, miracles, patronages, were not given to be kept

out of common thought and speech ; and still the Catholic public—at least the English-speaking part of it—is fearfully ignorant of all that concerns them. There is actually gathering on the ignorance a crust of indifference. To break this up and let in the light, or rather let out the refulgence, is opportune work for devoted writers. The inane fear of appearing too Catholic may be safely relegated to helot days ; and studies of depth and beauty, of charming incident and needed example, can be copiously drawn from our inexhaustible hagiology. Then if more space, more matter be desired, why not gladly direct the cramped modern mind to St. Thomas's three created infinities (which *habent quamdam dignitatem infinitam*¹) : the Humanity of God, the Mother of God, the Fruition of God ?

The frequent treatment of these and of all subjects that positively make known our faith as 'the victory which overcometh the world,' should characterize the Catholic Press, should all the more characterize it that every other Press is necessarily on the world's side. Categorical assertion of the truth is good for ourselves and for non-Catholics ; for us because it makes our belief more practically real, for them because it pours a steady light into their darkness. In Catholic periodicals there should be no room for 'dissolving views'—whether of the religion that deprecates being called false, because, forsooth, there is no true or false in belief ; or of the fancied immanent creature-god, who is not at all the Father Almighty, Creator of heaven and earth ; or of the 'profoundly religious man who has no supernatural sense ;' or of the salvation which depends more on 'what God thinks of us than on what we think of Him'—a new delusive quibble : as if God did not always see us exactly as we are ; or as if what we are did not most fundamentally depend on our personal thought of Him, since by nature and grace we are His rational adorers.

Plain revealed truths, boldly affirmed and lived, are the need of the Lord's vineyard. Practical piety's strong sunshine and heavy showers will warmly fructify where

¹ I. q. xxv., a. 6, ad 4.

the apologetic drizzle but chills and famishes. In the necessitated *Apologia* there can hardly be selected a more leading proposition than the one which says: 'False ideas may be refuted indeed by argument, but by true ideas alone are they expelled' (page 50). And the eminent author—to whom one is now loath to refer, so much reason has there been of late that he should pray to be 'delivered from his friends'—could deliberately state, at the close of his long life of exceptionally fruitful controversy:—

I really think that many persons, not to say most persons, are converted by the simplicity of a Catholic, especially a Catholic priest; and that by straightforward going about his duty, and by honestly speaking out what the Church teaches, he does more good, except in particular cases, than if he were ever so good a controversialist.¹

G. LEE, C.S.Sp.

¹ *Addresses and Replies*, p. 299.

DIALOGUES ON SCRIPTURAL SUBJECTS: THE PENTATEUCH

DIALOGUE V.

P. O'F.—In our last interview you explained to me the nature and force of internal arguments regarding the authorship of books in general, and applying your principles to the Pentateuch, from an examination of the subject-matter and the language in which it was written you proved, to my satisfaction, that the author was an ancient one, belonging to the early days of the Jewish Commonwealth, and from his knowledge of Hebrew affairs and his manifest love of that race and for other reasons that he was of Hebrew extraction. Furthermore, from his intimate acquaintance with things Egyptian, the country, its laws, climate and customs, that he sojourned in that land; still further from his minute description of the places, names and different stages of the wanderings of the Israelites in the desert, that he took part in it, but did not enter the land of Promise; aye, more, from an analysis of the construction and arrangement of the whole book, you pointed out that the author of the book and the lawgiver were one and the same person, and that the supposition, that one person wrote the law and another the historical part of the book could not be critically upheld. Taking all these characteristics into account, you concluded, and I think with fairness and reason, that, whilst they did not constitute a perfect proof of the Mosaic authorship, they begot a very strong presumption in his favour, as in him and him alone are all these features of the author verified. You remarked, however, that you had something further to add to your line of argumentation from internal evidence, which would convince any person, whose mind was free from prejudice, that Moses and nobody else was the author

of the Pentateuch. May I trouble you now to complete your argument?

FR. O'B.—Your summary of what passed at our last interview is substantial and accurate, and I now proceed to redeem my promise. As in one of our first dialogues I had to take down my Bible to read passages for you, I must now repeat the process. Let us both look into the Pentateuch and see what the author of it says about himself, and who he is. What do we find? In several places it is stated explicitly that Moses wrote it. See here in Exodus xvii. 14, alluding to the flight and slaughter of Amalec and his people by Josue, what do I read? 'And the Lord said to Moses: *Write this for a memorial in a book*, and deliver it to the ears of Josue. . . .' Here you have specific mention of a book that God commanded Moses to write. In the Hebrew it is stronger, for there is the demonstrative pronoun, which would make it read 'the book.' And in this book begun by Moses, by the command of God, we find it clearly stated that he wrote other things. Let me read for you Exodus xxiv. 4, 7: '*And Moses wrote all the words of the Lord . . . and taking the book of the Covenant*, he read it in the hearing of the people.' Again, Exodus xxxiv. 27, we read the following: 'And the Lord said to Moses: *Write thee these words* by which I have made a covenant with thee and with Israel.'

P. O'F.—These words are certainly very explicit; but I see they are all taken from the Book of Exodus. Perhaps he was the author of that book only, and not of the other?

FR. O'B.—That cannot be: for there are like texts in other books of the Pentateuch. Look here at the Book of Numbers xxxiii. 1, 2: 'These are the mansions of the children of Israel, who went out of Egypt by their troops under the conduct of Moses and Aaron. *Which Moses wrote down* according to the places of their encamping, which they changed by the commandment of the Lord.' Is not this clear enough? But I have something still more forcible and conclusive to read for you: here it is, at the end of the Book of Deuteronomy xxxi., when Moses nearing the end of his career, having completed his work,

encouraged and admonished the people, and appointed Josue his successor. What do we read? See here, verse 9: '*And Moses wrote this law, and delivered it to the priests, the sons of Levi, who carried the Ark of the Covenant of the Lord, and to all the ancients of Israel . . .*' And he commanded that every seven years, in the year of remission, the words of the law should be read before all Israel. And further on he gives still more specific directions regarding the custody of the book or volume itself. See here, verses 33 and 34 of the same chapter: '*Therefore after Moses had wrote the words of this law in a volume, and finished it; he commanded the Levites, who carried the Ark of the Covenant of the Lord, saying: Take this book, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living and going in with you, you have been always rebellious against the Lord: how much more when I shall be dead.*'

From all these passages of these different books of the Pentateuch, is it not evident that Moses began to write it by Divine command, that he laboured at it, during the journeyings through the desert, that he wrote not only the law, but the historical part, which, as I have told you, is inseparable from it; he wrote down '*the mansions and the places of their encampment,*' etc.; and now when he was approaching his end, having fulfilled his mission of leader and lawgiver of the Israelites, he handed over the *book*, the *volume*, which it is over and over again explicitly stated that he wrote, to the Levites, with minute directions where it was to be placed and when to be read? Here, then, we have a book, which in its pages shows that it was written by an ancient author, of Hebrew origin, who was intimately acquainted with contemporaneous Egyptian history, who took part in the pilgrimage of the Israelites through the desert, recounting in minute detail the different stages of their wanderings to the end, but never entered the land of Chanaan; a book which, on the face of it, shows that the author was also the leader

and lawgiver of the people, all of which circumstances point to one man, and that was Moses. And in addition to all these presumptive arguments, you have the writer himself several times through its pages, and at the end, calling himself Moses. Taking all those things into account, I appeal to your common sense, was there ever a book written even by a profane author, in recent or modern times, which, judging it alone by its internal characteristics, bears so unmistakably the mark of the author, as the Pentateuch does that of Moses? As I said to you in the beginning, powerful and convincing as the argument is, it is not to be compared to the external argument from the witness of the oral and written tradition both of the Jews and Christians which I have already explained to you.

P. O'F.—There is no denying the cogency of the cumulative force of this argument, but I have some difficulties which I will ask you to clear up.

FR. O'B.—Pray, what are these.

P. O'F.—I noticed as you were reading the texts for me, that the author of the Pentateuch speaks of Moses in the third person, 'Moses wrote, Moses said,' etc. Does not this show that the author was a different person from Moses, who would not, I assume, speak of himself in the third person.

FR. O'B.—Why do you assume any such thing? It is not an unusual thing to find authors, especially historians, speaking of themselves in the third person. At the end of the principal sections of the works of Thucydides, you will find the following: 'Thucydides wrote.' The same is true of Xenophon's *Anabasis*, Cæsar's *Commentaries*, and other profane works. And yet who questions their authenticity? Why not Moses do the same? You have observed, too, I suppose, that both St. Matthew and St. John, in their respective Gospels, speak of themselves also in the third person. There is a fitness in such a mode of procedure, especially when the author is treating of some grave matter; for the mind of the reader is thus more completely diverted from the personality of the writer, and fixed on the subject-matter of his work.

P. O'F.—I have noticed some things in the Pentateuch which jar on my feelings, and seem to me incompatible with the Mosaic authorship. For instance, in Exodus xi. 3: 'And Moses was a very great man in the land of Egypt, in the sight of Pharaoh's servants; and of all the people.' Again, in Numbers xii. 3: 'For Moses was a man exceeding meek above all men that dwelt upon the earth.' How can you imagine Moses writing this about himself? Either he never wrote it, or, if he did, he was not the holy, humble, modest man, that from my earliest years, I had before my mind.

FR. O'B.—Perhaps, on a little reflection, you will see, that such writing in the circumstances was incompatible neither with his authorship of the Pentateuch, nor with the high ideal of his sanctity which you had before your mind. Do you believe that St. Paul was a holy man?

P. O'F.—Most certainly.

FR. O'B.—Have you never heard read on Sexagesima Sunday the eleventh and twelfth chapters of his second Epistle to the Corinthians, in which he writes down what he was, what he did, what he suffered, his raptures and revelations. 'They are Hebrews, so am I. They are Israelites, so am I. They are the ministers of Christ, I am more.' Then he speaks of the way he was scourged, stoned, shipwrecked, in perils from all sides and quarters and manner of people. . . . 'Who is weak, and I am not weak? Who is scandalize, and I am not on fire,' and so on. And because St. Paul thus commends himself, are you going to doubt that he wrote that letter?

P. O'F.—Most certainly not.

FR. O'B.—Then you must doubt his sanctity?

P. O'F.—Neither am I prepared for that. I suppose, after all, there were some circumstances which justified St. Paul in thus speaking of himself.

FR. O'B.—Quite so. He had to defend himself against false apostles, who were calumniating him amongst the Corinthians whom he had converted to the faith. He had to defend his ministry and apostolate, which were still dearer to him, against those who were attacking and

undermining both, and thus robbing his flock of the true faith which he had planted amongst them. In a word, he was, as he himself said, coerced into it. And so it was with Moses. He too had a justifying cause for thus speaking of himself. He had occasionally to vindicate his own position and authority with a stiff-necked and rebellious people. And if you read the context of the places you have quoted, you will see the special reasons there were for this style of writing on the part of Moses. In the first of these texts which you quoted, and in which it is said 'Moses was a very great man,' he wanted to give a reason why, at his wish, the Egyptians gave vessels of silver and gold to the Israelites before their departure from Egypt. 'Therefore thou shalt tell all the people, that every man ask of his friend, and every woman of her neighbour, vessels of silver and of gold. And the Lord will give favours to his people in the sight of the Egyptians. *And Moses was a very great man in the land of Egypt, in the sight of Pharaoh's servants, and of all the people.*' And for this reason Pharaoh's servants and the people granted his request.

In the other passage in which he speaks of his meekness, he wanted to show that there was no justification for the repeated murmurings of the people, and in this particular instance of Mary and Aaron, and if the former were chastised by God, it was an act of divine justice, and not attributable to any vindictive feeling on his part.

But as St. Paul in that letter, in order to defend himself and his ministry, alluded to his virtues, his sufferings, his privileges and ecstasies, took occasion also, 'lest any man should think of me above that which he seeth in me,' to speak of his infirmities, his temptations, 'the sting of the flesh, the angel of Satan that buffeted him,' so also Moses, if in these texts which you have quoted, he refers to his greatness and his meekness, in other places speaks of his own shortcomings (Exodus iv. 10), his sin of distrust, for which God punished him, by not allowing him to enter the Promised Land (Numbers xx. 2, 12), and of the Lord's

indignation against himself as well as against the people (Deuteronomy i. 37).

P. O'F.—The texts which you have read for me from the book itself are very explicit as to the Mosaic authorship, if words have any meaning at all. Yet there are, I believe, people who deny that Moses was the author of it and say that it was written by some author or authors of a later period. I cannot well understand their position.

FR. O'B.—Neither can I. It is a puzzle to me, too. For you see the case stands thus: Prescinding altogether just now from the external argument, which is the principal one, and even apart from what I will call the suasive arguments derivable from the characteristics to which I have directed your attention, is it not written clear as daylight in the pages of the book itself, that Moses wrote it? Now, if you deny that Moses wrote it, the only alternative is, that some impostor wrote it, either then or subsequently, and pawned himself off on the Israelites as Moses, their leader and lawgiver. But such a hypothesis seem to me untenable and preposterous. I am not taking into account at all now, the divine character of the book, but merely arguing the case from a human and rational standpoint. If the writer were an impostor, who wished to pass as Moses, he would surely try to ingratiate himself with those whom he wished to deceive. But what do we find? He rebukes them for their obstinacy, and stiff-neckedness, he reproaches them for their ingratitude and infidelity to God, and threatens them with dire punishment. This he does over and over again. Take, as a specimen, that passage from the thirty-third chapter of Deuteronomy already referred to, 'For I know thy obstinacy and thy most stiff neck. While I am yet living and going in with you, you have been always rebellious against the Lord: how much more when I shall be dead . . . and evils shall come upon you in the latter times,' etc. Can you imagine any impostor putting language of that kind into the mouth of Moses, if he wished to have his book to pass amongst the Israelites, as written by Moses? And if

you were to imagine him stupid enough to do so, do you think that the Israelites would have become the victims of such an imposture, and venerated as a most precious treasure, a book written by an impostor, containing such difficult precepts, such stinging rebukes, and exposure of their national failings? And this is all the more impossible to conceive, when you reflect, that the Israelites at that time were not a rude, primitive people, but a fully organized numerous nation, with a history and tradition of their own.

P. O'F.—How is it, in the face of all you have been explaining to me, that the Rev. Mr. Briggs, of whom you spoke in our last interview, could say that he never heard of internal arguments for the Mosaic authorship of the Pentateuch.

FR. O'B.—That is one of these riddles that I do not pretend to be able to solve. Most probably neither he nor Baron Von Hügel ever went to the trouble of reading these texts of Scripture, or if they did, they were so pre-possessed by their own fancies and theories, that they thought it better to ignore them. It would be somewhat interesting to hear what these two gentlemen, who set themselves up so airily and dogmatically against the decision of the Biblical Commission, have to say about that one single text of Deuteronomy, xxxi. 24: '*Therefore after Moses had wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the Ark of the Covenant of the Lord, saying: Take this book, and put it in the side of the Ark of the Covenant of the Lord your God,*' etc.

P. O'F.—Though your arguments seem to me absolutely conclusive as to the Mosaic authorship of the Pentateuch, I see, reading up and down through its pages, certain statements which, if they do not upset your thesis, at least require some explanation. Take, for instance, Genesis xl. 15, where Joseph in prison is represented as thus addressing the chief butler of Pharaoh whose dream he was after interpreting, 'Only remember me when it shall be well with thee. . . . For I was stolen away out of the land of the Hebrews, and here without any fault, was cast

into the dungeon.' If this were written by Moses, how could Palestine be called the 'land of the Hebrews' by Joseph, or even by Moses himself, since it had not come into their possession until after the death of Moses?

FR. O'B.—Regarding this difficulty, and like ones taken from philology, geography or archæology, against the Mosaic authorship, let me lay down for your guidance one or two general principles, which seem to me obvious enough. You may remember in our second dialogue that in order to explain the force of external and internal arguments I used a homely illustration about your friend Charles M'Grath having been seen at Mass by two trustworthy witnesses, notwithstanding that there were many reasons to suggest that it was most improbable, if not impossible, for him to be there, such, for instance, as the state of his health, the length and difficulties of the journey, etc. Now, suppose some person were to say to you, I cannot believe that he was at Mass that Sunday, unless you are able to explain to me how he managed to go there, what would you say to such an objection?

P. O'F.—What I would say is, that he was at Mass is *a fact of* which I have no doubt whatsoever—because he was seen there by two persons who knew him well—saw him clearly, spoke to him, and are absolutely truthful. Whether I can explain to you or not how he went to Mass that Sunday ought not and does not affect the truth or reality of the fact.

FR. O'B.—Of course that would be your answer. And if you wished to confirm the truth of the fact, or at least remove the doubt from his mind, you would endeavour to point out to him one or other of the possible ways by which he came to be at Mass: it may be on horseback, or cycle, or motor car. You may be mistaken as to how he came there, but your ignorance of the mode cannot affect the existence of the fact, and he would be illogical in rejecting any possible solution of the difficulty proposed by you unless he were prepared to give a better one himself. These you may regard as elementary but most important canons of sound criticism, and yet ones which are often

lost sight of, ignored, or rejected by the votaries of the destructive form of 'higher criticism.'

That Moses is the author of the Pentateuch is a fact the existence of which has been proven, as we have seen, by the clear, constant and uniform tradition, both oral and written, of the whole Jewish people from the present day back to the days of Josue, the contemporary and successor of Moses; by an equally clear, firm, unbroken tradition of the Samaritan people; by the clear, firm, complete and uniform tradition of all Christian peoples from the days of our Lord down to our time. This same fact of the Mosaic authorship is confirmed by intrinsic evidence arising from an examination of the book itself. The author of the book calls himself Moses, the hypothesis of the author being an impostor, or of the Hebrews being the victims of such an imposition, cannot be for a moment entertained. In a word, you have a combination of all those elements which go to produce certainty regarding the Mosaic authorship, which are rarely to be found in the case of any other book, sacred or profane. That Moses wrote the Pentateuch, therefore, is a fact. Now let us suppose that you find in the pages of the Pentateuch certain statements which seem to clash with that fact, and which I may not be able to explain or reconcile with that fact, surely my ignorance or limited knowledge cannot affect the existence of the fact clearly established. You should never lose sight of this principle if you wish to be able to cope with the tactics of the Rationalists, and those who are swayed by rationalistic tendencies. In questions of this kind, they ignore altogether the main argument, the evidence of witnesses, and draw their weapons of attack from internal difficulties taken from archæology, philology, geography and other sciences; these they parade with a show of erudition, in an attractive style, often under the cover of vague generalities or gratuitous assertions, ignoring facts and the laws of logical sequence, and with such an air of self-confidence and effrontery that if an answer is not forthwith coming to their objection, they shout with triumph, and claim that

they have at length stormed the citadel. And unfortunately some faint-hearted Christian and even Catholic apologists grow pale with terror before their assaults, and either lay down their arms or weakly try to come to terms with their noisy opponents by an unworthy compromise or complete surrender of their principles. Let me quote for you in this connexion an appropriate passage from the Encyclical of Leo XIII already alluded to: 'There has arisen, to the great detriment of religion, an inept method, dignified by the name of 'higher criticism,' which pretends to judge the origin, integrity and authority of each book from internal indications alone. *It is clear, on the other hand, that on historical questions, such as the origin and handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation.* To look upon it in any other light will be to open the door to many evil consequences. It will make the enemies of religion much more bold, and confident in attacking and mangling the sacred books; and this vaunted 'higher criticism' will resolve itself into the reflection of the bias and the prejudice of the critics. It will not throw on the Scriptures the light which was sought, or prove of any advantage to doctrine; it will only give rise to disagreement and dissension, those severe notes of error which the critics in question so plentifully exhibit in their own person; and seeing that more of them are tainted with false philosophy and rationalism, it must lead to the elimination from the sacred writings of all prophecy and miracle, and of everything else outside the natural order.'

And now as to your difficulty regarding Joseph calling Palestine 'the land of the Hebrews,' he could have called it so very properly, because though, at that time, the Hebrews did not possess it in the same way as they did after the death of Moses, they lived there with other races, and became rich, powerful and numerous. Even in the days of Abraham, almost two hundred years before that time, we have a proof of their power and influence in the

fact that Abraham with his servants and followers pursued and defeated the five allied kings, and liberated his nephew Lot and his family and people from their hands (Genesis xiv.) Furthermore, when Sara his wife died, and he asked the children of Heth for the right of a burying place, see how they addressed him (Genesis xxiii. 6): 'My Lord, hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.'

P. O'F.—Reading over the Fourth Book of Kings, chapters xxii. and xxiii., I have noticed the narrative of a fact which seems to militate strongly against the Mosaic authorship of the Pentateuch. The fact is this, which occurred nearly a thousand years after the time of Moses. In the process of repairing the Temple of Jerusalem by order of the good King Josias, it is related that Helcias the high priest found 'the book of the law.' He lent it to the king before whom it was read by Saphan the scribe, with the result, that the king was so terror stricken, that 'he rent his garments' and cried out 'for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this book to do all that is written for us.' He then sent the high priest and others to consult Holda the prophetess as to what he was to do, who directed him to call a meeting of all the priests and prophets and the ancients and people of Jerusalem and Juda in the temple, and in the hearing of them all, he read the words of the book of the Covenant, and all promised that in future they would observe the law. Now, if Moses had written the book of the law, surely both the king and his people would have known it, and why then all that terror and astonishment, and other consequences as recorded?

FR. O'B.—Aye, rather I should say, if Moses had not written, how explain? If it had been written by anybody else besides Moses, then the puzzle would be how to give a reason for those consequences. The truth is, as you can see, by reading it over carefully, that during the reign of the two wicked predecessors of the good Josias, namely,

Manasses and Amon, the temple was profaned, idols erected, and the book of the law, though well known to have been written by Moses, was neither read nor its precepts observed. Little wonder, then, if the discovery and reading of this ancient copy of the Pentateuch produced such effects on the king and his people. It was like a voice from the tomb of their lawgiver. Still less wonder, if the opinion of some learned scholars be well founded, that it was the very autograph manuscript of Moses himself that was discovered on that occasion. Nor is such an opinion destitute of foundation, for as a matter of fact the original copy of the Pentateuch used to be kept in the temple. Most probably during the reign of these two wicked kings, it was either lost or hidden away to be saved from profanation, and now, on the repairs and restoration under the pious Josias, having been brought to light, the discovery and reading of this venerated document naturally produced all these wonderful effects recorded. In confirmation of this view, it may be remarked, that in the history of this fact as recorded in the Second Book of Paralipomenon xxxiv. 14, it is stated explicitly that 'Helcias found the book of the law of the Lord *by the hand of Moses.*'

P. O'F.—From the explanation of this history which you give, I see that instead of militating against, it rather confirms your contention.

FR. O'B.—Yes, and you will find that most of the other objections to the Mosaic authorship can be solved on more or less the same lines : and if ever any difficulty is presented to you, which you may not be able to explain away, then you must not on that account doubt that Moses was the author of the Pentateuch, but rather say with St. Augustine on a kindred subject in like circumstances, 'I myself do not understand.' Of one thing you may rest assured that no new discovery of any science whatsoever can ever set aside the fact, that Moses, and nobody else, and he alone, was the author of the Pentateuch.

Let me sum up. Here you have a book, the different parts of which, both in argument and composition, so hang together as to show that it was one and the same

person wrote it in its substantial integrity. You have Genesis as an historical introduction to it, giving the history of the creation of the world—the foundation and seed of all history both sacred and profane—the creation of man—his happiness, fall and punishment—the spread of the human family, their wickedness, destruction, with the exception of Noe and his family, the re-peopling of the world through him—then the history of one particular man, Abraham, and his descendants down to the death of Joseph in Egypt. You have the three following books, Exodus, Leviticus and Numbers, the body of the book containing a continuation of the history of that one people, their multiplication and oppression in Egypt, their liberation therefrom, their wanderings for forty years in the desert, getting the law through Moses, the exposition and enforcement of that law by Moses, the explanation of the ceremonial part of it, then the numbering of the people and dividing them into various tribes. Finally, in the last book, Deuteronomy, there is as it were a recapitulation of what is contained in the former ones. In this book, bearing in its construction and composition the stamp of unity of authorship, there are certain internal indications or characteristics which point to Moses as its author. It is stated over and over again in the book itself, that Moses wrote it; the hypothesis that it was written by a subsequent impostor, who forged the name of Moses, is utterly untenable and absurd. All these considerations, taken conjointly, prove as conclusively as internal arguments can prove the authorship of any book, that Moses wrote the Pentateuch.

But above and beyond all this, we have the argument which is of primary and absolutely conclusive importance in this matter, namely, the evidence of tradition. There is the clear, unbroken, universal and uniform tradition, both written and oral, of the Jewish people themselves, whose origin and history practically form its subject-matter, from the present day back to the days of Moses himself, saying that Moses wrote it. You have the equally clear, constant and uniform tradition of the

Samaritan race up to the present moment testifying to the same fact. You have the evidence of profane history, so far as it touches at all on the subject, confirming this tradition. You have the clear, constant, uniform and universal tradition of all Christian communities from the present day back to the days of our Lord, who Himself, in the most explicit terms, as well as His apostles, stated that Moses *wrote* the book of the law. In a word, for the Mosaic authorship you have a wealth and a weight of argument greater than which cannot be brought to bear in favour of any other book, sacred or profane, whose authenticity is unquestioned: and against all this, you have the sophistical reasoning, the gratuitous assertions, the philological subtleties of the so called 'higher critics' of these latter times, men animated with what Leo XIII calls 'the arrogance of earthly science,' inviting us not only to doubt, but actually to disbelieve this fact written broad and clear as the noonday sun in the pages of the book itself, as well as in the history and tradition of the human race.

P. O'F.—When I asked you in our first interview to explain to me the meaning of the decision of the Biblical Commission on the authorship of the Pentateuch, you told me to have patience, that you should prepare the way first. You must admit that I have exercised patience, and perhaps I am now sufficiently prepared to follow your explanation.

FR. O'B.—Perhaps so, but I will ask you to wait until our next interview.

H. D. L.

BELGIUM'S NEW CARDINAL : A SKETCH OF HIS LIFE-WORK

I.

THE rapid promotion of Monseigneur Mercier, founder and director of the Philosophical Institute at Louvain University, to the Archbishopric of Mechlin, and, a few months afterwards to the rank of Cardinal, has surprised no one who knew him, while it has caused unfeigned pleasure throughout Belgium and far beyond its borders. Besides the well-known fact that Belgian affairs generally have a peculiarly instructive interest for Irishmen,¹ it is likewise a fact, though possibly not so well known, that Cardinal Mercier is a close student of Irish affairs, a cordial sympathizer with Irish aspirations, and a staunch supporter of Irish claims for educational and political autonomy. He has visited Ireland more than once—speaking publicly on the occasion of the Maynooth Centenary celebrations; and he gave exceedingly valuable evidence on the excellence of Catholic University Education—based on his own Louvain experience—before the Robertson Commission on University Education in Ireland only a few years ago.² For these reasons, if for no other, I believe that readers of the *I. E. RECORD* will be glad to learn a little about the life-work of the new Belgian prelate. There are other reasons, however, why we should know of him: there is at least this reason, that Cardinal Mercier finds a place among the most eminent ecclesiastics, the soundest philosophers and the most accomplished scholars that the Catholic Church can boast of at the present day.

It is not a little remarkable that one who has ever been before all else a *student* should have been chosen for the difficult administrative task of ruling one of the most

¹ Cf., for example, Mr. Walsh's article on the 'Economic Situation of Belgium' in the May number of the *I. E. RECORD*.

² *Appendix to Second Report*, pp. 209-14. (Cardinal Mercier speaks English fluently.)

populous and important dioceses in Christendom. The Archdiocese of Mechlin contains nearly two million Catholics, including the cities of Brussels and Antwerp as well as Mechlin and Louvain. But the choice was a wise one, for in this case the student was a man of versatile gifts, and, moreover, the philosophy he espoused and professed brought him into close and living contact with men and things.¹ While engrossed in speculative studies the practical turn of his mind has always kept him in sympathetic touch with modern scientific progress. Nor does he now hesitate to make very valuable use of one of its latest triumphs, the automobile, for the more expeditious discharge of his many arduous duties throughout his vast archdiocese. While then his former colleagues may regret the very real loss which philosophy has sustained at his translation to a new sphere of work, millions of Belgian Catholics are rejoicing that they have found such a zealous and devoted prelate. It is, however, with his life-work as teacher and writer of philosophy, and as founder and organizer of a definite system of philosophical studies, that I wish chiefly to deal: having had what I must always regard as the singularly good fortune to spend some time in the Louvain Philosophical Institute while he was personally directing the studies there.

II.

A word first about his early training. Born near Brussels in 1851, he made his humanities in a day-school at Mechlin,² passed through the two *seminaries* of that

¹ In emphasizing the doctrine of *Moderate Realism*—that philosophical abstractions are valueless unless in so far as they have a foundation to which they are applicable in the *Real World*,—Mercier was fond of quoting the saying of Cajetan, that we do not study philosophy ‘that we may *talk in the air*, but that we may have a *knowledge of the real things* which we see constituting the Universe around us’ (Cajet. II. *Post. Anal.*, c. 13).

² It was at that time, while living with friends and associating with Flemish companions, that he began to learn Flemish. Having been born in the Walloon part of Belgium he first knew only French. He carefully cultivated the study of Flemish—literary as well as colloquial—during his youth. He was the first Walloon student to freely offer (as sub-deacon) to preach in Flemish at the *Grand Séminaire*. He preached occasional sermons in Flemish at Louvain, and can converse fluently in that tongue,—which is the only language of large numbers of his subjects.

town with distinction, and obtained the degree of Licentiate in Theology after completing his course at Louvain University in 1877.

He was, immediately afterwards, appointed professor of philosophy in the *Petit Seminaire* at Mechlin. There he commenced,—by combining an earnest study of the great medieval scholastics with an equally close attention to modern systems of philosophy, to scientific progress and to the higher educational needs of Catholics of the present day,—to lay up those stores of knowledge, and to form, mature, and test by experience, those views which made his teaching and his methods so brilliantly successful afterwards at Louvain. He had experience, on the one hand, of the soundness, depth and fertility of the teaching of the great scholastics of the thirteenth century; he saw, on the other hand, how completely scholasticism had lost touch with modern science; how in the eyes of non-Catholic scientists it was identified with Catholic dogma and consequently ignored or despised; how its claims to be an autonomous, rational system of philosophy were disallowed; how the idea of its being in harmony with modern science and of contradicting not a single scientifically established truth, was simply ridiculed. He found these views prevailing among sincere and single-minded scholars. He believed their prevalence to be due, not so much to any narrow hatred of Catholicity as such, but rather to a traditional misunderstanding, dating from the seventeenth century, between the scientists and the exponents of scholasticism. He felt that these latter had rather encouraged than tried to dissipate this misunderstanding by following more or less culpably the bad tradition of the decadent scholastics of the fifteenth and sixteenth centuries: by keeping aloof from the study of contemporary science, by suspecting all scientists as such of hostility to the higher truths of philosophy and religion, by identifying their own traditional 'deposit' of philosophy—including not a few long exploded physical theories—with the defence of Catholic truth, and so bringing the latter into disrepute in the eyes of scientific men.

How, he asked himself, was this misunderstanding to be removed? When we, Catholics, cultivate science or philosophy, non-Catholics always suspect us of some *arrière-pensée*; they will not believe that we can be disinterested in our scientific investigations; they imagine we are always preparing some plea *pro domo*, some defence or other of our religious beliefs; that we never dream of searching for the truth for its own sake; that our zeal for science is a pretence, and our philosophy simply an apologetic. How is all this to be remedied? for, surely, we Catholics, who believe that truth cannot contradict truth, that the same God is the God of reason and of revelation, ought to be the last to fear scientific progress or to give others any pretext whatever for thinking that we do. Obviously our remedy lies, firstly, in urging our Catholic youth to join fearlessly and enthusiastically in the vanguard of scientific research in every department; secondly, in shaking scholasticism free from its traditional shackles and archaisms and in bringing home its great fundamental teachings clearly and plainly to the modern mind—Catholic and non-Catholic alike—through the medium of the modern languages; and, thirdly, in showing friend and foe alike—as we shall then be in a position to show them—that there is absolutely no conflict between any scientific truth ancient or modern and modern scholastic philosophy, but that on the contrary there is no other modern system of philosophy, competing with scholasticism, which adapts itself so naturally to the requirements of modern science as scholasticism does.

The only telling refutation of the charge that Catholics are hostile to science is to point to the actual achievements of Catholics in science. The conflict has never been between *science* and *religion*, but usually between the *parodies* and misrepresentations of scientific truth—circulated by the irresponsible camp-followers of science—on the one hand, and the real truths of religion on the other.¹ The pioneers of scientific research, the real

¹ Sometimes, too, unfortunately, *vice versa*—between real scientific truths and theological tenets put forward as dogmas.

scientists, rarely if ever risk their reputation by making their scientific work directly subserve their own private philosophical or religious views, or by obtruding these latter upon the world in the name of science. But the noxious herd of 'faith-and-science' scandal-mongers do; and if we had Catholics who could speak out with authority in the name of science, and tell us, as occasion demanded, what exactly science has said and what it has not said, the true interests both of science and of religion would be somewhat better protected than they are.

Again, in an era when the deepest problems of philosophy—which are at the same time the most sacred foundations of religion—are freely discussed even in the daily newspapers, and when freethinkers who prefer popularity to consistency, and seek novelty rather than truth, are constituting themselves guides and teachers of the masses, it behoves us to offer those masses the antidote of a sound philosophy in language they can understand; in an age when educated Catholics will keep and defend their faith only if they are able to give themselves and others sound reasons for it,—reasons which will convince them fully and strongly that their faith is eminently reasonable as well as supernatural,—we must have a philosophy to offer them which will manifestly excel in its reasonableness even the most plausible of the many modern competing systems: and such a philosophy we will not have available unless we can present scholasticism to our contemporaries through a medium in which it can be understood by them. And in that process of preparation and reconstruction we must be ready freely to abandon what we find to be useless or erroneous in our traditional inheritance, and to enrich this inheritance by gladly assimilating all that is good and useful and true in the scientific and philosophical labours of the last few centuries.

III.

Thus, in general outline, did the Mechlin professor reason with himself during those early years of his philosophical work. But thoughts of a kindred nature were

just then maturing themselves in the mind of no less august a personage than Leo XIII: thoughts which found expression in no uncertain tone in the Pope's memorable Encyclical, *Aeterni Patris*, on philosophical studies, published in the year 1880. Two years later, at the request of Leo, the Belgian Bishops founded a special chair of scholastic philosophy in the University of Louvain. To this chair Mercier was appointed.

How he immediately set to work for the full realization of his ideals; how he conceived the larger project of founding an institute for the teaching of scholastic philosophy in conjunction with the kindred natural and social sciences; how he won the confidence of Leo XIII, and secured his financial as well as his moral support in carrying out that project; how he met and conquered so many apparently insuperable difficulties with a calm, steady confidence that time would justify his views, with an unflinching courage and perseverance that won universal respect, with that secret indescribable power of a strong but winning and persuasive personality that bore down all opposition and invariably triumphed in the long run: to describe all this would be to relate substantially the whole history of the neo-scholastic movement in modern philosophy. Deserving as this latter is to be better and more widely known, I must be content here to refer the reader, for even a very brief and meagre account of the movement, to a few articles which appeared in the *I. E. RECORD* some time since,¹ and to a volume on scholastic philosophy, just now on the eve of publication.²

Without entering here on the history of the philosophical revival with which Mercier's name is so largely identified, I will confine my attention to a few of the main characteristics of his general philosophical outlook, and to a few

¹ 'Philosophy and the Sciences at Louvain,' *I. E. RECORD*, May and June, 1905.

² *Scholasticism Old and New: an Introduction to Scholastic Philosophy, Medieval and Modern*, by Maurice De Wulf, Doctor in Law, Philosophy and Letters, Professor of the History of Philosophy at the Catholic University of Louvain (Dublin: M. H. Gill & Son). As an appendix to this translation of the work of Professor De Wulf, I hope to republish in substance the articles just referred to.

of those rare qualities which may to some extent account for his extraordinary success in gaining such enthusiastic and widespread support for his whole standpoint and teaching.

Nine years after his appointment at Louvain, that is to say, in 1891, he had fully formulated his convictions as to the urgent need for providing a fuller, broader, better, more attractive and more modern philosophical training in our higher schools and universities, for the educated classes of the laity no less than for the clergy: he had likewise matured his scheme to meet these requirements for Belgium, and as far as possible for other countries as well: and he now laid his whole programme before the Catholic Congress of Mechlin which was held in the above-mentioned year.

IV.

It would be impossible to find in modern times a more scholarly, comprehensive or inspiring pronouncement. It made a profound impression in the intellectual world, non-Catholic as well as Catholic, and enhanced very considerably the position of respect and honour which its author had already won for himself in many of the scientific academies and learned societies of the day. More perhaps than any of his writings it gives us an insight into those qualities of mind and heart which animated all his work and inspired all his intercourse—controversial or otherwise—with those who had the good fortune to know him or to have any dealings with him.

We, Catholics, half deserve the reproach that we are hostile to science: we must show that we love truth for its own sake, natural truth as well as supernatural: we must use our God-given reason fearlessly in the cultivation of rational philosophy, and of the positive sciences for their own sake and without any directly apologetic aim: the defence of any religious creed is a different thing from the cultivation of science and philosophy, though the Catholic who freely cultivates these latter and gains distinction in them is *de facto* furnishing a most telling apology

for the faith that is in him, inasmuch as he is a living proof of the harmony of reason with faith : we must not imagine that our philosophy has nothing to learn from modern science, or that it is a perfect or finished system, or that because it was stated in the thirteenth century it does not need to be restated in the twentieth, or that philosophical speculation of the last three centuries has produced nothing worth assimilating, or that we are not obliged to test the superiority of our philosophy by fairly and dispassionately comparing it with Kantism and Positivism and the several other existing philosophical systems : we must bring our philosophy out into the open if it is to retain its influence in moulding and directing the intellectual outlook of educated people—even of Catholics—in the modern world. To do all this, individual effort alone is powerless ; we need not merely specialists in every department, but some machinery which will bring these to a common centre, co-ordinate their work, and knit closely together the results of their several labours in one compact system of philosophical truth. Such a centre we already possess in the University, such machinery it will be the aim of the Philosophical Institute to furnish.

These in brief were the ideas to which Mercier then and afterwards repeatedly gave expression. The fears aroused among Catholics here and there by such a bold pronouncement were gradually allayed by the prudence and tact with which he persisted in carrying out his programme. To organize an institute on such an ambitious scale, even in such a thoroughly progressive University as that of Louvain, was an almost superhuman task. It meant years of anxious labour in addition to his trying professorial duties. But his energy was indefatigable, he was an enthusiast in the noblest sense of the word ; and if he gave trouble to the upholders of the existing order, and excited doubts and misgivings and sometimes active opposition,—as enthusiasts always do,—he had likewise the earnest support of many faithful followers ; while his own unalterable patience, the transparent honour and sincerity and highmindedness of all his efforts, his toleration

for views that ran counter to his own, his respect for the opinions of others, his gentleness and courtesy with those who were most opposed to him—enabled him to surmount every obstacle and to win a world-wide reputation for the Institute before he was called upon to devote his great gifts to labouring in another sphere.

Thus in the course of some fifteen years he collected funds and erected the extensive buildings of the Institute with its class-halls and laboratories, together with two residential seminaries for students; he put himself into communication with the leaders of Catholic thought all over the world, sought their sympathy and co-operation, and gathered around him at Louvain groups of young Catholic students, lay as well as clerical, from France, Spain, Italy, Germany, Poland, Ireland, England, North and South America; he sent the best of his earlier students to different Universities to supplement their philosophical training by special proficiency in some branch of science or other, and so to qualify themselves for the work of teaching in the Institute. In this way he gradually staffed the Institute with first-rate men who believed in his methods and gave him their hearty co-operation; with their aid he organized the whole course of studies, commenced the publication of a quarterly philosophical review and of a series of philosophical text-books, and laboured with unremitting zeal to make the work of the Institute known wherever any interest, friendly or unfriendly, was taken in Catholic philosophy.

V.

He possessed, in a remarkable degree, the rare gift of inspiring others with the enthusiasm he himself felt for the diffusion of philosophical truth. In his personality there was something magnetic, something that was felt by all and that attracted all who knew him—friends, colleagues and pupils alike. His figure was so inseparably associated with the Institute, he seemed to be so much its moving spirit, its very life and soul, that it is difficult to conceive the work going on there without him.

This, however, is merely a fancy, though a natural one; the current of thought he helped to set in motion is deep and strong, and it is bound to flow onward increasing in volume as it flows. The teaching of fifteen or twenty years is already bearing fruit far beyond the borders of Begium, whither it has been carried by students from other lands. His wonderful personal influence has undoubtedly counted for much in the propagation of the new scholasticism; but obviously it could not count for anything did not the new scholasticism recommend itself on its own merits to those to whom he expounded it.

Moreover, the new scholasticism has found its way *through his writings* into quarters far beyond the reach either of his own personal influence or of that of his disciples. These writings have won widespread recognition and respect from the upholders of philosophical systems distinctly adverse to our philosophy. Besides numerous articles in the *Revue néo-scholastique*, founded by him in 1894, he has published the volumes on Logic, Psychology, Criteriology, and General Metaphysics,¹ in the *Cours de philosophie* which has issued from the Institute. He intended to publish volumes on Special Criteriology and on Natural Theology, and the materials of his lectures in these departments have been embodied in the *Compendium* of the larger course, recently issued by the press of the Institute.

Although a master of every department of philosophy, he devoted long and careful study to two branches in particular, psychology and criteriology—the two branches most cultivated in modern philosophy. On the former he published a special historical and critical study entitled *Les origines de la psychologie contemporaine*; and in his volume on criteriology we find what is practically the first serious attempt on the part of a scholastic philosopher to grapple at close quarters with Kantism, to get at the

¹ Most of these volumes have gone through several editions, revised and improved by the author. Some of them also have been translated into Spanish, Italian, German, and Polish. English translations of some volumes of the *Cours de philosophie* are in course of preparation.

meaning of the Kantian system and "appraise its worth impartially on strictly rational grounds.

His Criteriology, therefore, is the most characteristic of his works,—original in scope and method, and exceedingly suggestive in its comparison of the scholastic with the Kantian solutions of the great problems connected with human knowledge and certitude. It reveals, throughout, the admirable spirit in which he invariably conducted his philosophical discussions and controversies. With steadfast firmness to principle and a tenacious adherence to what he believed to be right and true, he combined the faculty of entering sympathetically into the views of an adversary, of gladly recognizing as much truth as he could possibly find there, and of giving credit for good intentions in regard to the portion with which he could not agree. He was the sworn enemy of that superficial dogmatism which condemns without going to the trouble of understanding, an adversary. To cast imputations on an adversary's motives is not to refute his views, and it is, moreover, unfair and uncharitable. To minimise the truth and exaggerate the error of an adverse philosophical system is not the proper way either to prevent people from embracing that system or to win adherents for one's own. We must not be afraid to recognize that there is a soul of truth in most systems of philosophy, or to admit that there may possibly be some error in our own. It is possible at least that we Catholics have something to learn from our adversaries in philosophy, even though we believe that the treasure of truth in our possession is immeasurably superior to theirs. For this very reason, in fact, we can afford to be generous with them in order to get a fair hearing from them for our philosophy on its own merits, and to help them to dissipate the traditional illusion under which they labour in our regard : that because we are Catholics we cannot make a disinterested use of reason in the investigation of truth.

Such an attitude towards the opponents of scholasticism may be assumed without the slightest suspicion of temporizing with error or the slightest fear of endangering

the truth. Intolerant, as he rightly was, of all error, Mercier was ever scrupulously careful, before condemning it, to discriminate it from the truth; and by his courteous, dispassionate, conciliatory manner of dealing even with the most delicate and dangerous of the great disputed questions of philosophy, he raised philosophical controversy far above the too common level of mutual distrusts and misunderstandings, to a higher and more worthy plane. Whether his exposition and criticism of Kantism are in all respects unimpeachable may perhaps be doubted, but at all events they are so well conceived and telling that they have been deemed worthy of serious consideration by some of the leading Kantists themselves of the present day.

VI.

His lectures at the Philosophical Institute were invariably interesting and highly appreciated by all. He had a wonderful power of fascinating his audience: partly by the intense earnestness with which he expounded his views and discussed opposing theories, partly by the freshness and novelty with which he managed to clothe every truth and argument—by making his hearers realize that the questions under discussion were of the most vital, actual and enduring importance for every aspect of life. He spoke not merely as a man of strong convictions, but as one having an important message to deliver. His tone was conversational, argumentative, persuasive; not didactic or dogmatic, much less oratorical; never wanting in earnestness and often vibrating with real depth and warmth of feeling.

Himself a man of lofty ideals, he inspired enthusiasm for everything good and true in the minds and hearts of his pupils. He was loved by all of them, but more especially by the young ecclesiastical students who lived under his own immediate care in the seminary attached to the Institute. To say that he was their 'guide, philosopher and friend' is not enough. They regarded him with a real filial affection, as father of the

family,—a family, too, collected from many countries and including tastes and temperaments which it would be no easy matter for any ordinary *patrisfamilias* sometimes to harmonize! But his very presence among his seminarists was a constant stimulus to higher and nobler aspirations. He was easy and approachable, kindly and affable with all. His tall figure, arched shoulders, ascetic cast of features, high and furrowed brow, deep, sparkling, penetrating eyes and firmly-set lips, bespoke the hard student, the man of constant, steady, concentrated thought. And as he was, before all else, a student: though he achieved the other great tasks I have referred to, he was rarely seen abroad. Still, amid all his engrossing studies he always regarded his students as having the first claim upon his attention: he helped and directed them personally in their studies, and solved their doubts and difficulties regardless of time and trouble. No wonder they should feel indebted to him, and proclaim him a great educator of youth.

But if he attended so exactly to the intellectual formation of his pupils, he attended to their moral formation with even more scrupulous care. Here I do not feel myself at liberty to say all I should like to say. A few words must suffice. This I feel confident in saying, that it would be impossible for anyone to live in his seminary and come into personal contact with him without feeling improved and elevated by the experience. I am not alone in having felt his personal example as at once an inspiration and a reproach. Simple and unassuming as the youngest of his seminarists, he associated with them on almost equal terms, gaining still more influence over them by that familiar intercourse. He could be firm in enforcing discipline, but he appealed to the students' sense of honour, and not in vain, ruling them by a sound public opinion rather than by fear. His personal example of a self-sacrificing life, a life devoted to duty, a life of hard, constant work, preached more eloquently to those around him than any words could preach, and, I venture to think, will prove to have been instrumental in the formation of

very many other devoted and self-sacrificing lives. In a word, he was not only a good man, but a holy priest. The oratory was as familiar to him as the study. The piety and devotion with which he celebrated daily Mass for the seminarists, could not escape the attention of anybody—except himself. The edification which all undoubtedly received from observing his daily life was as profound as it seems to have been unpermeditated and unconscious on his part. When his old pupils look back through the mist of years at that striking and familiar figure of ‘*Le Monseigneur*,’ they will be happy if they are able to say with sincerity, ‘We have tried to follow his example.’

Whenever I hear that modern catch-cry of shallow minds, that faith—meaning especially, of course, the Catholic faith—is incompatible with science, with philosophy, with true enlightenment, and so forth, I always think of Mercier. In him I see the true *savant*, the scholar, the philosopher, who has eaten the bread of deep, rational reflection on the many mysteries of life, and who has drawn from these meditations of many years an antidote to intellectual pride and a wholesome fund of nourishment to warm and animate his faith. In him I see the concrete refutation of the overweening rationalism that would deny all mystery, and of the emotional mysticism that would eclipse the light of reason in a blind act of will. His life-work has been the simple translation into concrete fact of the great guiding truth of all his teaching: the harmony between all departments of human speculation—science, philosophy and faith.

Well may Belgium congratulate herself that her highest intellectual and religious interests are in the safe keeping of such an enlightened and venerable prelate. May he be spared to do great work for God and country—*ad multos annos*.

P. COFFEY.

EVOLUTION AND IMMANENCE: 'LEX CREDENDI'¹—IV.

I HAVE given already in this journal an analysis of an article in the *Quarterly Review*, October, 1905, on 'The Rights and Limits of Theology,'² and of Father Tyrrell's book, *Lex Orandi*.³ In both, divine supernatural revelation—*actively* considered, to use the *Quarterly Reviewer's* distinction—is represented to be, not a divine communication addressed to the human mind, but 'a consciousness of right and wrong,' 'a sympathetic response to good and antipathetic response to evil,' 'a move in the right direction;' and the evolution or development of revelation is the expansion in individuals and in the whole human race of the conception of right and wrong, the growth of a fuller and riper perception of man's destiny and of his duties in the moral, intellectual and æsthetic orders. It is this revelation alone, we are told, that has divine sanction: it is the substance of supernatural religion. Distinct from 'active revelation,' but closely connected with it, are the 'theories' invented to express or formulate its implications; and these 'theories' are contained chiefly in the Holy Scriptures and in the Creeds of the Church. Are these theories true? do they express real truth? In *Lex Orandi* Father Tyrrell distinguished 'intellectual truth,' 'regulative truth' and 'representative truth.' The articles of the Creed and the records of Sacred Scripture, considered from the point of view of 'theology,' history or science, may or may not express 'intellectual truth,' 'fact truth;' it is quite immaterial, he says; we are not bound by any obligation of faith or of religion to assent to them mentally. As articles of faith, they possess 'regulative truth,' he tells us; because it is by living in the light of

¹ *Lex Credendi: A Sequel to 'Lex Orandi.'* By George Tyrrell. Longmans, 1906.

² Cf. I. E. RECORD, January, 1907.

³ Cf. *ibid.*, April, 1907.

these truths that we reproduce and foster within ourselves the spirit of Christ. And they possess 'representative truth,' because they represent and express, though merely in a prophetic, figurative, undefinable way, the realities of the world of righteousness, of the 'will-world' of the world of the true, the beautiful and the good, of which we become conscious in moments of 'revelation,' and which constitutes the object of our intellectual, moral and æsthetic faculties.¹ This world of natural truth, beauty and goodness, he calls, in another passage, 'that eternal order of being which eye hath not seen, nor ear heard, nor heart conceived save under the form of analogies.'²

In the preface to *Lex Credendi*, Father Tyrrell gives a *résumé* of the main argument of *Lex Orandi*.

In *Lex Orandi* [he writes³] I endeavoured to show how the Christian creed had been, not entirely but principally, shaped by the exigencies of the devout life. . . . There (and still more explicitly elsewhere in subsequent occasional articles and reviews) I emphasized the importance of distinguishing between the 'substance' of the Creed, which we owe to revelation, and whose proper vehicle of expression is the language of prophecy and mystery rather than that of science or philosophy, and that 'form' which the same Creed has necessarily and rightly received in consequence of becoming an object of theological thought. Revelation offers us mysteries of Faith; theology endeavours to translate them from the language of prophecy into that of science, and to harmonize these translations with the whole system of our understanding. It is the 'substance' of the Creed and not its 'form' that Faith lays hold of as the food of the soul, the Bread of Life, the Word of God. If we accept the form it is only we cannot draw water without a vessel.

'The Christian creed,' he says, 'has been shaped principally by the exigencies of the devout life;' because, according to Immanent writers, the articles of the Creed, as truths of faith, have not been revealed by God to the human mind, but have been naturally selected to express the phenomena of the devout life, 'the consciousness of

¹ Cf. *Lex Orandi*, pp. 56-58.

² *Ibid.*, p. 65.

³ *Lex Credendi*, pp. vii., viii.

right and wrong,' and the 'sympathetic response of the whole person to good and antipathetic response to evil. He distinguishes the 'substance' of the Creed, which we owe to 'revelation,' and whose proper vehicle of expression is 'the language of prophecy and mystery' rather than that of science or philosophy,' from the 'form' which the Creed has received in the process of theological study. The 'substance' of the Creed which we owe to 'revelation,' in the immanent sense, is the ever growing consciousness of right and wrong, the progressively finer perception of duty in a wide sense, in relation to the true, the good and the beautiful; and 'faith' is the sympathetic response of the whole man, mind, will and emotions, to this divine spirit within, to this consciousness of 'right,' to this perception of duty in the intellectual, moral and æsthetic orders. And the 'form' in which 'revelation' is expressed? 'Revelation' borrows extensively from theology and science the language in which it expresses itself; but the meaning is not the same. Theology and science address themselves to the mind, and profess to express in their language real, intellectual fact-truth; but though 'revelation' employs the same language, still, as the vehicle of 'revelation,' this language is only the language of prophecy and mystery, having no intellectual meaning, but expressing in some figurative and undefinable manner for the religious sense the working of 'revelation' in the soul. Hence we can see how, according to immanent writers, the articles of the Creed, considered as addressed to the intellect; as expressing real fact-truth, are but 'the flesh that profiteth nothing,' and may be accepted or rejected by scientific men without prejudice to their faith! The same theory, substantially, is propounded and advocated in *Lex Orandi* and *Lex Credendi*; but it may not be uninteresting to give a separate analysis of *Lex Credendi*.

I.

Father Tyrrell begins by defining the scope of *Lex Credendi*. His purpose, he tells us, in writing *Lex Orandi*

was to show that the doctrinal system of Christianity is the result of an attempt to fix and formulate the implications of the 'life' and 'spirit' of Christ. The doctrinal system of Christianity is not a body of doctrines revealed by God to the human mind, and expressing intellectual, real, fact-truth. Christ realized in himself, immanent writers say, the ideal of the true, the beautiful and the good; and the articles of the Creed are but the 'theories' invented to express, not for the intellect but for the religious sense, not with intellectual truth but with the truth of prophecy and mystery, the implications of 'the life' of Christ. As the master-works of art precede and call forth theories on art and act as their criterion, so too—

We 'try the spirits,' we test the conduct of Christians immediately by the teachings of Christianity, ultimately by the life of Christ, by the spirit of Christ which itself is the criterion of sound teaching. The doctrine of the Church is avowedly nothing more than an unfolding of the implications of the spirit of Christ, of the life of Jesus. . . . We judge the lives of ordinary Christians by Christian teaching; but when this teaching itself is in question we test it by the admitted or classical standards of Christian life; we turn to Christ, whose life is, in a sense, a divine revelation, an implicit *depositum fidei*, etc.¹

We may, no doubt, test the lives of Christians by the teachings of Christianity and by comparison with the life of Christ; but how can it be affirmed with truth that 'the doctrine of the Church is *avowedly* nothing more than an unfolding of the implications of the spirit of Christ, of the life of Jesus'? Is the Trinity 'avowedly,' not a doctrine revealed by God to the human mind, but only a 'theory' having no relation to intellectual truth and invented to express for the religious sense the implications of the life of Christ? Assuming that the divinity of Christ, as a truth of faith, is not a real intellectual fact-truth, how does His life 'imply' the doctrine of the Trinity? Was the Incarnation revealed by Christ to the human mind, or is it, 'avowedly' only a 'theory' invented to express

¹ Pages 2, 3.

the implications of His life? And, again, assuming that Christ is not God, as a real, fact-truth, how does His life 'imply' divinity? Were the Real Presence and the other Christian truths revealed to the human mind as intellectual fact-truths, or are they, 'avowedly,' only theories adopted to formulate the implications of the spiritual life?

In *Lex Orandi*, therefore, the aim of the author was to show that the doctrines of Christianity are the result of an effort to formulate the implications of the spirit of Christ; but in *Lex Credendi* he considers, he says, not the implications of the life, but the life itself, as it is the model and guide of the lives of His disciples.

II.

Before proceeding to deal with the subject proper of his essay, Father Tyrrell devotes a paragraph or chapter to the exposition of 'the method.' Now far be it from me to impute unworthy motives, or to question the good faith and candour, in the use of traditional language, of Father Tyrrell and other immanent writers; but I cannot help observing that their 'method' appears to me particularly insidious and dangerous. Not infrequently the language chosen admits an orthodox sense, but is employed by immanent writers in the sense of the theory of immanence; and occasionally it is explicitly affirmed that the immanent interpretation was the meaning attached to the formularies of our faith by Christian and apostolical tradition. An example of the former occurs in the paragraph under consideration:—

Some rudimentary sympathy with the spirit of Christ [writes Father Tyrrell¹] is the indispensable condition of understanding the Gospel. We cannot construct an idea out of nothing; the beginnings, the germ, must be already within. If there be but a rudiment of Christliness within us we can develop this germ into a more perfect image or presentment of Christ. And to understand Christ's spirit is nothing else but thus to reproduce it in ourselves. In order to hear and recognize His voice it is needful to have heard it before, or to be His sheep already—as we all are, unless conscience be wholly extinct in us.

We may at once concede that some rudimentary sympathy with the spirit of Christ is a necessary condition for understanding and accepting the Gospel, if we mean by rudimentary sympathy, a disposition to examine dispassionately with a willingness to believe under the influence of grace, if duly satisfied of their divine origin, the doctrines contained in the Gospels. But that is not Father Tyrrell's meaning. To have a 'rudimentary sympathy' with the spirit of Christ means, in his theory, to have 'the germ' already, to have within us 'a rudiment of Christliness,' to have already reached to some degree of 'the consciousness of right and wrong,' to have heard the voice of conscience within ourselves; already, then, we are Christ's sheep irrespective of intellectual beliefs, and we can develop 'the germ' that is in us into a more perfect image and presentment of the Master.

Nevertheless the aids of language are indispensable; for is it not written: 'How shall they hear without a preacher?' But how can language, or the word of the preacher, which, as the language or word of faith, has no mental value, serve as an instrument to develop the rudiment or germ of Christliness that may be in us? We cannot, I think, expect an explanation that will fully satisfy the mind from a theory which sets out to assail intellectualism. Nevertheless the efficacy of 'the word' is defended¹:—

For [writes Father Tyrrell] though its spirit (i.e. of Christ's teaching) is incommunicable save to the sympathetic, yet the vehicle of the spirit, the bare sense, is communicable to all equally, and of that vehicle every fragment and particular is vocal and eloquent to those that have ears to hear.

The meaning is: the 'bare sense,' the mental, literal or natural, meaning of Christ's teaching is obvious to all; while 'the spirit,' that is, the 'regulative' and 'representative' value, of which the mental meaning or bare sense is but the vehicle, is communicable only to 'the sympathetic,' to whom every fragment and particular of

¹ Ibid.

the divine teaching is vocal and eloquent of spiritual meaning.

What then is 'the method'? 'We must then always strive,' Father Tyrrell writes,¹ 'to determine as exactly as possible what sense our Lord's words conveyed and were intended by Him to convey to His hearers, to Peter, Andrew and John, or to the Scribes and Pharisees.' An ancient and venerable canon of interpretation, you will say. But, alas! any hastily conceived hope that the subject would therefore be discussed according to the regular rules of language would soon be dashed to the ground; for the reverend author proceeds at once to employ the old canon of interpretation, as he employs the language of Scripture and of the Creeds, in the sense and in the interests of the new school of immanence. We must strive to determine, he says, what our Lord's words meant for Peter, Andrew, James and John. But, he continues, 'we must remember to distinguish carefully between that spiritual value and the words and ideas which are its vehicle.' The 'idea' which our Lord's words conveyed to the Apostles we may disregard—it is but the flesh that profiteth nothing—the question of importance is, what 'spiritual value' did the words of our Lord convey? Thus, for example, when Christ spoke of 'a spirit' entering into or departing from a person, we may disregard the meaning attached by the Apostles to the word 'spirit,' we need not fetter all subsequent metaphysics and psychology with Peter's notion of a 'spirit.' It is the 'moral value' alone which is of importance; and the 'moral value' of 'the indwelling of the Holy Spirit' is, that love, joy and peace reign in the soul:—

Where there are love, joy, peace, and the other gifts and fruits of Grace, religion speaks of a spirit of holiness entering in and making its abode in the soul . . . where, on the contrary, the normal power of self-determination is shattered; where some vice or passion seizes the reins of government, usurps the throne of reason, divides the house of the soul against itself—there it speaks of the presence of a tempter, or an evil spirit. . . . If, however, because religion speak with practical truth, of an un-

clean spirit going out of a man, as out of a house, and wandering in dry places, or because sacred art represents the exit as that of a winged mannikin from the mouth of the possessed, we give philosophic truth to such images, we are literally superstitious, for we cover with the mantle of religion what is no part of religion.¹

'The method,' therefore, consists in disregarding or treating as indifferent, from the point of view of religion, the literal, natural, mental meaning of Scripture and of the Creeds; in insisting on 'the regulative truth' of these articles—that we ought to regulate our lives towards the Trinity and Christ and the Blessed Eucharist, etc., as if there were three Persons in God, as if Christ were God, as if He were really present in the Eucharist, etc.; in affirming 'the representative truth,' of Scripture and the Creed, as the indwelling of the Holy Spirit, they say, is 'representative' of a condition of love, joy, peace, and the other gifts and fruits of grace; in claiming apostolic sanction for this interpretation of the truths of faith; in asserting that the 'spiritual value' conveyed in the vehicle of human language is not addressed to the mind but is appropriated by the religious life in those who already have a germ or fragment of Christliness, though we find occasionally that the 'spiritual value' is really a mental value, a new mental interpretation substituted for the traditional interpretation of the truths of Christianity.

III.

Having premised a description of his 'method,' Father Tyrrell, as the order naturally demands, proceeds to define what he means by 'the spirit' of Christ, which is the supreme model of the Christian life, the original implicit deposit and criterion of 'revealed' truth. It is important, even indispensable, to present a full analysis of Father Tyrrell's theory of 'spirit' or 'spirit life,' if we hope to succeed in explaining what 'revelation' means in the immanent theory: how, according to this theory, the

¹ Pages 7, 8.

Gospel of Christ, as an utterance of faith, can be appropriated only by those who have already the germ of 'life' or 'a fragment of Christliness' in them; what is the genesis of the theory, which appears so unintelligible and so meaningless, that the sacred writings and the articles of the Creed, as truths of faith, neither contain nor express real, intellectual, fact-truth, but formulate for the religious 'feeling' or 'instinct,' in a prophetic, undefinable manner, practical or regulative and representative truth.

Though the system of apologetics of immanence is described as a protest against 'intellectualism,' yet immanent writers are not averse to accept aid from the intellectual or philosophical teaching of modern philosophy. Father Tyrrell—as I pointed out in an article on *Lex Orandi*¹—supposes man to have lived, first, a merely physical animal 'life.' The evolution of social life from the anti-social egotistic state that preceded it, marked the advent of a 'new life,' a 'spiritual life,' the 'life of will-union' with others; and the 'religious life' consists in will-union with men of good-will, in sympathetic response to and preference for good and antipathetic response to evil. What we call our 'will' and our 'personality' he regards as identical with each particular act of 'willing.' 'We are,' he writes in *Lex Orandi*,² 'each of us, a single "willing."' Similarly in *Lex Credendi*,³ which is the subject of this article, Father Tyrrell, while observing that 'in modern language the term 'spirit' is used in a moral sense as well as in a psychic or metaphysical sense,' proceeds to work with the terms 'spirit' and 'person' in the intellectual sense in which they are understood in the philosophy of Mr. Herbert Spencer:—

The illusion [of human freedom] consists [writes Mr. Spencer⁴] in supposing that at each moment the *ego* is something more than the aggregate of feelings and ideas actual and nascent, which then exists.

¹ I. E. RECORD, April, 1907, p. 369.

² *Lex Orandi*, p. 11.

³ *Lex Credendi*, p. 8.

⁴ *Psychology*, vol. i., p. 500.

In modern usage, Father Tyrrell tells us,¹ the term 'spirit'

has been transferred from that which thinks and feels to the thought and feeling in which it makes its hidden character known. . . . Personality, too, has been transferred from the metaphysical substance to its manifestation in life, thought, sentiment and conduct . . . each is the resultant of its own history, of a sum-total of experiences.

In common usage we speak of a person's 'inheriting the spirit of such or such a person,' of 'having caught the spirit,' etc. :—

This points [continues Father Tyrrell²] to the spirit as being primarily a sense, feeling, sentiment, or instinct—not necessarily, or even possibly, a *blind* feeling. . . . When used as the equivalent of one's whole personality, and not only with reference to certain particular interests, it is that abiding massive sentiment or state of feeling which is determined by the totality of our experience past and present, forgotten and conscious.

There is, then, a world of difference between personality, soul or spirit, intellect and will, as presented to us by scholastic philosophy and the intellectual conception of these terms adopted by Father Tyrrell from Spencerian philosophy. The terms 'spirit,' 'personality,' 'ego' are for him, objectively identical with thought, sentiment and conduct, or thinking, willing and emotion. And, consequently, the religious 'personality' or 'spirit' of Christ, at any particular moment, would be His abiding massive state of thinking, willing and feeling, in regard to consciousness of right and wrong, sympathetic response to and preference for good and antipathetic response to evil.

Why then can 'the spirit' of Christ and 'the spiritual meaning' of the Gospel be appropriated only by those who already have the germ of spiritual life, or some fragment of Christliness within them? How can we understand the language of revelation to have only regulative and representative, but not intellectual truth? How can

the truths of the Gospel and of the Creed be said to express, practically, the implications of 'the spirit' of Christ, and not to have been addressed by God to the human mind?

1. The 'spirit' and 'personality' of Christ, as we have seen, are conceived by Father Tyrrell to be the abiding massive sentiment, feeling or instinct of the Saviour. Now *operatio sequitur esse*; and the spiritual operations or utterances of Christ, in turn, can be appropriated only by those whose 'spirit' and 'personality,' i.e., whose thought, sentiment and action, in relation to the ethical order, are to some extent actually like His:—

The signs of anger seen in another [writes Father Tyrrell¹] are not the feeling itself. Only in the measure that I have felt anger myself and uttered it in these signs is it possible for another to communicate his anger to me. And so of his spirit; only so far as my own spirit is potentially (and to some extent actually) like his, do His utterances shape my sentiment into conformity with His. Hence Christ is made to say: 'My sheep hear my voice;' i.e., only Christians can hear Christ. . . . Hence, according to our degree of potential spiritual kinship, it is possible for us to divine the spirit of Jesus revealed in the scattered utterances and reminiscences preserved to us in the Gospels. . . . It should be possible for one fully possessed by the spirit of Christ to divine, by a sort of tact or instinct, how he spoke and acted, or would have spoken and acted under given circumstances. And such a portrayal might be a far truer revelation of His mind and personality than the shreds and scraps of biographical evidence that have come down to us. Historical fiction may be truer to inward reality than historical fact.

There is question here, obviously, not of a conflict solely between the spiritual meaning of religious truths, or 'pragmatism,' and 'intellectualism,' but also between different systems of philosophy. If it were proved that there is, in man, no spiritual substance such as scholastic philosophy conceives the soul to be, that the 'soul' or 'spirit' and its faculties' are nothing but an abiding 'thinking,' 'willing' and 'feeling,' that specific differences arise by the evolution of higher forms of being, then might we hold that the utterances of a highly evolved

'spirit' like 'the spirit' of Christ could not be appreciated by a spirit of an inferior species, and could be appropriated only by those who had already in themselves a germ or fragment of Christliness; but if we hold that the human 'spirit' or 'soul' is an abiding substance, that all mankind are of the same species, that the most intellectual and the least intellectual, the most spiritual and the least spiritual, can appropriate each other's ideas if they understand thoroughly a common language, then must the above-described theory appear to us unacceptable, unreasonable, having no meaning, non-sense—I use the expression in its purely verbal, not in its offensive, signification.

2. I will next try to follow and represent the immanent line of thought in relation to 'the truth' of the sacred writings and ecclesiastical creeds; how immanent apologists conceive the Sacred Scriptures to have been addressed not to the mind, but to the religious 'feeling' or 'instinct,' and to express not real, intellectual, fact-truth, but regulative or practical and representative truth.

Father Tyrrell, as we have seen, considers the 'spirit,' the 'personality,' the 'ego,' to be the abiding state, for the moment, of 'thinking,' 'willing' or 'acting' and 'feeling,' determined in each case by the totality of past and present experiences. We can consider, he says, 'thought,' 'action' and 'feeling' separately by a mental or virtual distinction; but 'there is not a movement of "the spirit," in which knowledge, feeling and will do not interpenetrate.' 'It is not possible to feel with Christ, unless we think and will with Him, nor to think with Him, unless we feel with Him, for the spirit-life is one and indivisible.'¹ There is not, therefore, according to Father Tyrrell, a movement of the religious spirit-life, which is not at the same time consciousness of right and wrong, instinct or feeling of good, preference of good for evil; yet he prefers to consider and analyse 'the spirit' of Christ under the conception of 'feeling' or 'instinct' alone. Because though 'feeling'

include also, identically, 'thought' and 'will,' there may be ambiguity about 'thought;' because it can signify intellectual truth or moral thought and have for its object intellectual truth or regulative truth, while 'religious thought' which is inseparable from 'religious feeling' regards regulative and representative truth alone.

Our 'feelings,' such as our likes and dislikes, involve, Father Tyrrell says, an implicit judgment peculiar to themselves, distinct from the judgment of reason, with which it comes occasionally into conflict. The implicit judgments of our 'feelings' or 'instincts' may be denominated true or false if considered from the point of view of the judgment of reason, but in themselves they are neither intellectually true nor intellectually false. They may represent more real truth than the judgments of reason; for reason may fail to give an adequate explanation of our 'feeling,' while the 'feelings' own implicit judgment will represent its true nature and describe its genesis from the long chain of experiences of which it is the term:—

What I *feel* about life [writes Father Tyrrell] may be much truer than what I think or say about it. . . .¹ Every feeling implies some apprehension or knowledge which explains it. But this implied apprehension is one thing, and the explicit [intellectual] account we give of it to ourselves or to others is another. It can never equal or exhaust, it can easily misinterpret and pervert the concrete mass of perceptions on which the feeling is founded, or rather, with which it is interpenetrated and interwoven. . . .² I like a man or dislike him without reason or against my reason. My feeling (i.e. my implicit judgment) may be true and the judgment of my reason false or inadequate. Sometimes rightly, sometimes wrongly, according to the quality and clearness of our feeling, we correct the judgment of reason and arrange our beliefs so as to justify and explain our feelings.³

Thus we get hold of the line of thought which leads, in Father Tyrrell's theory, to the conclusion that the Sacred Scriptures and the Creed, considered as truths of

¹ Page 14.

² Page 17.

³ Page 18.

faith, do not express real, fact-truth, and have not been addressed to the human mind; that they have been snatched up by the religious 'feeling' or 'instinct' to express its own implied religious judgments; that they are true with the truth of goodness and with representative truth, inasmuch as they 'regulate' and foster the religious life and 'represent' in some figurative, undefinable, prophetic manner, the 'implicit judgment' involved in the feeling' or 'religious instinct' of Christ and the saints. For though 'the spirit' of Christ is conceived to include identically 'thought,' 'willing' and 'feeling,' yet does Father Tyrrell prefer to present it to his readers under the conception of 'feeling' or 'instinct.' For 'thinking' may signify an intellectual operation; but the 'thinking' which is identical with the 'spirit,' that is, 'religious thinking,' is the implicit judgment of 'feeling' or 'instinct;' and thus we arrive at the immanent position, that the truths of faith are not referred at all to the mind, that they are theories or formulæ snatched up by the religious 'feeling' or 'instinct,' irrespective of intellectual truth, to express 'morally' its implicit judgments.

'From all this we can understand,' writes Father Tyrrell,¹ 'how the spirit of Christ, though something akin to a feeling or instinct, acts as a principle of doctrinal discrimination and development;' for 'the spirit' in Christ must have selected during His life, and the same 'spirit' in His disciples still selects, and will, until the end of time, continue to select those doctrines or theories which best express for the religious 'feeling' or 'instinct' its own implicit judgments and help to foster the growth and expansion of the religious life. Father Tyrrell conceives, similarly, in an immanent manner the guidance of the Holy Ghost promised by Christ to His Church:—

More commonly [he writes] we speak of this guidance, with reference to the supernatural and metaphysical causation, as effected by the Holy Ghost working in the souls of men. But here we view it as the orderly development of the effect of that

working of the Holy Ghost in the soul of Christ, as the development of the 'spirit of Christ' in the moral sense of the term 'spirit;' as controlled by Christ's spirit in the way that a legitimate growth is controlled by its germ.

Father Tyrrell, of course, dismisses from his thoughts the consideration of the 'metaphysical' nature of the Holy Ghost; he considers Him, like every 'spirit,' in a moral sense, as feeling, thought and will; he is said, in a moral sense, to have descended on the Apostles at Pentecost and to work in the souls of men, but the expression merely signifies the presence of certain gifts in men, such as charity, joy, peace, patience, etc.; and consequently the meaning of the passage just quoted is this: the orderly development of Christian doctrine followed on the development of 'the spirit of Christ' as every legitimate growth is controlled by its germ; for 'the spirit of Christ' in Himself and in His Church must naturally have eliminated useless or decaying formulæ, and selected for itself from age to age the vehicle best suited to express, with practical truth, the implicit judgments of its 'feeling' or 'instinct' and foster the growth of the religious life.

I will only remark, again, in reference to the subject of this paragraph, that the theory of Father Tyrrell, though professing to be, largely, a protest against 'intellectualism,' is itself founded on an erroneous philosophical system. It can be admitted readily that the 'feelings' and 'passions' affect the judgment of reason and influence the movements of the will; the influence of concupiscence and fear on the voluntary act is a subject which claims the attention of the moral theologian at the very beginning of his science. It is admitted also that the 'feelings' and 'passions' supply material for a judgment by the mind; but they involve no judgment, explicit or implicit, of the 'feelings' or 'passions' themselves; and it is simply meaningless to speak of human language being snatched up by 'feeling' or 'instinct,' irrespective of its intellectual truth, to express, not for the intellect, but for the 'feeling' or 'instinct,' its own implicit judgment.

IV.

How are we to know Christ after 'the spirit'? How is His 'spirit' to be made the model of our lives? How is it the deposit and criterion of doctrine? Having defined what he means by 'the spirit' of Christ, Father Tyrrell proceeds to deal with three incomplete, unbalanced, ill-ordinated and therefore perverted conceptions of the spirit-life, viz., 'sentimentalism,' 'mysticality' and 'practicality.' A brief analysis of the paragraphs dealing with these subjects will contribute to the clear perception of the practical tendency of the theory of immanence.

I. Let me repeat that, in the system of Father Tyrrell, the 'spirit' is identical with 'thinking,' 'willing' and 'feeling;' that these three express one and the same indivisible reality (from different points of view) which is the ultimate term of a long process of evolution; that the 'spirit' is conceived primarily as 'feeling' or 'instinct' of right and wrong; that it is, however, simultaneously and identically 'willing,' or preferring good to evil, and 'thinking,' not intellectually but morally, inasmuch as the feeling or instinct involves its own implicit judgment. The true order, therefore, of the spirit-life—an order not of real succession but of reason—would be 'instinct' of good in its widest sense, 'sympathetic response' to good, the 'implicit judgment' of feeling and then the selection of language or theories to express this implicit judgment.

The spirit-life is not love of one who is believed to be God, but love of the divine in Him. 'The fire with which He burned and which He came to kindle,' writes Father Tyrrell,¹ 'was an enthusiasm for certain ends and certain principles, for all that was summed up in the conception of the kingship of God in men's heart, of the divine will realized on earth as in heaven.' But this conception of the 'kingship of God' in men's hearts, and of the 'divine will,' means nothing more than the 'feeling' and 'willing' of abstract 'goodness,' in all its extension, of the true (in the moral sense), the beautiful and the good, of

goodness as conceived in a rationalist or, perhaps, agnostic theory of religion.

Naturally enough, therefore, does Father Tyrrell condemn 'the sentimentalism,' the feminine sentimentalism, of Catholic devotion, which invokes the aid of the imagination and would like to hear, as it were, the Saviour's voice, to read His smile, to feel His embrace, to cling to His feet ; which fixes its attention on His head crowned with thorns, on the wounds in His sacred hands, feet and side, on His sacred Heart, etc. ; which is love of Him who is believed to be God, as well as love of 'the divine' which is in Him. It is all a question of first principles. These devotions must appear foolish indeed to those who do not believe, as an intellectual truth, that Christ is the Son of God, that He became incarnate to redeem and save us. Catholics believe in His divinity and in the redemption, as real, intellectual, fact-truths ; they claim that it is lawful and a duty to cultivate devotion to His person as well as to His cause ; they repudiate the charge that imaginative sentimentalism is the whole or the principal part of their devotion ; and, no doubt, those devote souls who live habitually in the company of the Saviour, who love to imagine that they converse with Him, that they hear His voice, and read His smile, and cling to His feet, who, like Mary, have selected the better part and are not troubled about many things, are not indifferent to His cause, nor fail to offer Him the service of their 'thinking' and 'willing,' as well as of their 'feeling.'

2. By 'mysticality' Father Tyrrell means an inordinate seeking for the solution of 'mysteries,' a seeking which is inordinate both in the order which it takes among the elements of devotion and in the nature of the solution which it aims at attaining. But what is inordinate seeking after mysteries ? Again let me observe that, according to Father Tyrrell, the 'spirit-life' is an indivisible entity, which is at the same time, by a virtual distinction, 'thinking,' 'willing' and 'feeling ;' that, if we consider the order of reason, it is primarily an 'instinct' in regard to goodness, a 'feeling' with its implicit judgment, and

then a 'willing' or sympathetic attraction for good and antipathy to evil; then, that a theory is invented to formulate, with regulative and representative truth, the implicit judgments of 'feeling,' but that 'intellectual truth' is no part of the spirit-life. Obviously, if the immanent theory be true, the intrusion of reason into the religious life offends against true devotion in three ways; for, it is assigned the first place, the place assigned to 'feeling' in the immanent theory; it makes intellectual or fact-truth an element of devotion; and it divides the indivisible, it treats 'thinking,' 'willing' and 'feeling' as really distinct states or acts. Again it is a question of first principles. Catholics believe that God, in making a revelation to mankind, spoke to the human mind, and that the doctrines of faith enunciate real, intellectual, fact-truth; that the soul is an abiding spiritual substance; that 'thinking,' 'willing' and 'feeling' are really distinct acts with a definite interdependence; that we cannot love God, nor the Incarnate Word, nor His Church and Sacraments, nor His cause and the cause of virtue, unless we know them intellectually; that it is laudable to examine the mysteries of our origin and destiny; and that, consequently, an intellectual act is indispensable to devotion and occupies the first place among the religious acts of the spirit-life.

Though calling the object of his attack 'mysticality,' Father Tyrrell is really excluding the intellect and the acts of the intellect from the life of religion; confining religion to 'instinct' or 'feeling,' and limiting the sphere of the speculative reason to history, philosophy, science and such subjects. And faithful to the immanent 'method' he represents the apostolic writers as borrowing from the intellectual theories of the Greek to formulate explicitly, with only practical and representative truth, the implicit judgments of the religious 'feeling' or 'instinct.' But we prefer to believe with the Church that the apostolic writers wrote truth, fact-truth, truth in relation to the human mind.

3. It is rather a surprise to find an immanent apologist

assailing 'practicability';¹ for the system of immanent apologetics is understood to be the substitution and defence of 'pragmatism' against 'intellectualism.' Nor does Father Tyrrell condemn 'practicability' absolutely; his complaint is that it is not made co-extensive with 'thought' and 'feeling.' 'Practicability' erroneously understood, he says,²

has not a more plausible or able exponent than Matthew Arnold. He partitions life between conduct, science, and art,—a division which is, at root, almost identical with that which we are following. Conduct, he insists, with somewhat wearisome iteration, occupies exactly three-quarters of life; art and science each one-eighth. Three-quarters of conduct, *plus* one-eighth of art, *plus* one-eighth of science, equals life. Right conduct is righteousness. Instead of God we are given a 'Not-Ourselves that makes for righteousness.' This 'Not-Ourselves' is, then, concerned about three-quarters of our spirit-life, about conduct. It is indifferent to the remaining quarter,—to science and art; it does not make for truth or for the beautiful.

Now Father Tyrrell, as I have said, does not complain of the principle of 'practicability,' but of the statement that conduct is only three-quarters of life. 'Conduct,' he says,³ 'is not three-quarters, but the whole of life; for there is a conduct of the mind and a conduct of the feelings. Conduct, thought and feeling, are each the whole of life,—three dimensions of the same thing.' It is the same theory again. The 'spirit' is, indivisibly, 'thought,' 'will' and 'feeling.' It is not therefore 'will' or 'conduct' alone; it is also 'feeling,' and it is also 'thinking;' it cannot be indifferent to the sciences and arts, to intellectual and æsthetic truth; but it uses intellectual theories to express *morally* the hidden implications of the religious 'feeling,' for 'there is a mere surface-seeing, and there is a spiritual discernment that leaps from the outward expression to its true inward significance, that sees the faith through and in the works.'⁴ In other words, the spirit-life is the pursuit, by instinct or feeling and its

¹ Page 38. *scq.*

² Page 39.

³ Page 40.

⁴ Pages 41, 42.

implied judgment, and by will and action, of the true, the good and the beautiful, in the natural order, to the exclusion of any order of supernatural truth, goodness, or beauty, revealed by God to the human mind.

Over against sentimentality, mysticality, and practicality, Father Tyrrell sets the charity of God, for 'God is charity.' In dealing with relationships between the divine and human, 'we are safest,' he says,¹ 'when we leave metaphysics, with its problems of sameness and otherness; and instead of considering its subject or agent, simply consider the life itself, the process, the love.' In other words, we can leave to 'metaphysics' the problem whether God is identical with us or a Being and Person apart and distinct from us; we consider the life itself, the consciousness of our duty and destiny growing finer and juster as the ages roll by, the more and more intense movement towards the true, the good and the beautiful; this is what we call the divine life; here Christ is our model, and we can only hope and strive, each according to his capacity, to appropriate some measure of this divine life which reached its perfection in Him who was the way, the truth and the life.

V.

In *Lex Credendi*,² as in the *Quarterly Review* and in *Lex Orandi*, revelation is conceived by Father Tyrrell to be, not a divine instruction directed to the human mind, by consciousness of right and wrong. The articles of the Creed do not minister to an intellectual need nor do they express intellectual truth; these articles and the word 'revelation' are said to have been selected in the interest of religious 'action' (which is identical with "feeling" or 'instinct') in all its amplitude, in regard to the true, the good and the beautiful; their religious meaning must be determined, not in relation to the speculative mind, but by a study of 'action' and 'the spiritual life,' which they

¹ Pages 43, 44.

² Cf. pp. 51-61.

are selected to express, and whose nature and evolution from past experiences they 'represent' in some prophetic, figurative way. The individual also can compare himself, through these generally received formulæ, with 'the action' and 'spiritual life' of other members of the community past or present, whose growth these formulæ 'regulate' and foster. The mission of the Visible Church is to bring together the just and the sinner, to mediate between them, to formulate the implications of the spirit-life of the just, and by these regulative formulæ to leaven the sinner mass within her fold. And the Church is infallible; as she can reject obsolete formulæ, and select such forms of expression as will describe infallibly, for the time being, with representative and regulative truth, the implicit judgments of the 'feeling' in the spirit-life.

VI.

So far I have not gone, in my analysis, through half of *Lex Credendi*; but my article has already exceeded reasonable limits. One thing which is quite incomprehensible about this theory of immanence is its systematic abuse of language. In the beginning it was thought to aim merely at some accidental features of the Catholic system, and to work for an honest reconciliation of faith and science; and it was deemed worthy, in some quarters, of friendly consideration. But there is a growing feeling of indignation at this attempt to tamper with the meaning of our Catholic formularies, and to propagate through them a system of purely rationalist or agnostic religion. The leaders of the movement are growing bolder, I might say more daring and reckless in their treatment of the great truths of religion. Quite recently M. Auguste Roussel, in a communication to the *Univers*, quoted the following passage about the Resurrection of our Lord from a letter received from the Abbé Loisy:—

Voici ce que nous écrit M. Loisy : J'ai dit que les conditions de l'inhumation ne permettaient pas de rechercher le cadavre, pour le cas où l'on en aurait eu l'idée. Il est probable que

l'aristocratie saducéenne ne prit pas d'abord au sérieux le témoignage des apôtres (concernant la Résurrection) mais il ne pouvait être question de s'assurer si le sépulchre de Jésus était vide ou non, *parce qu'il n'y a pas eu de sépulture*. L'ensevelissement par Joseph d'Arimathie et la découverte du tombeau vide, le surlendemain de la Passion, n'offrant aucune garantie d'authenticité, *l'on est en droit de conjecturer* que, le soir de la Passion, le corps de Jésus fut détaché de la croix par les soldats *et jeté dans quelque fosse commune*, où l'on ne pourrait avoir l'idée de l'aller chercher et reconnaître au bout d'un certain temps.¹

DANIEL COGLAN.

To be continued.]

¹ *L'Univers*, Lundi, 3 Juni, 1907.

GLIMPSES OF THE PENAL TIMES

III.

AT the end of our last article (October, 1906) the letter of a priest imprisoned for the faith was quoted. His name was Father Philip Brady, O.S.F., and in this letter of July 26, 1708, as we saw, he prayed to be released from the gloomy cell in Newgate where he had been confined for years. The Secretary of the Lords Justices, to whom the aged priest's pathetic appeal for mercy was addressed, wrote on the back of the letter, 'Their Excellencies will consider of this petition;' but so far as can be inferred from the non-existence of papers in the Record Office, nothing further was done in the matter.

The Newgate Prison Calendar shows that two other regular priests had been sent up from Trim with Father Philip Brady. Their names are given in it.

A Callendar of the prisoners in her Maties Gaols of Newgate this present Term, being the 23rd of this inst., January, 1705.

Dominic Eagan	}	Friers tried and convicted at Queen's Bench.
George Martin		
Thomas Blunt	}	Fryers transmitted from Trim.
James Donough		
Philip Brady		

The first of these also was a Franciscan. In the Archives of the Irish Province the following particulars about him are preserved. He was approved of as a preacher and confessor in 1687, and appointed guardian in Dundalk in 1693 and again in 1697. Two years afterwards Father Blunt was sent as guardian to Trim. How long he succeeded in escaping the snares of the priest-hunters is not stated, but as we know the Act of Banishment came into operation on May 1, 1698. After that day, in Trim, an assize town, he would be in continual danger of arrest. Unfortunately the records of Trim Gaol are not extant,

otherwise we should have the indictment and other documents that would contain valuable information about this confessor of the faith. At present almost all that is known about Father Blunt is merely this—he was a Franciscan and was convicted because he, being a regular, did not leave the country as required by Act of Parliament. In a Parliamentary return, which will presently be given, there is indubitable proof that this was the cause of his imprisonment. Another return makes it equally evident, and though this return was quoted in a preceding article the relevant portion may be reproduced here:—

Att the Lent Assizes held att Trim, 1703, for the County of Meath, Thomas Blunt, a Franciscan Fryer, was in prison under a rule to remain in Gaole without Baile untill transported by order of the Government, for being a Fryer and remaining in this Kingdome contrary to the said Act; he was continued under the same rule.¹

We may now turn to the other priest, who in *The Newgate Calendar* is called James Donough. It is not at all improbable that his real name was Duccan or Duggan. This name, as we shall see, occurs elsewhere, and it may have been changed into Donough. In fact neither orthoepy nor orthography mattered much to the Newgate gaoler, John Morrison, as is plain from the elegant form in which some names appear in his *Calendars*. For instance, take that of a Dominican who was arrested and thrown into Newgate in 1706, *Randal MacDowell*. This is metamorphosed into *Randle Dowle*.¹ It is therefore quite possible that the illiterate John is responsible for Donough. But however this may be, and it is only a conjecture, while bearing in mind that, with one or two exceptions, the local records of assizes no longer exist, and that we have only the Parliamentary returns which were made by the judges in 1703 after all the circuits on which they had gone, it is worthy of attention that in the returns a James Donough is not mentioned and that a James Duccan is. If there was only one person, the individual mentioned in the returns

¹ From Judge Macartney's Report, Oct. 18, 1703.

² *Calendar*, Nov. 6, 1706.

is identical with the individual mentioned in the *Calendar*, and we naturally accept the spelling of the Judges of Queen's Bench in preference to that of the Newgate gaoler. As we shall also see, a James Duggan, some twenty years after the date of both *Calendar* and Returns, signs a joint petition in Newgate with Father Blunt and another regular.

It has, however, not been possible to discover the Order to which he belonged, but so far as the present writer can learn the Franciscan is the only one that had a priest of the name who some years before our period was at liberty. A contemporary MS. now in the Archives of the Irish Province, Merchant's Quay, Dublin, contains the following entry: '1684. Frater Jacobus Duchan, institutus confessarius.' When he got faculties for the first time he was presumably still young, and so might easily be alive in 1722 when the Newgate petition we alluded to was signed.¹ It will not escape our reader's notice that Justice Coote's return, which we shall now give *in extenso*, states that James O'Duccan was tried and condemned at the Sligo assizes, whereas the *Calendar* states as positively that he had been sent up from Trim. But the statements are not incompatible. In our conjecture there is, so far as this affects it, no improbability. We know that Father Philip Brady, for instance, was convicted at Cavan assizes (see *Judge Macartney's return*), and that he was imprisoned in Trim (see *his own petition*), and that he was sent from Trim to Newgate in Dublin (see *Newgate Calendar*). We may now quote the document which we allude to:—

No. 79. (*Endorsed*) Mr. Justice Coote's Return concerning priests, delivered into the office by himself 25^o Oct., 1703.

Different Circuits.

To the Hon^{ble} the Kn^{ts}, Citizens, and Burgesses in Parliament assembled.

May it please y^r honours,—

In obedience to the order of this Hon^{ble} house of the fifth instant, I have inspected into the Circuits Books of the several

¹ It must be stated that the learned archivist of the Irish Franciscans says that the name 'James Duchan' does not occur in the lists of members of the Province. Hence, there is a doubt which the present writer cannot remove.

Countys wherein I have satt as Judge of Assize and find as followeth :—

Com. Longford, Summer Assizes, 1698.

Patrick Ffarrell indicted for being titular Popish Dean of Ardagh, was tryed thereon before me but acquitted.

Com. Donnegal, Lent Assizes, 1699.

James O'Duccan was committed by a Justice of the Pease of the said County for being a ffryer, but there being noe evidence against him sufficient to convict him the Court did not att that time proceed against him, he not being able to give in Bayl was committed *in prox*.

The same County and y^e same assizes.

James Higgarty bound over by Charles Hamelton, John Hamelton, Esq., two Justices of the Pease for the said County for being a reputed Viccar Gen^l of the Popish Religion, but there being noe evidence against him or further prosecution he was discharged by Parliament Proclamation.

Com. Londonderry, Lent Assizes, 1699.

John McColgan convicted this assizes for being a Popish Regular and not departing y^e Kingdom according to y^e Act notice y^e then Government to y^e end that he might be transported and to y^e best of my remembrance he was transported accordingly.

Com. Donnegall, Summer Assizes, 1699.

The aforesaid James O'Duccan came upon his Tryall for being a ffryer and staying contrary to the Act of Parliament was therefore convict and judgment given against him pursuant to y^e Act whereof notice was accordingly given to the then Government.

Com. Donnegall, Lent Assizes, 1700.

The aforesaid James O'Duccan was remaining Goale under y^e former judgment was not at y^e tyme transported whereof notice was given to Government att oure return from the Circuit.

Com. Vill. Galway, Summer Assizes, 1701.

Gregory French a Dominican ffryer was indicted of High Treason for returning into this kingdom after his transportation contrary to y^e Act, but his Tryall was putt off on a motion of the King's Councill on an affidavit that materiall evidence for the King was in England whose retourne they speedily expected and without whose testimony they could not proceed to prosecute.

Com. Sligoe, Summer Assizes, 1701.

Patrick O'Connor, a Dominican ffryer, convicted this assizes

as such, and ordered to be transported, of which notice was given to y^e then Government.

Com. Clare, Summer Assizes, 1702.

John Moelan was indicted and tryed for being a titular Popish Vicar Generall but was found not guilty by y^e Jury and thereupon discharged.

Com. Kerry, Lent Assizes, 1702 $\frac{2}{3}$.

Daniell Falvey committed by y^e Right Honble Thomas Lord Baron of Kerry for being a fryer. I find noe Rule entered in my book but as I remember he was respitted *in prox*.

Com. Cork, Lent Assizes, 1703 $\frac{1}{2}$.

Richard Harnett, a Popish Priest, indicted for exercising forreigne jurisdiction being *extra*. Thomas Conner, Gent., became bound in a hundred pounds that he should prosecute his traverse in *prox*.

Com. Cork, the same Assizes.

Dominick Gough, a Popish Priest, indicted for returning into this Kingdome without Lycence contrary to y^e being *extra*, process was awarded against him.

Com. Midd., Lent Assizes, 1700.

Thomas Blunt was indicted and tryed for being a Popish Regular for not transporting himself pursuant to y^e Act of Parliament was therefore found guilty and judgment given against him that he should be transported pursuant to y^e Act of which notice was given to y^e then Government.

In further obedience to your honorable orders I humbly certify that I cannot recollect to memory any applications of Grand Jurys in relation to y^e Act for banishing y^e Dignitaries and Regulars of y^e Church of Rome save only an address from y^e Grand Jury of y^e County of Cork or County of the City of Cork, which was made and delivered att Cork att Summer Assizes, 1702, which said presentation or Address was delivered to the Lord Chief Justice Pyne to whom I was joyned in commission that circuit in order to acquaint the then Government that a Titular Popish Bishop called Creagh stood confined in order to his transportation, and remained still in Gaole, y^e said Grand Jury desired that he might be transported accordingly—which address the Lord Chief Justice Pyne laid before the Government as his said Lordship informed me.

J. COOTE.

In this report we meet for the first time with some names, but before we speak about their owners, let us finish with

Father O'Duccane and two of his fellow-prisoners in Newgate. It is much to be regretted that their indictments are no longer to be had, for owing to this circumstance we lack information on the following important point: Did these three, after a term of imprisonment and transportation, return to Ireland in further violation of the Act of Banishment? If they were guilty of such an offence, they were liable to capital punishment. The concluding words of the Act are these:—

And if any person so transported shall return into this kingdom they, and every of them, shall be guilty of high treason, and every person so offending shall for his offence be adjudged a traitor, and shall suffer loss and forfeit as in the case of high treason.

The passage immediately preceding runs thus:—

And if any of the said ecclesiastical persons shall be at any time after the first day of May within the kingdom, they, and every of them, shall suffer imprisonment and remain in prison without bail or mainprize till he or they be transported beyond seas, out of his Majesty's dominions, etc.

It is, however, a relief to be able to say that the body executive was not so cruel as the body legislative. The Irish Parliament enacted a penalty as severe and stringent as possible, but the Irish Bench did not inflict it. The last clause of the Act appears to have been ignored in practice, and soon became a dead letter. In every case the documents relating to which turned up in the Record Office, the sentence actually passed on those who had been imprisoned for not leaving Ireland before the 1st of May, 1698, and who notwithstanding subsequent transportation dared to come back, was only imprisonment or transportation over again.

And here we may in passing observe, speaking of those whose names are known, that according to Father Denis Murphy's *Our Martyrs*, the last to shed their blood in Ireland for the faith were Stephen Kohel, O.S.F., and Gerald FitzGibbon, O.P., both of whom were slain with the sword in 1691. And not only had the barbarities of martial law temporarily ceased before the period which engages our attention began, but during it judicial proceedings

assumed some little show of fairness. There was a great difference between Queen Elizabeth's judges and Queen Anne's. Compared with Lord Chief Baron Doyne or Judge Macartney, Perrott and Loftus and their fellow-justices were monsters of cruelty. The same may be said of those belonging to the Cromwellian period. What a contrast between what forms the main subject of these pages, and what took place at the Carlow assizes in 1656 :—

Patrick Archer, a papist priest, was indicted of high treason for coming and remaining in the land, contrary to the statute in that case made and provided : and being thereof found guilty was sentenced by the Lord Chief Justice Lowther to be hanged drawn, and quartered.¹

But now to return to our period. Though the letter of the law still made it treason to return, it was not enforced. We saw already² the instances of Father McDonnell who returned *twice* and was imprisoned, and of Father French, who after a term spent in Galway Gaol was allowed out on bail, although, to quote the words of Judge Upton, 'he did voluntarily and traitorously return contrary to the said Act of Parliament.' Other instances of comparative leniency, which it is a pleasure to notice, will come before us in the course of these articles.

If the three—Father Philip Brady, Father Thomas Blunt, and Father James O'Duccane—returned to Ireland after transportation, so far as the writer's limited knowledge goes, only the Lord Lieutenant could relieve or commute the penalty for high treason into a second transportation, by empowering the judges to pass sentence to that effect. Perhaps it was the practice of the judges in thus pronouncing mitigated sentences that caused Parliament to order : 'That the Judges do give an account what Regulars and Persons of the Popish religion, exercising ecclesiastical jurisdiction, have at any time been brought before them, together with the proceedings thereupon.' If our surmise be correct, the extract presently to be given, which from its tenor might suitably refer to three murderers,

¹ *Commonwealth Council Books*, A. 10, p. 48—Record Office, Dublin. N.B.—And he was hanged.

² *I. E. RECORD*, Oct., 1906, p. 340.

refers in reality to three priests, who, as we saw above, were sent to Newgate from Trim. The official correspondence from which it has been taken is dated a few months after the time when Judge Coote's return was sent to the Parliament in College Green. The character of the correspondence, will, we think, be sufficiently clear from the following passage taken from a letter addressed by the Lord Lieutenant to his three substitutes in Dublin Castle, viz., Hugh, Earl of Mount Alexander, Thomas Erle, and Thomas Keightly :—

(Duke of Ormond to Lords Justices, London, May 2, 1704.)

I have perused the report of the judges concerning the Trim prisoners, and wonder the country sheriff should be so intent on hanging these men after so long reprieve. I should think it sufficient if they were immediately transported, and I gave directions at my leaving Ireland, and desire therefore your Lordships would give directions accordingly.

The Duke was sworn in 3rd June, 1703, and appears to have gone back to England soon afterwards, as was the custom.

If the Lords Justices did issue an order for transportation, for some unexplained reason it was not executed. As we saw in the October article (I. E. RECORD), Father Philip Brady was still in Newgate in 1707, and as we shall see in this article the other two remained in Newgate for at least fifteen years afterwards. That the Lords Justices occasionally found that people were reluctant or unwilling to obey in this matter, is evident from their own words referred to by Judge Upton in his report : ' Their Excellencies were pleased to answer that they had endeavoured to get transportation for the convicted Popish regulars, but that the masters of ships to whom application had been made showed an aversion to take them on board.' Transportation was the sentence generally passed on those condemned for the crime of being regular priests, and people nowadays would regard it as being sufficiently severe for even a bad class of convicts. But even taking into account that public feeling in the twentieth century is very different from what it was in the eighteenth, we confess to feeling

somewhat surprised that the worthy and worshipful sheriff of Meath was not satisfied at the prospect of transportation for the Trim prisoners. It meant that they would be handed over to a ship's captain who might do as he liked with them ; if he threw them overboard when out at sea, or if he sold them as slaves, it mattered not. No responsibility was incurred nor would any questions be asked. This we know from a contemporary whose words are entitled to belief.

Perhaps it would be unfair to the sheriff if we singled him out for censure ; after all he was only one in a multitude of bigots all animated by the same spirit. On principle every man among them was a persecutor. If there were exceptions, this was due to personal goodness of an extraordinary kind. As a rule there was no difference between Lords and Commons, Sheriffs and Grand Juries. Though in the beginning of the eighteenth century crimes were not less common than at other periods, yet the Irish Parliament did not look on it as a duty to inquire about the number of those convicted for murder, highway robbery, etc., or to ascertain what sentences had been passed on them. But against one class of offenders its zeal and activity was conspicuous. The class was composed of ecclesiastical dignitaries and the members of religious Orders. It was most anxious to know how many of them were in prison, and it took pains to stimulate sheriffs and judges to greater exertion against them. Needless to say it was hostile to all other Catholics. No description could convey an idea of the *animus* of the Parliament so clearly as do its addresses to Queen Anne and her Lord Lieutenant. They have been discovered in the Record Office, London. As they were forgotten, and have in course of time become unknown, it is as well to print them :—

(1.) To the Queen's most excellent Majestie.

Wee, the Lords Spirituall and Temporall in Parliament assembled, humbly begg leave to lay before your Majestie our most humble acknowledgments and hearty thanks for your Majestie's tender care of this your kingdom of Ireland and for these most happy effects of your Majestie's great wisdom and

goodnesse, the many excellent Bills by your order transmitted to us this session of Parliament.

And as wee doubt not but these good laws will advance the prosperity of the English interest in this kingdome and be a lasting security to the Protestant religion as by law established, soe wee think ourselves oblidged in gratitude and duty to assure your Majestie that wee will contribute all wee can to these glorious ends, that wee and all our posterity may celebrate your Majestie's reign which has been distinguished by such effectual marks of your royall favour and which wee pray may be long and happy over us.

(2.) To his Grace James Duke of Ormond, Lord Lieut. Gen. and Governor General of Ireland.

The humble address of the Lords Spirituall and Temporall in Parliament assembled.

Wee, the Lords Spirituall and Temporall in Parliament assembled, do with great satisfaction behold Your Grace following the example of your illustrious ancestor in your eminent loyalty to the Crown, your constant adherence to the religion by law established, and your sincere and hearty endeavours for the prosperity of this your native country.

Wee now attend your Grace to acknowledge and congratulate in the conclusion of this sessions the good effects of your indefatigable application as well in the frameing as in obtaining the returne of so many good bills from her Majestie now ready for the royall assent: wee can never sufficiently express our gratitude to our most religious and gracious Queen for soe many instances of her goodness (at one time bestowed upon us) but especially for the bills to prevent the growth of Popery. And as wee are sensible of the great part your Grace had in dispensing these favours to us that as wee are oblidged by interest and duty to her Majestie's Crown and dignity, soe wee shall always endeavour to contribute to your Grace's honor and ease in the administration of this government.

(3.) To the Queen's Most Excellent Majestie.

The humble address of the Knights, Citizens, and Burgesses of Ireland in Parliament assembled.

Most Gracious Sovereigne,

Wee, your Majestie's faithful and obedient Commons, do in most humble manner returne our sincere and hearty thanks for your Majestie's abundant goodness to your dutifull subjects of this kingdome in transmitting the many admirable laws wee have received this session, more particularly those excellent

bills for preventing the further growth of Popery by which wee hope the pernicious designs and practices of the professors of that religion will be effectually defeated and our Church as by law established greatly strengthened and secured.

These royall bountys and concessions demand our utmost acknowledgments and oblige us to repeat our humble assurances of the continuance of our duty and loyalty to your Majestie, and that wee will to the utmost of our power support, maintaine, and defend your royall person and government and the Protestant succession as settled by Acts of Parliament, and the Church of Ireland as by law established.

(4.) To his Grace James Duke of Ormonde,¹ Lord Lieutenant General and General Governor of Ireland.

The humble address of the Knights, Citizens, and Burgesses in Parliament assembled.

May it please your Grace,

Wee, her Majestie's most dutyfull and loyall subjects the Commons of Ireland in Parliament assembled, do render our hearty acknowledgments to your Grace for your zealous and successfull interposition with her Majestie in favour of this your native country.

It is to her Majestie's unparalleled goodness and your Grace's sincere and happy endeavours wee owe the many good bills which have been transmitted to us in this present session of Parliament.

When wee recollect the honorable part your most noble grandfather had in the settlement of the Protestant interest in this kingdome wee cannot but congratulate your Grace's greater glory in being the instrument under her Majestie of giving a more lasting security to the Protestant religion than ever it had since the Reformation.

Outside the Houses of Parliament the same hostility was felt towards Catholics as we have just seen expressed in these characteristic addresses. Papists were the law-breakers *par excellence*: in the category of criminals they held the first place. They were the disturbers of the public peace and made Protestants unhappy. Let us take, for instance, 'The Grand Jury of the City of Dublin's Pre-

¹ The Lord Lieutenant whom they eulogized, James the second and last Duke of Ormonde, was in the reign of George I attainted of high treason for his conduct as commander in the war with France, though he was not to blame. The Irish Parliament then set £10,000 on his head.

sentment' (Michaelmas, 1705), which was considered so truthful and so opportune that it was 'printed by order of Her Majesties Court of Queen's Bench.' It begins in this strain :—

We, the Grand Jury, do present, that whereas the unanimity of Protestants of all sorts in this kingdom against our common enemy the Papists, hath hitherto under God greatly contributed towards the preservation of our religion, laws, and liberties ; inasmuch as it was our peculiar happiness to have scarce any distinctions regarded amongst us, but that of a Protestant in opposition to a Popish interest, etc.

The sentiments of the Grand Jury of Dublin were in perfect accord with those of the sheriff of Meath, a county the best lands in which, after the battle of the Boyne, became the property of Orangemen. But to return to the three priests in Newgate. They were, perhaps, unaware of the correspondence of which it seems they were the subject. Years passed slowly by, but while stirring events and great changes took place in the bright busy world outside, nothing was altered in their dismal abode. The crowded dungeons still witnessed the same scandalous scenes, for vice and depravity which marked the features of most of the prisoners still kept its sway over their hearts. In this den¹ of horrors the two Franciscan priests cheerfully remained as confessors of the faith. After enduring it for twenty years, when brought to the verge of starvation,

¹ The following description of the better part of Newgate is taken from Gilbert's *History of Dublin*, vol. i. p. 266 :—'In the "Black Dog" there were twelve rooms for the reception of prisoners, two of which contained five beds each ; the others were no better than closets, and held but one bed each. The general rent for lodging in these beds was one shilling per night for each man, but in particular cases a much higher price was charged. It frequently happened that four or five men slept together in the same bed, each individual still paying the rent of one shilling. Prisoners unable to meet these demands were immediately dragged to a damp subterranean dungeon, about twelve feet square and eight high, which had no light except what was admitted through a common sewer. In this noisome obliette frequently fourteen, and sometimes twenty persons, were crowded together, and there robbed and abused by criminals, who, though under sentence of transportation, were admitted to mix among the debtors ; and if any person attempted to come up stairs during the daytime to obtain air or light, he was menaced, insulted and driven down again.'

they and another priest at last asked for mercy's sake to be transported :—

17 December, 1722.

To their Excellencies the Lords Justices.

The humble petition of Thomas Blunt, George Martin, and James Dugan, Prisoners in Newgate,

Humbly sheweth that your Petitioners having been convicted some years ago of being Regulars have been since detained close prisoners, whereby they are not only impaired in their health but also reduced to the lowest Ebb of indigence and want.

May it therefore please, your Excellencies, the premises tenderly considered, to grant your Petitioners an order of Transportation pursuant to a Statute made in that case.

And they will ever pray, etc.

THOMAS BLUNT,
GEORGE MARTIN,
JAMES DUGAN.

(*Endorsed*) The humble Petition of Thomas Blunt, George Martin, and James Dugan. (*Note added in another hand*) To be transported as soon as there is an opportunity.¹

Though in 1708 the Lords Justices—Narcissus Marsh, Primate of Ireland, and Richard Freeman, Lord Chancellor—would seem to have callously ignored Father Philip Brady's petition to be released, their successors in 1722, Archbishop King of Dublin, Viscount Shannon, and William Connolly, apparently felt no disinclination to gratify his sometime companions in Newgate by transporting them. We cannot, however, say whether these gentlemen carried their good resolution into effect, for though considerable pains were taken in the search, no entry showing that the priests were actually transported turned up. In fact the Warrant Book for 1722 does not contain their names.

Considering on the one hand the horrors of Newgate, compared to which transportation was regarded as happiness, and on the other the great number of priests successively immured in it, that so few of them made petitions for release is certainly remarkable. During an examination

¹ Record Office, Dublin, Petitions, Carton 214, No. 723.

of the documents of twenty years, only three other such petitions were found. One of a Father Art O'Neill in 1716, another of a Father Francis Moore *alias* Murray in 1718, and a third which is printed here.

To thire Excellencies the Lords Justices and Counsell.

The Humble Petition of William Dalton, Parish Priest of S. Paul's,
Sheweth

That your Pet^r has been upwards of three years confined in a garrett in the White Sheafe among other priests.

That for many years past he has been troubled with the Gravel stone, shortness of breath, and a megrum in his head, which dayly encreased by his soe close confinement without any manner of ayre, which has reduced and weakened your Pet^r to that degree that he will perish if not timely relieved, as by the annexed certificate will appeare.

That your Pet^r is a native of this Citty and has been upwards of twenty-six years past in the same without giving the least offence to the government. That he is willing to give such security for his appearance and good behaviour when required as y^r Excellencies and Lordships shall think fitt.

May it therefore please your Excellencies and Lordships to consider the desperate condition y^r Pet^r is reduced to and to order y^r Pet^r to be discharged, giving such security as afore mentiond, and y^r Pet^r will ever pray, etc.

(Certificate.)

I doe hereby certify that William Dalton, Priest, is and has been for some years past afflicted with the stone and gravel in his kidneys, and megrim in his head, astma and other complications of pernicious symptoms: all which, if he is barred the benefit of aire and moderate exercise, will encrease and prove of dangerous if not of fatall consequence. Given under my hand this 3rd day of Aprill, 1708.

N.

(*Endorsed*) The humble petition of William Dalton, Priest, 1708.

(*Note in another hand*) The matter in this Petition mentioned is already ordered in Council.

We may now turn to the second of the priests who signed the petition in 1722. That Father George Martin was condemned in the Court of Queen's Bench (Dublin), for being a regular, is made certain by no fewer than three *Newgate Calendars*, respectively, of January 23, 1705,

November 6, 1706, January 23, 1706 (O.S.) Also among the dusty rolls of indictments that appeared never to have been opened since the Clerk of the Court tied them up in the reign of Queen Anne, this one has been discovered. It is No. 5, Trinity Term, 1704, and runs as follows :—

Comitatus Civitatis Dublini.¹

Scil. Juratores pro Domina Regina supra sacramentum suum dicunt et praesentant quod Georgius alias Antonius Martin de Dublin in Comitatu Civitatis Dublinensis clericus vicesimo die Novembris anno regni Dominae nostrae Annae Dei gratia Angliae Scotiae Franciae Reginae Fidei Defensoris etc. secundo et diversis aliis diebus et vicibus antea et postea apud Civitatem Dublini viz. in Parochiam Sancti Michaelis Archangeli in Ward Sancti Michaelis Archangeli in Comitatu ejusdem Civitatis vi et armis etc. fuit et adhuc est Regularis sacerdos *anglice* a regular de Ecclesia Romana et remanens et adhuc remanens infra hoc regnum Hiberniae in contemptu Dominae Reginae coronae suae et contra pacem Dominae Reginae coronam et dignitatem suam et formam statuti etc.

Trin. 3² anno regni,
culpabilis judicatus, to be transported.

Billa Vera, Thomas Pleasants cum sociis. Peruse the annexed examinations for proofo of this bill.

(Robert Johnson is sworn to give evidence for proofo of this Bill, Tisdall.)

¹ Indictments were at the time made out in Latin. At the present day, in English, Father Martin's Indictment would be somewhat as follows :

County of the City of Dublin, to wit. The jurors for our lady the Queen upon their oath say and present that George *alias* Antony Martin, of Dublin, in the county of the city of Dublin, a priest, on the twentieth day of November, in the second year of the reign of our lady, Anne, Queen by the grace of God, of England, Scotland, and France, Defender of the faith, and on various other days and occasions in the county of the city of Dublin, to wit, in the parish of Saint Michael the Archangel, in the ward of Saint Michael the Archangel, came with swords, staves and so forth ; he he was and still is a priest in a religious order, *anglice* a regular, and remaining and still remaining in this Kingdom of Ireland in contempt of our lady the Queen, of her crown, and against the peace of our lady the Queen, her crown and dignity, and against the form of the Statute in such case made and provided.

Trinity Term, third year of the reign.
Guilty. Sentenced—

² (i.e. O.S.). The year began then on March 25, so that Queen Anne who, in 1702, ascended the throne on March 8, commenced her reign at the end of a year. November 20, 1703, about which date Father Martin's arrest took place, was therefore in her second year, not regnal but calendar, and Trinity Term, 1704, was in her third year, not only regnal but calendar. The Indictment is in one of the bundles labelled 1704.

No paper, however, containing evidence, or, as it is called in legal phraseology, 'examination,' is at present attached to the slip of parchment on which this indictment is written. To every other 'indictment' in the many bundles that were searched its 'examination' or 'examinations' were appended. Those said by the Clerk of the Court at the time annexed to George Martin's indictment did not turn up in the bundles (1699-1713); into some one of which they might accidentally have been put, as happened to the indictment and examinations of a Father McDowell. They were found among those of a term earlier by several years. It is possible that somewhere in these voluminous collections the papers containing Father Martin's acknowledgment of his being a regular, and the evidence given to the same effect by an informer, are still lying—but they have not been seen. Neither was any document discovered which would show that Robert Johnson at any subsequent time gave his evidence. The absence of any such documents referring to Father Martin is all the more to be regretted, as no certainty about him can be gleaned from the usual sources of collateral information. We do not know to what Order he belonged, and only conjecture that he was a Franciscan. The following entry in the Acts of a chapter of the Irish Province possibly refers to him, '*Pater Antonius Martin institutus est praedicator et confessarius saecularium, 1699.*'¹ If it does, then we must suppose that George was Father Martin's baptismal name, and that Antony was his name in religion—St. Antony of Padua being his patron. The name Martin occurs elsewhere. In the Irish Franciscan MSS. there is mention also of a Father Owen Martin who apparently was impeached and imprisoned, and in the Record Office a letter is preserved

¹ Since the above was written, the learned archivist of the Irish Franciscans has kindly added the following information. Father Antony Martin was Guardian in Cork in 1705 and 1706, Guardian in Timoleague in 1708, and in Innisherkin in 1711. If these appointments regarded the Father Martin who was then in prison, they were only titular. This circumstance, however, need not surprise anyone, for in these pages we have already had examples of the practice.

which refers either to this or to another priest of the name :—

DUBLIN CASTLE, 8 August, 1702.

SIR,—The Lords Justices have directed me to send to you the enclosed Warrant for the transportation to Portugal of . . . and also of one Martin, a Fryar, which will be brought you from Lymerick, orders being sent thither by this night's post to send him forward to Corke.—Yours, etc.,

J. DAWSON.¹

There is, however, something apparently mysterious about the Rev. George Antony Martin, as we may provisionally call him, who was destined to be a prisoner in Newgate for at least twenty years. While in the case of all the other priests (except Father Chamberlain, S.J.), whom we know from either an indictment or a return to have been convicted in Dublin, the Vice-Treasurer's ledgers contain both their names and those of the informers, and the amounts of the 'blood money,' the name of Father Martin does not occur, nor is there any entry which can with certainty be connected with him.² We know exactly

¹ The writer was Under Secretary for Ireland. Dawson Street, Dublin, is called after him.

² There is, however, an entry of a date earlier than the 20th of November, 1703, which may be connected with Father Martin. Our readers will recollect that in the Indictment they read, 'vicesimo die Novembris' and 'diversis aliis diebus et vicibus antea et postea,' and, therefore, they will understand that money might be paid for information given before November 20. The entry we allude to in the Vice-Treasurer's Ledger is this :—

'1703 (p. 76) Paid Narcissus, Lord Archbishop of Armagh, for secret service as by warrant dated the 10th August, 1703, and Acquittance appears £11 os. 0½d.'

Dr. Marsh was translated from Dublin to Armagh in 1702. We own to a suspicion (not uncharitable, we hope,) that he received this, the exact sum, for the detection of a regular priest, since we know of no one besides Father Martin against whom the Archbishop, or someone acting in his name, could have informed. We have the entries for all the other priests (except Father Chamberlain) in which they are mentioned by name. There is only another entry according to which the Archbishop is paid for secret service, and that in all probability was the detection of Father Chamberlain. The date corresponds.

As regards Marsh himself, our readers have already seen in the first of these articles that in his own library in Dublin there is still preserved a list drawn up on March 2, 1697, for a special purpose (as regards regular priests, of committing them to prison). Why, if our surmise regarding him be correct, Archbishop Narcissus Marsh should have got the money for secret service is, however, more than we can explain. Public opinion in Protestant circles was just the same at this time as it was six years afterwards (1709), when the Irish Parliament passed a resolution declaring that to inform against a priest was an honourable act, deserving the nation's gratitude.

the price (£11 os. 1½d.) which at the time an informer got for a priest, and we know the year in which Father Martin was arrested (1703), yet there is no subsequent entry that can apparently refer to him. At this time the same amount was paid for the arrest of a regular priest, and for 'bringing in a Tory alive or dead' (i.e., *his head*, in the latter case), and several instances of both may be seen recorded in the Vice-Treasurer's ledgers. The persecuting spirit was strong in the reign of Queen Anne, even though it might not be so violent as in 1657, when a certain worthy called Major Morgan is reported to have said :—

We have three beasts to destroy. The first is the wolf. The second beast is a priest, on whose head we lay ten pounds—if he be eminent, more. The third beast is a tory, on whose head, if he be a public tory, we lay twenty pounds, and forty shillings on a private tory.'

We may now resume our examination of Judge Coote's return. Four of the priests (Patrick Ffarrell, Daniel Falvey, Richard Hartnett and Dominick Gough) whose names occur in it have been mentioned in these pages before, and the career of three others (Gregory French, Patrick O'Connor and Thomas Blunt) has been described at considerable length. Nothing further is known about the Rev. John Moelan, so we may conclude this article with a few remarks about the two priests still remaining, Father John Colgan and Father James Hegarty.

There is reason to think that the former was a Dominican. The contemporary *Liber Provinciae* contains this entry, 'In conventu Derriensi, Joannes Colgan, ann. 1683.' In a letter of the Mayor of Derry which we shall give, mention is made of an Edmund McColgan, who was presumably identical with the Clement O'Colgan of whom O'Heyne or De Burgo quoting him speaks. His name does not appear in the list of Parish Priests of Co. Derry,¹ and as our readers will notice, the Mayor of Derry says that he intruded himself into the parish. If our provisional identification be correct, the explanation is, as in so many other cases,

¹ I. E. RECORD, vol. xii.

that one name (Edmund) was his baptismal name and the other (Clement) his name in religion. What O'Heyne has to tell us about Father Clement O'Colgan may be summed up as follows. In his youth he was sent to Spain, as was the custom of the Irish Dominicans, after the profession made by stealth in his native land. No longer was the taking of the religious vows celebrated with befitting ceremonial; in some secluded and safe spot the young novice uttered the solemn vow of self-consecration that he knew might be for him the passport to a martyr's death. He then went through the ordinary course of studies in preparation for the priesthood, either at Toledo, Salamanca, or Valladolid. On his return home he was assigned to the Derry house, for which he had been received into the Order. Great was his holiness and abundant the fruit of his missionary labours, which he continued till 1691, when in consequence of the defeat of James II the holy priest was sent, or was banished to, France. He afterwards made a journey to Rome, where he taught philosophy to some students of his own province residing in the Priory of San Sisto.¹ At last in order to assist his persecuted brethren at home, he came back to Ireland in 1702, but as his returning was a treasonable offence, he was arrested and imprisoned in Derry. For two years

¹ During his residence in Rome, as we learn from the Consistorial Record, Father O'Colgan was one of those examined in 1694 by Cardinal Paolucci (Altieri), Protector of Ireland, as to the merits of the Rev. Fergus Laurence Lea, a priest of the diocese of Ardagh, and his qualifications for the see of Derry.

Father O'Colgan's testimony is thus prefaced:—

'Examinatus fuit Romae ubi et per quem supra R.P. Fr. Clemens Colgan, D., Phelimi filius presbyter Diren. Dioc. Ord. Praed. aetatis suae annorum 40.'

Two parts of his examination are worth quoting here. In reply to the question about Derry, he says—

'La città di Deri é situata nella provincia di Ultonia nel Regno d'Ibernia in collina di giro circa due miglia, farà da quattro mila Anime fra quali sono alcuni pochi Cattolici et il remanente sono tutti eretici sotto il dominio temporale del Re d'Inghilterra e lo so per esser Diocesano et haver dimorato ivi per molti anni nel nostro convento di detta città.'

In reply to the question, 'Is the see at present vacant?' he incidentally bears valuable testimony to the martyrdom of one whose cause, like his own, is now being presented to the Congregation of Rites.

'(Ad XII.) Vaca la sudetta Chiesa per la morte della bo. me. di Mons. Raimondo O'Gallagher ultimo Vescovo morto in Residenza martirizzato dagli eretici da cento quaranti [anni] in circa il che é notorio.'


he bore the horrors of that dungeon, till God called His servant to the joys of heaven, and placed on his brows the brilliant aureola of martyrdom.

O'Heyne, who wrote in Louvain, did not know—if a part of the Mayor of Derry's letter refers to this priest—that another specific offence of his consisted in assisting at the marriages of Catholics with Protestants, and in some cases with Protestant soldiers. These acts were in direct violation of a penal law, the relevant portion of which will interest our readers. The preamble to the Act, which is written in the canting tone characteristic of Williamite legislation, complains that marriages contracted with Catholics have tended 'to the corrupting and perverting such Protestants so marrying,' because 'they forsake their religion and become papists to the great dishonour of Almighty God, the great prejudice of the Protestant interest and the heavy sorrow of their Protestant friends.'

An Act to prevent Protestants intermarrying with Papists. Ninth William III (1699), c. III.

Sect. II. And whereas the marriages of protestant persons to and with popish maidens and women have proved pernicious to the protestant interest, it commonly happening such protestant persons and their issue being influenced by such popish wives are reconciled to popery and become papists; for remedy whereof be it further enacted by the authority aforesaid that in case any protestant person or persons shall, after the said first day of January next, marry any maiden or woman without having obtained a certificate in writing under the hand of the minister of the parish, bishop of the diocese, and some justice of peace living near the place, etc., of her being a known protestant, such person or persons so marrying any maiden or woman shall from and after such marriage be in law deemed and esteemed to all intents, constructions, and purposes to be a papist or popish recusant and shall for ever afterwards be disabled and rendered incapable of and from being heir, etc.

Sect. III. And whereas several popish priests have of late endeavoured to withdraw several of the soliders enlisted in his Majesty's army, from his Majesty's service, by marrying them to popish wives: be it therefore enacted, That any popish priest, or protestant minister, or other person whatsoever, that shall marry any soldiers enlisted in his Majesty's army in this Kingdom to any wife, and without such certificate as aforesaid, shall forfeit

the sum of twenty pounds for every such offence, to be levied by warrant from any justice of the peace in any county in this Kingdom where such offence shall be committed, off the goods and chattels of the offender, or in default thereof, the party so offending to be committed to the County Gaol, there to remain without bail or mainprize, until he shall pay the said sum. 

It would be satisfactory if, as regards Father O'Colgan's condemnation and imprisonment, legal documents were forthcoming. But we fear that these no longer exist. Through the courtesy of the officials at present in Derry who afforded every facility for the search, it has been ascertained that the earliest documents in the Crown Office there (cases from Assizes and Quarter Sessions) bear the date of 1713. All possible investigation was made also in Dublin, but with the same negative result. In default of information from legal sources, we are glad to be at least able to place before our readers a letter in which Father O'Colgan is mentioned, and Father James Hegarty also ¹:—

MAY IT PLEASE YOUR GRACE,

The intimation I had by your letter of the 27th of April last, that one Edmund McColgan, a popish priest, and who intruded himself into this parish, had married severall and amongst others, several soldiers, contrary to an Act of Parliament made in y^e 9th year of his late Majestie King William put me upon taking informations against him, which I did in May last, and committed him to gaol thereupon where he hath remained till our City Sessions which were held this week, where he appealed for relief, but upon exam. of the matters of fact it was fully proved that he had married five of the Queen's soldiers, two of them to papists, and all contrary to y^e said Act, according to my apprehension of it and according to y^e opinion of Baron Echlin our last judge of Assize, but some gentlemen in y^e County of Donegall appearing very vigorously on behalf of y^e said papist, and particularly one of them who appeared at our Sessions saying publickly that if he could not get [the word in the MS. is illegible] here, he would get it done in spite of us, hath occasioned us to consult our Recorder and the Attorney Gen^l herein, and to have his opinion and advice, for if we cannot now [another illegible word] to plaine matters of fact, that Act is useless and the papists hereafter will be at liberty to do what they [other

¹ From the Lyons' coll tion of Archbishop King's MSS.

illegible letters] or can do, to y^e detriment of y^e nation and of this place in particular, in that way, which we cannot but believe Your Grace will endeavour to prevent, it being a matter of such fatal consequence to this kingdom and what I humbly pray your direction and advice in on this occasion. I would have sent a coppie of what was sent to y^e Attorney Generall but this contains y^e substance of it, therefore do intreat your Grace's favour herein, that we may not be misled or discouraged in y^e execution of so good a law as this. The prosecution for y^e Queen offered to prove many more marriages done by him of soldiers and others, but we believe there is sufficient already against him to keep him in custody and to prevent his doing so for the future, if by these he is under y^e penalties of y^e Act.

The papists in this country having all refused the Abjuration Oath, I beg your Grace to inform us of what methods y^e government will order to be taken therein, and which shall be duly put in execution to our power. We lately issued a warrant against one James O'Hegarty in y^e County of Donegall as being a Regular, who had given security at last Assizes at Lifford to appear at next, but I fear it will not be made out against him. I hope Your Grace will pardon this trouble, you having always signalized yourself by taking care of y^e Church and y^e rights thereof, and that God may long preserve you to be a happier influence for y^e preservation thereof shall be the prayer of

Your Grace's most dutyfull humble servt.,

SAMUEL LEESON, May^r.

Londonderry, 23rd July, 1703.

Apparently this Father James Hegarty was the priest of this name who is known to have had in the beginning of the eighteenth century pastoral charge of the districts of Fahan and Desertgny, where his memory is still held in benediction. Among the traditions of Inishowen, none is better preserved than that about Friar Hegarty, as he is affectionately called. He must have been a man of extraordinary holiness and zeal, seeing that for two hundred years the people have the utmost veneration for his memory. A reverend correspondent says that he probably was a Dominican, and adds: 'We hear of James Hegarty, a Dominican Friar of Derry, being wanted at the Lifford Assizes in 1702.' Evidence of

a James O'Hegarty, a regular in Co. Donegal, having appeared at the Lifford Assizes, either late in 1702 or early in 1703, is contained in the Mayor of Derry's letter here published in full for the first time. There is no direct and conclusive proof of Father Hegarty being a Dominican. It is true, however, that in those days the Dominicans were numerous in Derry, and that they were the only regulars we know to have been there. Throughout the penal times they kept the lamp of faith lit by the shores of Lough Foyle and Lough Swilly. When in 1755 De Burgo visited the place he found nine of his brethren hiding in the woods or on the mountains and ministering to the faithful. He does not say that the Father James Hegarty, who half a century before laboured in Fahan and Desertegny, was a member of his own Order, nor does he even allude to him. Neither does O'Heyne mention him. What is perhaps still more remarkable is that the contemporary *Liber Provinciae Ord. Praed. in Hibernia* contains the name of only one O'Hegarty, a Father Andrew, living in Donegal Priory in 1688. O'Heyne mentions another O'Hegarty, a Father Patrick, who died in 1704 at St. Malo. It is possible, as in numberless cases, that James is the baptismal name and Andrew the religious name of the same individual. There is at any rate a belief prevalent in Donegal that 'Friar Hegarty' was a Dominican, while at the same time there is no documentary evidence to that effect.

The reverend correspondent, whose words were quoted above, says that Father James Hegarty's offence was, that having formerly lived as a friar he held communications with the friars again, and also that he must have satisfied the authorities about his good behaviour in future, for he succeeded in getting himself registered under the Act of 1704 (?) It is not so easy to reconcile an estreatment in 1702 with a registration in 1704. Father Hegarty must have availed himself of the good offices of some friendly magistrates. But at all events his being called a Vicar-General by Judge Coote is not incompatible with his being called a regular by the Mayor of Derry. There are in-

stances on record of regulars being Vicars-General in those days, as happens even now on some foreign missions.

We wish that more were known about the life and labours of this regular priest. One thing, however, is certain—he ended his career by a glorious death. ‘Friar Hegarty’ was martyred by Colonel Vaughan on the headland ever since known as Hegarty’s Rock, near Buncrana, in the first decade of the eighteenth century. It may be added that he was not the only one of his clan that at the time bore willing testimony to the Catholic faith. A Father James Hegarty, P.P., in the diocese of Raphoe was, we are informed, killed by a magistrate named Buchanan. This priest is buried in Fahan churchyard.

REGINALD WALSH, O.P.

To be continued.]

GENERAL NOTES

CATECHETICAL CONGRESS IN MUNICH

IT may interest Irish priests who are engaged in Catechetical work, to hear that a Congress devoted entirely to the discussion of the most effective and scientific method of teaching the Catechism and imparting religious instruction generally, will be held at Munich this year, from the 1st to the 7th of September. Any Irish priest who wishes to attend, will be sure of a warm welcome from his German brethren. The Organizer and Secretary of the Congress, or rather Summer School discussion and exposition of method, is the Rev. Edmund Wölflé, 17 Cornelius Strasse, Munich. The programme embraces such questions as 'Method and Matter,' 'Bible History,' 'System of Interrogation,' 'Exposition of Doctrine,' 'Attention of Children,' 'Thought-Process,' 'Analysis,' 'Memory Work,' etc., etc. These are certainly questions which it behoves teachers of Catechism to study carefully. Slovenly methods of teaching Catechism have a bad effect educationally. The thing should be done according to some well-thought-out plan which will stand the test of psychological as well as of logical analysis. The German clergy who, as a rule, do all things scientifically attach great importance to this matter, and between 600 and 800 of them will be found assembled at Munich to take counsel together as to the best line to follow. Many priests will come there also from Austria, Switzerland, and other countries for the same purpose. The speakers and readers of papers will include experts in all kinds of religious instruction, college men, city-priests, country-clergy; and the occasion will be particularly interesting for diocesan Catechists, and all priests who have to teach Catechism to large classes of children. Any Irish priest interested in the question who wishes to confine the useful with the pleasant could scarcely do better this summer than attend this gathering.

PROGRESSIVE THEOLOGIANS IN FRANCE

SOME years ago anybody who ventured to question the orthodoxy or devotion to the Church of a certain school of apologists in France was put down as a reactionary and a sort of ecclesi-

astical machine. In countries where shallow catchwords take on more readily than they do in Ireland, the works of the Abbé Loisy, of M. Le Roy, and Father Tyrrell, were welcomed and praised for the vastness of their learning, the depth and penetration of their judgment. Many old things were to go by the board, and the shaping and vigorous thought of new movements and new thinkers were to give an impetus to speculation that it sadly needed, to make the dry bones of Catholic dogma emerge from their medieval dust, and walk in the daylight of modern science encased in rejuvenated flesh and clothed in the habiliments of the prevailing philosophy. 'Fine sounding language, good friends!' said some of us, 'but where will it land you?' In France it has certainly landed some of its partisans outside the Church.

One of the first of the French Abbés to be fascinated by the extreme doctrines of evolution and of Kantian philosophy was the Abbé Marcel Hébert. I knew him well in former days, and a very attractive and amiable man he was. He directed a very flourishing and fashionable school called the *Ecole Fénélon*, in the Rue de Lisbonne, in Paris, was greatly devoted to his pupils, and was loved and respected by them. He had to prepare young men for the University where Kantian and Evolutionist philosophy was in vogue, and he set himself with eagerness to reconcile the teaching of the University with the teaching of the Church. It was Kant and Spencer, however, that conquered him, not he who overcame the Kantists and the Evolutionists.

Some years ago he published a book which has been translated into English by the Hon. William Gibson. It is a sort of imaginary conversation between Darwin and Plato, and seeks to extend the evolutionary principle to matters which had hitherto been left outside its scope. Later on he paid a pilgrimage with some of his pupils to the tomb of St. Francis of Assisi in Italy, and imagined another dialogue between the Seraphic Saint and the modern philosopher. Here matters of sacred interest such as the Resurrection are explained on the subjective principle. The pamphlet in which it was expounded was intended only for private circulation; but it got into the hands of some *inimicus homo*, and was denounced to the authorities. The writer was called on to explain and to retract. He would explain as much as people wished, but he would retract nothing. The result is that he has now left the Church, and is occupied in the Radical University of Brussels teaching philosophy as a layman. It is to be hoped that his secession is only temporary. By most of those who knew him he was held in the highest

esteem and affection, and I sincerely hope that he will find his way back once more to the Church in which he spent, I am sure, the best and happiest years of his life.

The Abbé Loisy, a priest, and M. Edouard Le Roy, a layman, are also known wherever an interest is taken in matters theological and Scriptural. They have both stepped recently down from the clouds, and have formulated in clear and intelligible language their notions of the Resurrection, the Trinity, and the Virgin-Birth of our Lord, and of miracles in general. Frankly their conclusions differ very little from those of the Rev. R. J. Campbell, the Rationalist orator of the City Temple in London, whose 'New Theology' has edified the Christians of these countries during the past few months. Plain speaking, however, has this advantage, that it enables people to know exactly where they are; and many former partisans of the 'advanced thinkers' have at last opened their eyes and recognized their danger. Thus, for instance, the *Revue du Clergé Français* was always sympathetic with Loisy and his school. Indeed it was in its pages that he expounded some of his most dangerous theories under the name of J. Firmin or Jacques Simon; and it will be remembered that this review was specially noted by Mgr. Montagnini in his reports to Cardinal Merry del Val, for its dangerous latitudinarian tendencies. Now, the Abbé Bricout, director of the review, is obliged to cry halt.

'We may have endeavoured formerly,' he writes, 'to give rash and ill-sounding assertions an interpretation in keeping with orthodoxy. Such indulgence is no longer possible. It is only too clear, indeed, that they are now in flagrant opposition to the teaching of the Church. The heresy is manifest to all, and the authors themselves would be the last to be surprised if the Church did not condemn them' (June 15, p. 673).

This ought to be warning enough to those pretentious but superficial reviews which seem ready to welcome any silly innovation provided it is decked out with flowers of rhetoric and enveloped in clouds of vapour. Theologians worthy of the name, who understand progress in the real sense, and are truly progressive with the times, have nothing in common with these gentlemen who are now lifting the curtain somewhat and giving the public a glimpse at their real aims. The contributions of M. Le Roy to the *Annales de Philosophie Chrétienne*, of M. Dupin (probably a pseudonym) to the *Bulletin d'Histoire et de Littérature Religieuse*, and of the Abbé Loisy to several newspapers have been condemned by the Archbishop of Paris and other bishops, and are practically denounced by the whole Catholic body in France, clergy and laity.

ATTEMPT TO FABRICATE AN HISTORIC LIE

WHEN His Holiness Pope Pius X, in his second Encyclical on the Separation of Church and State in France, declared that the 'Associations Cultuelles' projected by the Law of Separation were condemned by the almost unanimous voice of the French Bishops, who *fere ad unum* declared them to be opposed in essential and fundamental matters to the Divine constitution of the Church, an audacious attempt was made to give the lie direct to the Pope by several French newspapers and by their English admirers, notably by *The Times*' correspondent in Paris. 'Did not the bishops actually sketch out a plan,' they inquired, 'and draw up statutes for the adoption of the Associations? And were not these statutes drafted by Mgr. Fulbert Petit, Archbishop of Besançon, and approved by the vast majority of the French hierarchy before they were forwarded to the Pope, who must have had them before his eyes when he wrote this scandalous falsehood in his Encyclical?' The French Bishops did indeed, draw up a plan, and Mgr. Fulbert Petit did draft statutes for religious associations, but not for the 'Associations Cultuelles' of M. Briand and M. Clemenceau. This has now been made plain even to the most prejudiced readers by the Comtesse de Franqueville, herself an Englishwoman, and, I believe, a Protestant, in the last number of the *Nineteenth Century*. The plan of the enemy was to confuse two things which they knew, or should have known, to be distinct. They applied to one set of associations what was done in the case of another set. The thing could not well be made plainer than it is in the letter of Mgr. Fulbert Petit, quoted by the Comtesse de Franqueville. He says:—

'Non certes; l'on n'a aucun motif d'accuser le Souverain Pontife d'avoir blessé la vérité dans sa seconde Encyclique. Ce qu'il y expose est absolument exact.

'Après la première Encyclique condamnant la Loi de Séparation, et dans leur première Assemblée plénière, les Evêques de France furent consultés, non pas sur la *légitimité de la Loi* puisque elle était condamnée, mais sur cette double question :

'1°. Les Evêques pensent-ils qu'il soit possible, *pratiquement*, d'accepter les *Associations Cultuelles* telles qu'elles sont déterminées par la Loi de Séparation, sans porter atteinte à la divine constitution de l'Eglise, à ses droits et à sa hiérarchie? Les Evêques à la presque unanimité (*fere ad unum*), et très librement ont répondu : Non.

'2°. Les Evêques pensent-ils qu'il serait possible de constituer des associations qui, sans violer la Loi de Séparation,

maintiendraient saufs les droits essentiels de l'Eglise, sa divine constitution et sa hiérarchie ?

' La majorité de l'Assemblée pensa que cela était possible ; mais se soumettant respectueusement son opinion au jugement du Pape.

' Celui-ci, après avoir réfléchi et prié, usa du droit que lui donne son suprême magistère. Dans sa seconde Encyclique il proclama, d'accord avec la presque unanimité de l'Episcopat (*fere ad unum*) qu'on ne pouvait instituer des Associations Cultuelles telles que les prévoit la Loi de Séparation, sans violer la constitution divine, les lois et la hiérarchie de l'Eglise et qu'elles restent définitivement condamnées.

' Quant aux associations proposées par les Evêques avec des Statuts établis par eux, le Pape jugea qu'il ne pouvait en autoriser l'essai, *" tant que ne lui serait pas donnée la garantie certaine et légale que dans ces Associations, la constitution, les droits, la hiérarchie et les biens de l'Eglise seraient en pleine sécurité."* Cette garantie certaine et légale l'Episcopat ne pouvait pas la Lui donner. Les pouvoirs publics, seuls, le pouvaient faire. S'ils avaient donné cette certitude légale la conciliation pouvait être tentée Ils ne l'ont pas voulu.'

I hope for the sake of common decency, to say nothing of truth and honesty, that with this authoritative statement before the public, nothing further will be heard of the disgraceful and malignant charge that Pope Pius X perverted the facts in his second Encyclical.

J. F. HOGAN, D.D.

Notes and Queries

THEOLOGY

COMMUNION OF THE SICK WHO ARE NOT FASTING

ACCORDING to the decree of the Congregation of the Council, published on the 7th of December, 1906, the sick, who have been ill for at least a month, and who according to medical advice, are not able to fast, enjoy the privilege of sometimes receiving Holy Communion unfasting. There was some diversity of opinion about the kind of illness required to verify the clause: *qui jam a mense decumbent*. While some confined the privilege to those who are sick in bed, others extended it to those who, though seriously ill, 'cannot or do not remain in bed.'¹

It has been recently decided,² with an extending clause *ad cautelam*, by the Congregation of the Council that all are included 'who, while seriously ill and having medical testimony to their inability to fast, cannot remain in bed or are able to be up during some hours of the day.'

J. M. HARTY.

¹ I. E. RECORD, Feb., 1987, p. 192.

² Cf. test of decision amongst the documents published in this number of I. E. RECORD.

CANON LAW

CATECHETICAL INSTRUCTIONS FOR ADULTS

REV. DEAR SIR,—Shall we understand that Parish Priests in this country will, henceforth, be bound to preach two sermons on Sundays and holidays, one during the Mass in the morning, and the other at the evening devotions? Please tell us what is exactly the new regulation of the Irish Bishops on this point.
P.P.

It is a general law of the Church¹ that those entrusted with the care of souls, in addition to preaching the Gospel, are bound to give catechetical instructions to their people. In order to supply a programme for these instructions the Council of Trent prescribed that a catechism be drawn up, in a special and definite form, which was afterwards compiled by order of Pius V, and published under the title of Roman Catechism for Parish Priests. Subsequently the learned Cardinal Bellarmine restricted it to brief formulæ for the use of children, and published it under the title of Christian Doctrine. This rule of the Church regarding catechetical instructions to adults has been recently confirmed by the present Holy Father in his Encyclical, *Acerbo nimis*, of the 25th April, 1905.

Owing to the special difficulties under which the Irish Church has hitherto laboured this law has not found its full application in this country, at least as far as the preaching of special sermons in the way of catechetical instructions is concerned, and the practice up to the present has been to preach only the usual homily after the Gospel during the parochial Mass. Some authors incline to hold that the practice of preaching only one sermon on Sundays and holidays may be retained wherever it is prevailing, provided in that sermon, both the explanation of the Gospel and the catechetical instruction are combined together, fulfilling in that way the requirements of the law of the Church.² If the Council of Trent, they tell us, binds pastors of souls, both to explain the Gospel and to

¹ Cf. Conc. Trid. sess. v. c. 2; sess. xxii. c. 8; sess xxiv. c. 4-7.

² Cf. Berardi, *De Parocho*, p. 107.

impart practical instruction to the people as to the different points of faith and morals, it is not evident from the wording of the Tridentine law that all *that* must be accomplished in two distinct and different sermons, and if two sermons are preached for that purpose in some parts of the Church that is only a practice introduced by custom; a custom which either was never introduced in some countries or may be abolished by contrary custom in the same manner as it was introduced.¹

Other and more competent authorities hold the opposite view, maintaining that by general law of the Church two sermons must be preached, and that the delivering of only one sermon was due either to special local circumstances or custom in some parts of the Church. Benedict XIV, for instance, in his Constitution *Etsi minime*, clearly points to the fact that the injunction of having two separate sermons is contained in the Council of Trent, and the present Pope in the aforesaid Encyclical writes: 'Non enim fortasse desint qui minuendi laboris cupidi persuadeant sibi homeliam pro catechesi esse posse. Quod quam putatur perperam consideranti patet.' But whatever may be the opinion of experts as to the lawfulness of the custom of preaching only one sermon, now after the publication of the *Constitution* of Pius X on the teaching of Christian Doctrine, there is no doubt that all parish priests are bound to preach two sermons on Sundays and holidays, in one explaining the Gospel, in the other giving a catechetical instruction. In fact, in the sixth rule of his document he orders that:—

Parochi universi ceterique animarum curam gerentes praeter consuetam homeliam de Evangelio quae festis diebus omnibus in parochiali sacro est habenda, ea hora qua opportuniorem duxerint ad populi frequentiam . . . catechesim ad fideles instituant facili quidem sermone et ad captum accomodato.

He orders, moreover, that this law be carried out completely, at once and everywhere.

¹ Berengo, *Enchiridion Parochorum*, n. 65, says, 'Hinc laudabilis omnium inolevit consuetudo peculiarem tradendi catechesim rudioribus adultis.'

It may be urged against it that this is a general law and does not abolish particular contrary practices without special mention, but this objection disappears when we take into consideration that the Irish Bishops have already made a new regulation for the Irish Church, by which they approve of and carry out the rules of the Encyclical on the teaching of Christian Doctrine, somewhat modifying them as to mode and time in virtue of the powers granted to them by the Holy See, 24th July, 1905. They dispose that catechetical instructions to adults must be given in this country, following the subjects of the programme to be drawn up by each bishop who has to make it in conformity with the directions laid down in the Encyclical. As regards the time, they wish that the catechetical instruction be given at the evening devotions on Sundays, or at one of the Masses in the morning in churches where there are no evening devotions. In churches where there is only one Mass and there are no evening devotions the sermon and catechetical instruction may be preached on alternate Sundays.

This arrangement, if found impossible or inconvenient in some parishes, is subject to modification by the diocesan superior, provided the modification be within the limits of the powers granted to the bishop by the Holy See.¹

HOW FAR THE USE OF PRAYER BOOKS NOT BEARING THE ECCLESIASTICAL APPROBATION IS FORBIDDEN

REV. DEAR SIR,—Kindly state whether it is lawful to use prayer or meditation books, or other books of similar character which do not bear any *imprimatur* of the competent ecclesiastical authority. At present the shelves of Catholic booksellers are full of those books which are sold to the people, and are kept and read throughout the country, without the slightest notion of violating any law. Some say that if books and especially pamphlets, are composed of prayers taken from approved collections, they do not require a special approbation of the superior. How far is that true?

LECTOR.

According to Art. 41 of the Constitution, *Officiorum*

¹ Cf. *Appen. of Maynooth Synod Decrees*, pp. 402-403.

et munerum, of 1897, issued by the Congregation of the Index, all sorts of books concerning faith, morals and religious subjects of every description are subject to ecclesiastical revision, and require the superior's approbation before their publication. Moreover, the ecclesiastical censure and approbation of these books is necessary, not only for the first edition, but for the second and further editions, as Art. 44 of the same Constitution clearly points out; because the competent ecclesiastical authority must be certain, and testify that the subsequent editions of a book are identical with the first, and that modifications and additions, if any, are not objectionable from the religious and moral point of view.

Now, prayer books coming within the purview of those laws, not only require ecclesiastical revision and approbation for the first edition, but also for further editions; and even in the case that prayer books are composed of a number of articles or prayers taken from approved books or collections. The reason why these latter books must be submitted to ecclesiastical censure is the same as in the case of the second or further editions of already approved book; and whenever there is the same reason, the same disposition of the law must be applied, according to the rule of law: 'Ubi eadem est ratio eadem esse debet iuris dispositio.' Only in one case religious books of any kind do not need ecclesiastical approbation and that is when those books are not to be published in the strict sense of the word, but are compiled for private use and circulation within the precincts of a college or seminary and like institutions; as the aforesaid Constitution requires an ecclesiastical approbation only for those works which are to be *publi ci iuris*.

As to the use and retention of prayer and similar books without the approval of the superior, the ecclesiastical law is more strict than in the case of other books. Some works which require an *imprimatur* of the superior, if published without it may be read and retained, whereas if prayer books fail to show any signs of the superior's revision and approval they cannot be lawfully used and kept.

The Art. 20 of the Constitution *Officiorum* states : ' Libros aut libellos precum, devotionis vel doctrinae, institutionisque religiosae, moralis, asceticae, mysticae aliosque huiusmodi, quamvis ad fovendam populi christianam pietatem conducere videantur, nemo praeter legitimam auctoritatis licentiam publicet ; secus prohibiti habeantur.' Here we have a double prohibition, one regards authors and editors who are not allowed to publish those books before submitting them to ecclesiastical censure, the other regards the faithful who are forbidden to use them if devoid of the necessary approbation.

As to the first part of the prohibition we maintain that there is no instance when editors and authors do not commit a fault—unless they are in *bona fide*—if they disregard this rule, and no matter whether it be question of the first or further editing of prayer books or similar religious works ; but with regard to the prohibition of using them, we share the opinion of those who maintain that this prohibition is not to be interpreted as strictly as the other. Hence a distinction is to be made. If there is question of prayer books and books of similar nature of which it is morally certain that they received the ecclesiastical approbation in their first edition, and which do not show any signs of the superior's approval in their further editions, they may be used and kept if perfectly identical with the first edition already approved by the competent superior. But if, on the contrary, they are published for the first time, although devotional and good, they cannot be used ; we believe, however, that it is not a grave fault to read and keep them if they are well known and positively good books and recommended as such by theologians, spiritual fathers and other similar competent authorities.¹

¹ Cf. Gennari, *Monit Eccl.*, vol. 18, p. 231.

SUSPENSION OF CURATES BY PARISH PRIESTS

REV. DEAR SIR,—What is meant by saying that in certain cases a Parish Priest may suspend a Curate? Could, for instance, a Curate hear confessions validly during that time?

AMICUS.

It is a common opinion among canonists that if a curate commits a grave and public crime by which he renders himself unworthy of exercising his ministry, he may be suspended from his office by the parish priest of the place, who is mainly responsible for the discipline and administration of the parish, and has the duty of preventing scandal and improper administration of the parochial office. This suspension lasts until the bishop is communicated with and acquainted with the case in order to give his decision. However, that suspension is not to be confounded with the canonical penalty and censure of that name: it is a suspension in a loose sense of the word, or properly speaking a mere prohibition and an act of administration. Hence if a curate under such a prohibition continues exercising his ministry and, for instance, hears confessions, he commits an act of disobedience and is responsible for the scandal he may give; but all his acts of jurisdiction are valid since he is not deprived of his powers; nor does he incur the irregularity attached to the violation of ecclesiastical censures.

S. LUZIO.

DOCUMENTS

COMMUNION OF THE SICK NOT FASTING

Proposito in S. Congregatione dubio : An nomine infirmorum qui a mense decumbunt, et idcirco juxta Decretum diei 7 Decembris 1906, S. Eucharistiam non jejuni sumere possunt, intelligentur solummodo infirmi qui in lecto decumbunt, an potius comprehendantur quoque qui, quamvis gravi morbo correpti et ex medici judicio naturale jejunium servare non valentes, nihilominus in lecto decumbere non possunt, aut ex aliquibus horis diei surgere queunt.

Eadem S. Congregatio diei 6 Martii 1907 respondendum censuit : *Comprehendi, facto verbo cum SSmo. ad cautelam.*

Die vero 25 Martii currentis anni SS^{mus} Dñs Noster Pius PP. X, audita relatione infrascripti Secretarii S. C. Concilii resolutionem ejusdem S. C. ratam habere et confirmare benigne dignatus est et publicari mandavit, contrariis quibuscumque minime obstantibus.

VINCENTIUS Card. Episc. Praen., *Praefectus.*
C. DE LAI, *Secretarius.*

L. ✠ S.

CATHOLIC CLERICAL MANAGERS' ASSOCIATION

MEETING OF THE CENTRAL COUNCIL

THE Fifth Annual Meeting of the Central Council of the Catholic Clerical Association of Managers of Irish National Schools, was held in Dublin, on June 13. The Chairman, Right Rev. Mgr. Keller, v.G., P.P., Youghal, presided. The members present, and the diocese they represented were as follows :—

Meath—Very Rev. John Curry, v.F., P.P., St. Mary's, Drogheda ; Ardagh—Right Rev. Mgr. O'Farrell, v.G., P.P., Ardagh ; Clogher—Rev. P. Keown, Adm., Monaghan ; Derry—Very Rev. J. Doherty, v.F., P.P., Roseville, Carndonagh ; Down and Connor—Very Rev. F. O'Donnell, P.P., Antrim ; Dromore—Very Rev. D. Mallon, v.F., P.P., Rostrevor ; Kilmore—Very Rev. P. Finegan, v.G., P.P., Ballyconnell ; Raphoe—Right Rev. Mgr. M'Glynn, v.G., P.P., Stranorlar ; Dublin—Very Rev. M. Canon O'Hea, P.P., Ballybrack ; Kildare and Leighlin—Right Rev. Mgr. Murphy, D.D., v.G., P.P., Maryboro' ; Ferns—Very Rev.

W. Canon Whitty, v.F., p.P., Newtownbarry; Ossory—Very Rev. P. Canon Phelan, v.F., p.P., Slieverue, Waterford; Cashel—Very Rev. J. J. Duan, v.F., p.P., Murroe, Limerick; Cloyne—Right Rev. Mgr. Keller, v.G., p.P., Youghal; Cork—Very Rev. Dean Shinkwin, v.G., p.P., St. Patrick's, Cork; Kerry—Ven. Archdeacon O'Leary, v.G., p.P., Kenmare; Killaloe—Very Rev. Dean Scanlan, v.G., p.P., Birr; Limerick—Right Rev. Mgr. Hallinan, d.D., v.G., p.P., Newcastle-West; Waterford and Lismore—Very Rev. Dean Flynn, v.F., p.P., Ballybricken; Tuam—Right Rev. Mgr. Barrett, v.G., p.P., Headford; Achonry—Very Rev. Dean Staunton, d.D., p.P., Kilconduff, Swineford; Clonfert—Very Rev. J. Corcoran, v.F., p.P., Kilmalinoge, Portumna; Elphin—Right Rev. Mgr. Kelly, d.D., v.G., p.P., Athlone; Killala—Right Rev. Mgr. O'Hara, v.F., p.P., Crossmolina; Very Rev. Canon Macken, Adm., Provincial Secretary, Tuam.

Apologies for unavoidable absence were received from: Armagh—Right Rev. Dean Byrne, v.G., p.P., Dungannon; Ross—Right Rev. Mgr. O'Leary, v.F., p.P., Clonakilty; Galway and Kilmacduagh—Right Rev. Mgr. Fahy, d.D., v.G., p.P., Gort; Very Rev. P. Canon M'Geeney, v.F., p.P., Crossmaglen, Provincial Secretary for Armagh; and Very Rev. M. A. Canon Fricker, p.P., Rathmines, Provincial Secretary for Dublin.

Reports were read from the Provincial Councils of Armagh, Cashel, and Tuam. The following resolutions were adopted:—

I.

'That, being convinced that the first condition of the development and progress of Primary Education is the possession of an efficient and contented body of teachers, we see no prospect of this being secured until the questions of salary, pension, and promotion are placed on a satisfactory basis, and until the unreasonable restrictions of the civil rights of teachers are removed.'

II.

'That we have learned with surprise that Mr. Bryce, the late Chief Secretary, told the House of Commons in August last that the continuance in office of the present Resident Commissioner was not objected to by the Catholic Managers of Ireland. That we direct our Secretaries to draw the attention of Mr. Birrell to the resolution we had unanimously adopted at our previous meeting on June the 5th, and which had been duly forwarded to Mr. Bryce. That we renew that resolution (a copy of which is subjoined) regarding the unfitness of Dr. Starkie for his present position, and the difficulty of the Managers and the Board acting in harmony, in the work of education, as

long as he continues to exercise authority or control. That his recent utterances in London as representative of the Board of Irish National Education, when he sneered at the character of his countrymen after the manner of the stage Irishman, and spoke of the Managers of the National Schools of Ireland with studied affront and insolence, confirm us in regarding him as unfit for his present position. That we earnestly hope that the sentiments of Dr. Starkie and his manner of expressing them find no favour with any other member of the National Board.'

III.

'That we protest against the action of the Imperial Treasury in refusing the sum of £100,000 a year for five years applied for by the Board of National Education for school buildings, and promising instead a miserable £40,000 a year for three years. We declare that the amount promised, especially in view of the number of pressing applications for new schools since 1902, and of the suspension of grants for several years, is altogether inadequate to meet the wants of better school accommodation.'

IV.

'That we renew our objection in the strongest manner we are able to the amalgamation project of the National Board.'

V.

'That we are gratified to learn that the fees are to be restored for the teaching of Irish in the Primary Schools of the country, and we would strenuously urge that the payments be extended for the lower standards, otherwise, as all experts know, the teaching of Irish in the schools can never be effective.'

VI.

'That we earnestly impress upon Managers and teachers the importance of having Irish taught in all Primary Schools.'

VII.

'That we thank the Munster Managers for their vigorous action last year in objecting to certain publications in the journal *Our Schools*, and we are pleased to find that no necessity now exists for any expression of our views on the matter.'

VIII.

'That we request the Chief Secretary to require that proposed changes in the Rules and Regulations of the National Board be laid on the Table of the House of Commons for a month before being put in force.'

IX.

'That we learn with regret of the refusal of the Board of National Education to admit *The Story of Ireland*, by A. M. Sullivan, as an historical reader, for use in our National Schools, and that we regard this refusal as a continuation of the Board's ancient policy of keeping the Irish people ignorant of the history of their country, and stamping out the spirit of nationality amongst them.'

The following is the resolution referred to in No. 2 :—

'That, as a new Government has recently come into office, our Secretary be directed to bring under the notice of the Chief Secretary to the Lord Lieutenant of Ireland the profound and widespread dissatisfaction that exists amongst the Catholic Clerical School Managers at the continuance in office of Dr. Starkie, Resident Commissioner, who unwarrantably slandered us in a public address delivered in Belfast, in 1903, and by the aid of garbled and distorted official documents not then, nor for months, after available to the public. In that address he sneered at our exertions to erect and adorn our churches, and almost avowed his desire to deprive us of our position and powers as School Managers. His conduct unrepented of, makes impossible the existence of such good will and cordial feeling as the interests of education require, between the virtual head of the Education Department, and the Managers of the vast majority of the Schools of Ireland.'

The reports of Dr. Starkie's London addresses, upon which the Council relied for its information, are to be found in *The Times* of the 25th and 27th May.

THE NOTES OF THE NEW EDITIONS OF GREGORIAN CHANT

SS. RITUM CONGREGATIO

CIRCA FORMAM NOTULARUM IN EDITIONIBUS CANTUS GREGORIANI.

EPISTOLA AD EDITORES PARISIENSES BIAIS, LETHIELLEUX ET LECOFFRE.

Messieurs,

Rome, ce 2 mai 1906.

En réponse à votre lettre du 9 avril dernier, j'ai l'honneur, de la part de mes supérieurs, de vous confirmer que, pour ce qui est des signes rythmiques, le décret de la Sacrée Congrégation des Rites du 12 février est très clair et très précis. L'édition Vaticane typique, avec sa notation la plus purement traditionnelle,

donnant le rythme de la tradition, renferme sans doute les indications nécessaires et suffisantes pour la pratique. Néanmoins le Très Saint-Père a cru devoir tolérer, sous certaines garanties et réserves spécialement exigées, l'adjonction de certains signes supplémentaires avec la permission des Ordinaires, *permittenter Ordinario*, et encore avec une grande circonspection. La décret du 12 février ne condamne donc pas d'une manière absolue toute édition contenant des signes de ce genre ; mais il ne peut être, d'autre part, regardé comme une approbation. Ce qui résulte des termes mêmes du décret, c'est que celui-ci oblige de respecter toujours l'intégrité de la notation typique. Les commentaires erronés qui ont présenté ce décret comme une approbation de la Sacrée Congrégation des Rites ne pourraient avoir aucune valeur, ni ne sauraient tiret à aucune conséquence.

Je suis, Messieurs les Editeurs,

Votre très dévoué,

✠ D. PANICI, Archevêque de Laodicée, *Secrétaire*.

INDULGENCE OF PORTIUNCULA

S. CONGREGATIO INDULGENTIARUM ET SS. RELIQUIARUM.

INDULGENTIA PLENARIA QUOTIDIANA BASILICAE S. MARIAE ANGELORUM DE PORTIUNCULA APPLICARI VALET ETIAM DEFUNCTIS.

Beatissime Pater,

Hodiernus Procurator generalis Ordinis Fratrum Minorum, se ad Sanctitatis Vestrae pedes humillime provolvit, enixe implorans ut indulgentia Plenaria per Summum Pontificem Innocentium XII, in Bulla *Redemptoris*, die 18 Augusti 1695, fidelibus concessa ad Basilicam Sanctae Mariae Angelorum de Portiuncula intra fines dioeceseos Assisiensis '*confluentibus, qui illam vere poenitentes et confessi ac sacra communione refecti, in quocumque anni die devote visitaverint, et ibi pro Christianorum Principum concordia, haeresum extirpatione, ac sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint*' ; non solum pro vivis, sed etiam pro defunctis valeat applicari, sicque fidelium votis annuatur, qui ad Sanctuarium illud Assisiense etiam animabus suorum defunctorum suffragaturi per annum saepe conveniunt.

Et Deus etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Pio Papa X sibi tributis, benigne annuit pro gratia iuxta preces. Contrariis non obstantibus quibuscumque.

Datum Romae, e Secretaria eiusdem Sacrae Congregationis, die 14 Novembris 1906.

A. Card. TRIPEPI, *Praefectus*.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

THE BISHOP AT MASS AND BLESSING THE PEOPLE
OUTSIDE OF MASS

DE CHIAPAS.

DUBIA CIRCA RITUS SERVANDOS AB EPISCOPO MISSAE ADSISTENTE
ET POPULO EXTRA MISSAM BENEDICENTE.

Reverendissimus Dñus. Franciscus Orozco y Liménez Episcopus de Chiapas in Mexico, qui responsionem accepit a Sacra Congregatione Rituum posse, attentis circumstantiis locorum, thronum conscendere mozzetta tantum indutus, postea ulterius quaesivit :

I. An, attentis iisdem circumstantiis, cum ipse Episcopus mozzettam gerens Missae solemniter assistit, ritus iidem servari possint praescripti a Caeremoniali Episcoporum, cum Episcopus cappa magna indutus Missae solemniter assistit ?

II. An Episcopus qui sacram Communionem extra Missam distribuit, post eam debeat benedicere more solito dicendo : *Sit nomen Domini benedictum* etc., et efformando tres cruces ?

Et Sacra Rituum Congregatio, exquisito Commissionis Liturgicae suffragio, omnibusque perpensis rescribendum censuit :

Ad I. '*Negative, sed servantur Caeremoniale Episcoporum et decreta S.R.C., scilicet :*

1°. Episcopus rochetto et mozzetta indutus non habet assistantiam canonicorum.—Decr. n. 650.

2°. Incensum non imponit nec benedicit.—Decr. n. 3110 ad 21.

3°. Nec benedicit subdiaconum post Epistolam nec diaconum ante Evangelium cantandum, nec librum Evangeliorum osculatur.—Decr. n. 3110 ad 22.

4°. Semel tantum thurificatur post oblata.—Decr. n. 2195 ad 2, et Caerem. lib. II, cap. 9, n. 8.

5°. Pacem accipit a diacono Evangelii.—Decr. n. 2089 ad 5.

6°. In fine Missae populum non benedicit.

Ad II. '*Affirmative.*'

Atque ita rescripsit, die 23 Novembris 1906.

S. Card. CRETONI, *Praefectus*.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

NOTICES OF BOOKS

TEMPERANCE CATECHISM and Manual of the Total Abstinence League of the Sacred Heart of Jesus, for the use of Colleges, Schools, and Educational Establishments. By the Rev. J. A. Cullen, S.J. Dublin : *Messenger* Office, 5, Great Denmark Street. New Edition. 1907. Price 1d.

WE can sincerely welcome this new edition of the *Temperance Catechism*, and hope it will be used in the 'Colleges, Schools, and Educational Establishments' even more largely than the original edition has been. Instruction in Temperance and Hygiene is now—nominally, at least—compulsory in our National Schools. The compulsion might, with profit, be extended to our intermediate schools and seminaries as well. It is sad to see how slow we are about instructing the youth, about safeguarding them against the insidious dangers of meddling in a free and easy way with intoxicating drink. If the rising generations—before their tastes are vitiated by indulgence and their young minds poisoned with ignorant prejudice—were only taught the naked truth about alcohol, the priest would have a very easy task indeed in keeping them temperate in after life.

In this little *Catechism* we have the 'plain, unvarnished tale,' the long litany of facts and figures that none can or dare gainsay; and they form sufficiently sad and instructive reading. But I am wrong: they *are* gainsaid, for they form such a terrible indictment of the drinking custom, of the drink traffic, of those who have allowed it, and are allowing it to throw out its dreadful tentacles over society, and to suck the physical and moral vitality out of the nation,—that vain efforts are made to question the trustworthiness of those facts and figures, not, indeed by any honest attempt to disprove them, but by the unworthy insinuation that they are unreliable and exaggerated because they are compiled in the interests of temperance, and show only one side of the question. They *are* compiled in the interests of temperance, undoubtedly; but alas! the advocates of temperance do not need to have recourse to any exaggeration of the evils they combat. Advocates of temperance merely want to have the light let in on the naked enormity of those evils. They court the fullest and openest discussion of every *pro* and *con*, of every fact and detail concerning alcoholic drinks; for they are

convinced that once *public opinion is enlightened*, once the people generally feel and realize the evils of excess and the blessings of temperance, they will not hesitate to make a right and reasonable choice.

An all-important centre of enlightenment is the school: let us trust that Father Cullen's *Catechism* will be as widely availed of as it certainly deserves.

It is almost needless to refer to the plan of the little book. An elementary section of simple questions and answers covers nearly every aspect of the drink question within a dozen pages. Then an advanced section, extending over some fifty pages, takes up each aspect in detail, adding readings and remarks by way of illustrating the answers. The religious motive is very rightly made to predominate and to permeate the whole; an appendix is added explaining the Pioneer Total Abstinence Association, and enumerating the recently granted Indulgences.

P. C.

MANUAL OF RELIGIOUS INSTRUCTION. Compiled for use with the *Catechism* ordered by the National Synod of Maynooth. By Rev. P. Power. Dublin: James Duffy & Co., Ltd.

WE have much pleasure in bringing under the notice of catechists the above named manual, by Rev. P. Power, Lecturer in Christian Doctrine at the Training College, Waterford. It is intended as a supplement to the Maynooth Catechism, the order of which it follows, chapter by chapter. It is rarely that condensation and clearness can be combined with success, but in the present case the author has perfectly succeeded. There is not an unnecessary sentence from beginning to end; each has something to convey that is worth remembering—theological nuggets would not be an inappropriate title. An important feature is the gradation that is marked by the use of asterisks, indicating matter for First Communion class, for Confirmation class, and for advanced pupils. In the marking much judgment and experience have been shown, and the Manual for this alone will be found of great importance to teachers. For them it has been intended throughout, and the author shows that he understands that characteristic of human mind, namely, its liking, after just enough has been said, to do the amplifying for itself. Under the lesson on prayer, he gives the old Irish forms of salutation, so full of piety and beauty, and makes an appeal for their use again. The little volume costs only sixpence, and by catechists it will be found worth many times that small sum.

P. A. B.

A HOMILY OF ST. GREGORY THE GREAT ON THE PASTORAL OFFICE. Translated by the Rev. Patrick Boyle, C.M. Dublin : M. H. Gill & Son. London : Art and Book Co.

THIS little pamphlet comes in very suitably at the present season when so many priests are preparing to make their yearly retreat. It is a translation of a very important homily of St. Gregory on the duties of the clergy ; and the fact that it comes from the respected President of the Irish College in Paris is enough to recommend it. This particular homily has been strongly recommended to Bishops and priests by His Holiness Pope Pius X, who says :—

‘ Read, Venerable Brethren, that admirable homily of the holy Pontiff, and make your clergy read and ponder it, especially at the time of their annaul retreat.’

Father Boyle prefaces his translation with a very interesting and suitable little sketch of the life of St. Gregory.

J. F. H.

MEDITATIONS FOR SECULAR PRIESTS. By Father Chaignon, S.J. New York : Benziger Brothers. Price 18s.

FATHER CHAIGNON, though not a secular priest himself, had a remarkable knowledge of the life, trials, and temptations of the secular clergy. Practically thirty years of his life were spent in giving retreats to them. In these Meditations we have the burning thoughts and fatherly advice which he impressed during these retreats. These Meditations have run through many editions in French, and are now translated into English by Dr. De Goesbriand. In the first volume, in Father Chaignon’s own words, ‘ the whole system of the sanctification of the priest, according to the admirable plan of the exercises of St. Ignatius, is what we offer to our brother priests.’ Here the whole evolution of the spiritual life is unfolded, and everywhere the Great Model and High Priest is kept before our eyes. In the second volume meditations are arranged for the different seasons of the liturgical year. Here we are led to a new and deep understanding of the solemnities and mysteries which are commemorated in the different seasons. It is impossible to ponder on these subjects as suggested by Father Chaignon without catching at least some measure of his solid piety and religious joy.

What is specially to be admired in these Meditations is their cohesion and connexion. The great truths of religion are so bound together and made to support one another that, as we meditate, we instinctively feel we are being nourished with the

strong living word of God. Most other Meditations that we are acquainted with are either incoherent homilies, or a collection of pious ejaculations. Father Chaignon's work is so large and exhaustive that it would be fruitless to endeavour to outline the ground over which it travels. Suffice it to say that these Meditations will furnish food for a life's reflection. We sincerely recommend the work to any priest in search of a suitable meditation book.

P. B.

THE DECREES OF THE VATICAN COUNCIL. Edited by Father M'Nabb, O.P. London: Burns & Oates. Price 2s. net.

THIS little work is an English translation of the Decrees of the Vatican Council. Of course those who know Latin will prefer to read the Decrees in their original form. Yet it must be remembered that though all do not know Latin the teaching of the Vatican was intended for all. Thus, although perhaps no crying need was felt for such a translation, a great service has been rendered to the English reading public by Father M'Nabb. He has put within easy reach of all the momentous results at which the Vatican Fathers arrived after those 222 days of labour and deliberation.

P. B.

JOSEPHINE'S TROUBLES. By Percy Fitzgerald. London: Burns & Oates. Price 5s.

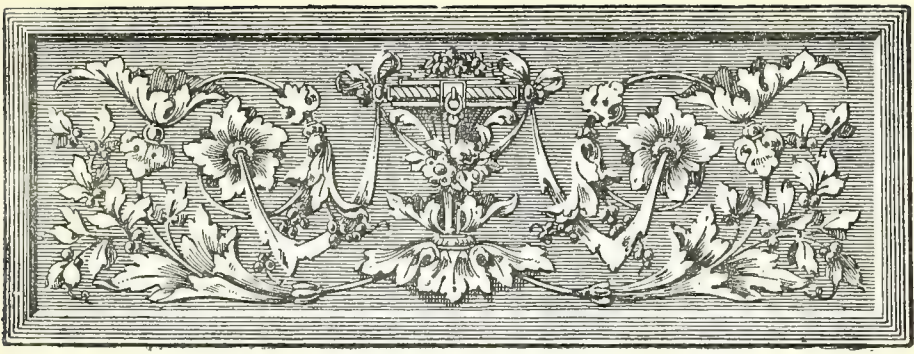
THIS work is a story of the great Franco-German War, and is told with considerable skill. No remarkably dramatic scenes, however, are painted, nor stirring episodes introduced. The pictures given of the exactions of the German soldiery, and of the sufferings and humiliations of the French are vivid. Whether the author has succeeded in communicating the interest of those stirring times each reader must decide for himself. The author claims one merit for his story, 'that it faithfully reflects the whole time and agitations of the great war of 1870.' The title would hardly suggest such a large programme. The author at any rate succeeds in telling a pretty little story, in which occasionally we feel 'the strain and local colouring of those days.'

P. B.

THE TRAINING OF SILAS. By Rev. E. J. Devine, S.J.
New York: Benziger Brothers. Price 1s. net.

IN the *Training of Silas* the priest will find a book which he can recommend to even the tenderest of his flock. It is the history of the establishment of a Free Library, worked into a charming story. We may be surprised how quickly things are done in America—thus, it only requires a few months to subscribe about £20,000, and have it converted into a flourishing library. In Ireland we would require a somewhat longer time. Father Devine does not stop to unravel any deep psychological processes. Silas, the conceited old millionaire, is converted ‘by leaps and bounds.’ Information on many points will be found in the book. The question of the Index, the attitude of the Church to error, and many questions relating to Free Libraries are discussed and ably treated by the characters. Father Devine has given us a work thoroughly Catholic in tone, which will not fail to instruct and amuse.

P. B.



THE ORIGIN OF RELIGION

I HAVE already glanced,¹ in a general way, at the main position of evolutionary ethnology regarding civilization. Taking morality and religion as the test of civilization, and judging by this standard, I could not help concluding that retrogression and not advance produced the state of culture in the world at the coming of Christ when the Christian religion was to form the basis of a new and lasting civilization. The subject I wish to consider briefly now is the evolution of religion itself. I should deem it superfluous to treat of morality as a separate question. Morality and religion have ever gone and must ever go hand in hand—notwithstanding Huxley, Tylor and others to the contrary. Morality without religion is a thing impossible, and religion, in any true sense of the word, without morality is a thing unknown. In any case what we shall have to say on religion will throw sufficient light, for the present purpose, on the allied subject of morality.

By religion I understand, not that very latest (if indeed it be at all new) in the way of theories of religion, that modern mysticism, that religious *feeling* which to the human being is as natural and necessary, we are informed, as eating or breathing, but a belief in God or gods and relations of some kind between Him or them and man—a meaning which all men, with very few exceptions (and their number is not likely to increase very rapidly), give

¹ I. E. RECORD, February and March.

and have ever given to religion. The question, then, before us is: What is to be said of that final phase of evolution, the development, viz., of religion from hazy phantoms of primitive man up through the ghosts of savagery, the gods of classic times, the supreme Deities of Buddhism, Mohammedanism, Christianity, and still on, must we add, towards that ultimate product, the etherealized spirit, which (not 'who,' remember) is engaging the attention of the most 'advanced' school of 'modern thought'? We find religion in almost every possible state all over the world, among the savage races of Australia, Africa, North and South America, among Brahmins, Buddhists, Mohammedans, Christians. How are we to account for such differences in the religions of the world? Two theories are put forward: 1st. There is 'the old degeneration theory,' which explains the polytheism of the savage and of the barbarian as degeneration from a primitive monotheism, and the monotheistic religions of the world as a continuation of, or reversion to that original monotheism; and 2nd. There is the evolution theory of many anthropologists, according to which all the religions of the world, polytheism first and ultimately monotheism, had their origin practically in *Phantoms of the Night*. The anthropological position may be sufficiently outlined as follows.

We are now dealing with early man, be it understood, as conceived of according to the Darwinian hypothesis.

The first psychological conclusion arrived at by primitive man was that there was *something* in him or belonging to him, not identical with his body. How was the notion of this something acquired and developed? It was not difficult for him to observe a difference of some kind between the sleeping and the waking states, and that there was a great similarity between sleep and death, with this difference, however, that persons woke from sleep but not from death. Looking for an explanation of all this, dreams gave him the key to the mystery. Observing that in sleep he sometimes visited distant places, and perhaps conversed with distant persons, he naturally concluded that something of him must have gone off and wandered

abroad during sleep, returning after a time to make him again the moving, walking, speaking man he had been before. Then it did not require much reasoning to come to the conclusion that if the *something* had not returned, he could move, walk, speak no longer—he should be dead.

Man has now reached the notion of soul, life, breath, something, at all events, separable from the body, though still undefined. The next step is not a long one. Seeing that other men live, move, and sleep just as he does, it is but natural to conclude that they also should have a similar something by which they live and act. And, indeed, what are those human shapes he sees in sleep? Are they, too, souls wandering about just like his own? Undoubtedly. Now his thoughts are taking shape; the mystery is unravelling; the riddle is being solved. He has now an idea of life and of *phantom* separable from the body. *Componendo*, his conclusion is that the principle of life is that 'shape' he sees in dream, that 'apparitional soul,' that 'ghost soul'—call it what you will, the thing is there. And this is the thing which leaves the body in sleep to return again, leaves it in death to return no more. Already we have primitive man provided with a theory of souls separable from the body. In fact, the conviction is irresistibly borne in upon him of the truth of one of our most cherished doctrines, and at the same time one most difficult of proof, the immortality of the human soul.

Once our ancient ancestors got it into their heads that souls separated from the body continued in existence they would see at once that these spirits might be agents for good or evil. So, in their practical wisdom, our savage forefathers, still in the flesh, would be friends with the departed spirits and try to please them. Behold 'ghost' or 'ancestor' worship!

As the number of spirits increased it was only natural that some should get more attention than others, that those who were superior to the rest during life should be looked upon as superior after death, that the spirit of the head chief who ruled the tribe in his mortal days should continue his headship in Ghostland. 'The

theory of family manes,' says Mr. Tylor, 'carried back to tribal gods leads us to the recognition of superior deities of the nature of Divine ancestor or first man.' Already our primitive philosophers have arrived at the conception of Primacy amongst the spirits, and working along these lines they must ultimately come to the notion of one Supreme Being. As the evolution was going on in this way it would occur to men that there may be, in fact that there very likely are, spirits that were never incarcerated in clumsy flesh. Given these and the idea of supremacy amongst spirits generally, we can easily account for the evolution of the God of Israel, of Islam, of Buddha, of Christianity and the rest. While the multiplicity of spirits increased in men's minds, other things besides persons and animals began to be regarded as living, and Animism slowly but surely rose to the dignity of an article of faith in the savage creed.

Animism is generally understood to mean a belief in the animation of *all* things, that everything is somehow or other possessed of a spirit. I am not certain of the meaning Mr. Tylor, with whose name animism is inseparably linked, attaches to the word. He defines animism as 'a belief in souls and in a future state, in controlling deities and subordinate spirits.' Elsewhere he calls attention to the fact that children beat chairs, stones, sticks, etc., which have hurt them, just the same as if they were living; the children thereby showing that they look upon these, to us inanimate objects, in the same way as they look upon persons and animals. 'The savage mind, therefore,' he concludes, 'well represents the childish stage.'¹ Whatever meaning be given to the word the idea of animism is not innate, neither is the animistic doctrine a self-evident necessary truth. It must, therefore, be a conclusion arrived at by some process of reasoning. You must have acquired some knowledge of spirit, before you can believe in its existence; you must have got some notion of a life-giving principle before you can attribute life to all things, as children are said to do. In fact, according to the anthro-

¹ *Primitive Culture*, i., pp. 285, 286.

pological teaching animism *must* be a conclusion from some kind of premises. If this is so, how, it may be asked, does the childish stage correspond to the hypothetical savage mind? Does the child beat the chair because it has seen people asleep and people dead and marked the difference, because it has dreamed and seen phantoms of others in dream, and then by some process of mental gymnastics has come to the conclusion that the chair is living? If this be not the case, and evidently it is impossible, how does the action of the child represent the primitive state of the race? The action of the child is absurd, and Mr. Tylor would at once admit its absurdity. It is downright nonsense to attribute life to a stone or block of wood over which a child may have chanced to fall. But this represents the state of mind of the early savage. The conclusion is obvious. All religion is a 'scientific absurdity,' based as it is on savage dreams which are as nonsensical as the action of a child beating a chair for having caused it pain. This, therefore, is the direction in which anthropology would have us follow.

This ingenious theory—proposed to explain the origin and development of the religions of the world—it will at once be observed, credits the primitive reasoner with such an amount of intellectual acumen as would entitle him to rank with the foremost thinkers of the twentieth century. Away back at the hardly perceptible dawn of human intelligence, when the mind rose 'into its first prominence during a long, silent and dateless interval which preceded the era of monumental records,'¹ the human animal, just coming out victorious from the fight for existence (by the way, what was the fight? and were not the enemy victorious too?), set about originating and working out a theory practically the same as that which, after incalculable ages, philosophers are now putting forward with the greatest hesitation.

It is just this reasoning power, with which the early metaphysician was presumably gifted, that makes the whole

¹ H. Drummond, *Ascent of Man*, p. 163.

theory to my mind a real dilemma. *Ex hypothesi* early man must have been possessed of intelligence enough to originate and work out such a theory, and this amount of intelligence would have been sufficient to discover to him the difficulties (to be noted presently) which would make his psychology impossible ; in other words, the intelligence required to work out the theory would be sufficient to realize its absurdity. I purpose to examine briefly the system from two view-points—its origin and its development. 1st. Is the theory in itself a natural, reasonable, consistent method by which we might suppose primitive man to start on the way towards a Supreme, Eternal, Creative Being ? 2nd. Does our knowledge of the religions of the different races support or contradict the theory ? It is with the savage races we are principally concerned, for, according to anthropology, these are the best representatives of primitive culture.

A.—THE GHOST THEORY, ITS ORIGIN

1. We must bear in mind that in discussing the origin of religion according to the anthropological hypothesis, as expounded by Mr. Tylor and his school, we are treating of an age in the history of the race of which we have absolutely no knowledge, nay, the very existence of which, from a strictly scientific point of view, might be very seriously questioned. Palæolithic man, on the Darwinian hypothesis, is a being of whose mental condition we can scarcely, if at all, form any idea. In the almost 'palpable obscure' of that extremely remote age we must confess we can see exceedingly little. We may invent theories till we are tired, we may form hypotheses to fill volumes, yet after all, the most we can say is, this might perhaps have happened. But, can even this much be claimed for the theory now under consideration ?

It is quite reasonable to suppose that early savages, with whatever degree of intellectuality we conceive them to have been endowed, could observe the difference between the sleeping and the waking states, and also the similarity and difference between sleep and death. But here, I fear, the primitive reasoner would find

himself face to face with a difficulty altogether insuperable, notwithstanding the intellectual endowments with which anthropologists are willing to credit him. To the early observer the only difference between sleep and death is breathing. Breath then is the something which gives life ; it is the something which makes a dead man different from a living man. Proceeding then to imaginary wanderings in dream he asks himself : Is it this breath which goes off when he himself dreams ? Surely not ; for even a savage breathes in sleep. If he does conclude that it is this breath or breathing principle which in some way or other leaves the body, he must give up the distinction he already made between sleep and death—for *ex hypothesi* his sum total of psychological lore being so far confined to that distinction, if he does give up that distinction, then he finds himself in *statu quo*.

Perhaps he starts, not with observations of sleep and death, but with his experiences gained in dreams. Let us see how this would work out the idea of soul or spirit. Remember, again, our hypothesis is that he has absolutely no notion of anything in his nature distinct from a material body. He is going to acquire his first conception of spirit ; or rather we are going to try to form that first conception for him. He dreams that he visits distant places and converses with distant persons. What does this mean to the primitive savage mind ? *He* has been away, during sleep, over the mountains, through the woods, wading the rivers, leaping the streams, 'catching the wild goat by the hair, and hurling his lances in the sun,' yet awakens up where he laid him down ! Will he at once jump to the conclusion that something of him has been away in the interval, if as yet he does not even suspect the existence of that something ? And even if he had a vague idea of something like soul, how could he consider it capable of leaving the body ? Would you undertake to convince him of the possibility of such a thing without a surgical operation ? And if he *did* consider it possible, how would he regard death ?

Though I do not agree with Mr. Spencer that a savage could not distinguish between 'I saw' and

'I dreamed I saw,'¹ still no matter what be the richness or poverty of the savage vocabulary the subject of his sentence would be *I*, which to the savage we are considering is a material body and nothing else.

In order to arrive at the idea which this theory demands, the early dreamer must have distinguished between himself lying in a certain place and himself at the same time in a different place, a distinction which to my mind neither primitive man nor any other man, with a few modern exceptions, would ever think of making. It is putting rather a strain on human faith to ask us to believe that these primitive savages would hit upon a theory which some of the ablest men of the present day, after devoting their lives to the study of the subject, are putting forward with the greatest diffidence. I confess I cannot see how the savage we are discussing could get on at all, having nothing but dreams and death to work on. I am strongly inclined to think he would give it up.

2. The phantoms of others seen in dream are the source of difficulties equally great. Does the dreamer see or think he sees phantoms—an idea yet unknown to him—or the persons themselves? How do we ourselves speak of such visions :—

When in the down I sink my head,
Sleep, Death's twin brother, times my breath,
Sleep, Death's twin brother, knows not death,
Nor can I dream of thee as dead.

In dream we fancy we see the persons or things themselves not phantoms of them. We never think of phantoms at all. The same should be *a fortiori* true of primitive man, who has never had any idea of such a thing as phantom. And does he not see many other things as well as persons—rocks, caves, fields, trees, rivers, lakes? Are all these souls? Are they, too, living, breathing? Surely waking experience would contradict any such supposition. And may not a corpse come within the range of the savage dreamer's vision? How is he to account for it?

¹ *Sociology*, i., p. 150.

Finally our primitive philosopher, having acquired the idea of separable souls, attributed life to all things. Here, I fear, our ancient metaphysician would find himself in something closely allied to a vicious circle. This is the mental process. First conclusion : the difference between a dead and a living body is that the dead body has not *life*—by whatever name primitive man would call it. Second conclusion : all bodies have life. The further conclusion is obvious : a dead body has life. If the test of syllogistic law were applied to it, the argument would at once break down ; it is labouring under an evident fallacy. But let us not be too hasty in attributing such a *modus argumentandi* to primitive man. We are not at all sure that he ever did argue in that way ; all we are sure of is, that that should have been the process of reasoning according to the philosophy of many modern anthropologists.

3. Having got troops of hungry ghosts we are asked to believe that from them moral spiritual beings were evolved, and from these again One Supreme, Ethical God, the idea of supremacy being primarily derived from notions of headship in life. Against this hypothetical step in the evolution, for the present, I merely note the following : (1) The ghosts of the dead are regarded by most savages, if not indeed by all, as malignant beings whose peculiar vocation is to do evil. It is difficult to see how these could, after any length of time, give moral gods or a moral Supreme Deity ; an easy-going devil is about the most we could expect. (2) As far as we can gather from the only evidence anthropology can accept, an Ethical, Eternal, Creative Being *preceded* the family or tribal ghosts who were a product of more recent times. (3) This Being, the guardian of morality, is the god of savage races who are not, and, as far as we know, never were ancestor worshippers, and who recognize no earthly superiors. These points will be considered more fully later on. It may be remarked in passing that the greatest blunders made by anthropologists are to suppose that ghost gods preceded the Supreme Being and to suppose, moreover,

that the religion of the lowest savages is without morality :—

The enquirer [says Dr. Lang¹] must be careful not to adopt the common opinion that gods improve morally and otherwise, in direct ratio to the rising grades in the evolution of culture and civilization. This is not necessarily the case ; usually the reverse occurs. Still less must we take it for granted, following Mr. Tylor and Mr. Huxley, that the alliance (of religion and morality) belongs, almost or wholly, to religions above the savage level, not to the earlier and lower creeds ; or that ‘ among the Australian savages ’ and ‘ in its simplest condition, theology is wholly independent of ethics.’ These statements can be proved (by such evidence as Anthropology is obliged to rely upon) to be erroneous.

In fact we have as much evidence (if not more) as we have for any other question in the region of ethnology to show that the lowest savages, who are not known to be ancestor worshippers and who have no dead chiefs, recognize One Supreme Being who is essentially ethical. Take, for instance, the Big Man of the Fuegians,² who will not allow an enemy to be slain even when caught in the act of robbery ; or Darumulun³ of the S.E. Australians, who insists so much on unselfishness ; or Mungar Ngaur⁴ of the Kurnai, with his wonderful code of precepts—these the lowest types of savage humanity we know. Then consider the almost wholly forgotten Supreme God of the Zulus who are, materially, on the highest level of savage culture. What does Unkulunkulu care for unselfishness, reverence for old age, respect for women found alone, regard for human life, etc., which so characterize the Supreme Gods of lower races ? The Zulu religion is decidedly degenerate, as we shall see more particularly afterwards. And what is to be said of a theory which makes the foul Bacchanalia of classic culture the ethical outcome of advancing evolution from a primitive non-ethical state ?

Are anthropologists serious when they tell us that classic culture, whose distinguishing feature was revolting orgies in which the worst of human passions played the

¹ *The Making of Religion*, pp. 176, 177.

² *Ibid.* p. 188.

³ *Ibid.* p. 193.

⁴ *Ibid.* p. 196.

most prominent part, was advance from any state at all? Is it not a fact that the Emperor, the Nobles, the Plebs, yea the Vestal Virgins, could come forth attired in holiday apparel to be actors in scenes so repulsive that the savage of North Australia, for instance, would turn away from them in disgust. Allies, reviewing the state of heathen worship in the Empire of Augustus, says: 'A nature subject in itself to the sway of passion was stimulated by an authority supposed to be divine to the commission of every criminal excess.' Again, 'Places there were in abundance consecrated to the celebration of infamous games, rightly termed *fugalia* since they put modesty and decency to flight.' Further:—

Another turpitude, the Asiatic idolatry added to the Greek and Roman forms. By consecrating the sexual relations themselves in one male and one female god, they effected this crowning connexion of idolatry and immorality, that unchaste acts became themselves acts of sacrifice and so of worship.¹

Yet this is development, advance—Evolution, that blessed word!

4. I have already referred more than once to a rising school of philosophy which is represented in these countries by the members of the Society of Psychical Research. A great field of psychology has been opened up into which the pioneers themselves have yet scarcely entered. Though we may not see our way to agree with the conclusions provisionally accepted by the ablest exponents of the new psychology, we must nevertheless recognize a considerable *substratum* of reality in the mass of evidence collected and sifted by such men as Podmore, Gurney, and especially W. H. Meyers in that wonderful work on 'Human Personality.' Anyhow, it is astonishing the aspect which sleep, hypnotism, trance, epilepsy, telepathy, telæsthesia, ghosts, possession, fetishism, and spiritualism generally, are assuming in the light of modern experimental psychology.

Whether the supernormal occurrences which are engaging the attention of many present day philosophers

¹ *The Formation of Christendom*, ii., pp. 19, 20.

fell under the observation of primitive man or not, we cannot say ; but if even a small portion of the accumulated facts contained in the proceedings of the S.P.R. came under his cognizance, we should be slow to assert that his conclusions about God and spirit were without any *fundamentum in re*.¹

And there is good reason for thinking that savages, at least as known to us, are far more conversant with the practice, at any rate, of supernormal feats than are civilized men. Nay, it seems to be a fact that civilization tends to prevent the exercise of these supernormal faculties or, should we say, the supernatural use of ordinary faculties.

Though observations of this kind may not have originated the notion of spirit, still if such phenomena do and did exist in *rerum natura*, and if they came under the observation of hypothetical primitive savages, then these makers of religion would have more extensive grounds on which to philosophize than anthropology has been inclined to allow them. This is an aspect of the question which should have occupied the foremost place in the investigations of anthropologists, and yet it has been left practically untouched : Mr. Tylor, for instance (the only writer of the school worth reading), satisfying himself with not much more than a passing reference to it, though it must be said that this phase of the question had not, when he wrote, the prominence it has to-day. Dr. Lang is an exception. He devotes some of the most interesting chapters of his learned work, *The Making of Religion*, to the discussion of this side of the question. The author's object is to show that theories about ghosts may not rest on so absurd a foundation as Mr. Tylor and those of his way of thinking would have us believe ; that considering the attention the divining rod, clairvoyance, and kindred subjects are commanding at the present time, even though religion was primarily based on observations of phenomena of this kind, it may, after all, rest on a very substantial foundation.

¹ I am not, of course, now concerned with the question how men did acquire a knowledge of spirit and God, but merely criticising the animistic theory from what its champions would call the scientific point of view.

Even though observations of primitive man by which anthropology accounts for the origin of religion were erroneous, it by no means follows that the conclusions are false. Malobservation may lead to the discovery of truth, and true conclusions may be deduced from false premises. The real question, therefore, that ought to be squarely faced at once is: Is there such a Being as a Personal God?—the *Utrum res sit* of St. Thomas, which should be the first question answered in any proposed discussion. Theories about religion are started not by any means to explain it but to disprove it. Would it not be well to lay the theories aside, by times, and go right to the heart of the question? Is there a spiritual soul in man? Is there a God? If these questions are to be answered in the affirmative, it is preposterous to go concocting theories to explain them away. If the answer must be negative we are willing to consider the theories put forward to explain the error, but in the name of common sense let us not take it for granted as a starting hypothesis that all theistic teaching about spirit and God is so much nonsense.

In all this matter, let me repeat it, we are discussing a problem for which we have not a shadow of direct evidence. All our knowledge of savage theology is derived from observations of modern or comparatively modern savage life. To attempt a solution of the question by forming hypotheses on the dim back-ground on which Palæolithic man is supposed to have begun his existence is simply to put the question outside the range of all evidence. You may assert, deny, postulate, surmise, but prove—you cannot. No one appreciates the difficulties more than Mr. Tylor, though he seems at times to forget them. His aim is, from the observable facts of savage religion, to argue back to a probable beginning; for even 'the thoughts and principles of modern Christianity,' he says, 'are attached to intellectual clues which run back through far pre-Christian ages, to the very origin of human civilization, perhaps even to human existence.'¹ But, to any person who

¹ *Primitive Culture*, i., p. 421.

accepts the Darwinian theory of the evolution of man, does it not seem manifest that all theorizing about the origin of religion must ever remain the merest guess-work. Darwinians, who speculate about the origin of religion, might sum up their position in the words of Darwin himself concerning the origin of mind: 'In what manner the mental powers were first developed in the lowest organisms, is as hopeless an enquiry as how life itself first originated.'¹ Precisely the same must be said of the origin of religion, as materialists try to explain it.

R. FULLERTON.

¹ *Descent of Man*, p. 66.

THE IRISH COLLEGE AT BORDEAUX

1603—1794

AMONGST the Irish establishments in France, which served so well the interests of the Church in Ireland in the seventeenth and eighteenth centuries the College of Bordeaux deserves honourable mention. Some fragments of the history of that venerable institution have been preserved by various writers. A list of its earliest students is to be found in the *Calendar of Irish State Papers*, A.D. 1615-25, Vol. 235-55, pp. 318-22, No. 733, and in a paper by the Rev. Denis O'Donoghue in the *I. E. RECORD*, June, 1899, p. 515. A brief outline of its history has been elsewhere given by the present writer.¹ A fuller account is given by a French writer, Abbé L. Bertrand, in his *History of the Seminaries of Bordeaux and Bazas*.²

The purpose of the present paper is to gather together the information contained in these sources and present it to Irish readers. For sake of order the writer will trace, first of all, the origin and growth of the College and of its endowments. Then he will describe its organization and discipline, and give some accounts of its students and its superiors, as well as of the services in the College church; and lastly he will sketch the closing scene of its history in the last years of the eighteenth century.

I.

ORIGIN AND GROWTH OF THE COLLEGE

In the closing years of the sixteenth century, Dermot McCarthy, of Muskrey, in the diocese of Cork, and about forty companions left Ireland to make their ecclesiastical studies on the continent. They found a home for a time

¹ *The Irish College in Paris, 1578-1901*, by Rev. P. Boyle, C.M. (pp. 114-18.), Dublin: Gill & Son, 1901.

² *Histoire des Séminaires de Bordeaux et de Bazas*, par L. Bertrand, P.S.S. 3 vols. 8vo. Bordeaux, 1894. Vol i., p. 321-405.

at Douai, then under Spanish rule. From Douai they proceeded to Rome, where they were paternally received by Clement VIII. Here they made the acquaintance of Abbé Alexandre de la Rochefoucauld, brother of the Cardinal of that name, and from him they learned that if they wished to establish themselves in France, they would find a patron in Cardinal de Sourdis, Archbishop of Bordeaux. From Rome Father McCarthy returned to Ireland, but driven from thence by persecution, he made his way with a few companions to Bordeaux, which he reached in November, 1603. Here Cardinal de Sourdis received the Irish exiles with open arms; gave them a residence, and placed them in charge of the church of St. Eutropius. The little colony of Irish ecclesiastics was formed into a community; rules for its government were approved by the archbishop, and Father McCarthy was appointed superior. Soon the number of Irish ecclesiastics, seeking education at Bordeaux, began to increase, and the residence in that city was insufficient for their accommodation. Little bands of Irish clerics were therefore placed here and there in the neighbouring towns of southern France, viz., at Toulouse, Cahors, Auch, Agen, Condom, and Perigueux. But all were subject to Father McCarthy, superior of the college at Bordeaux. For many years the Irish priests and students continued to occupy the residence given them by Cardinal de Sourdis. About 1682, they took up their abode in the Rue du Hâ, in a house which they occupied at first as tenants. In 1696, Father Thady O'Mahony purchased the house for the sum of 10,000 livres. The price was paid in instalments. First 4,000 livres were paid; a payment of 2,000 livres followed in 1714; and in 1717 the balance (4,000 livres) was cleared off.

Rev. Daniel O'Dea enlarged the College by the addition of a wing, at the cost of 6,300 livres, about 1743. Yet the College was unable to lodge all who sought admission, and in 1766 the superiors acquired an adjoining plot of ground with a view to further extension. Soon after, Rev. Martin Glynn, superior of the College, undertook a journey to

Ireland to collect money for the enlargement of the seminary. Such was his success that he brought back sufficient means to enable him to construct an additional wing, and to repair the older buildings together with the church of St. Eutropius. When the work was completed, Lord Hervey, Earl of Bristol, and Protestant Bishop of Derry, paid a visit to Bordeaux, and he declared that in his travels on the Continent he had not met with any Irish college so well equipped as that at Bordeaux.

II.

ENDOWMENTS

But what were the means of subsistence possessed by the College? At first they were small indeed; such as may have been derived from the service of the church of St. Eutropius. To these were added a source of income, which in modern times would be regarded as singular. In 1607 Cardinal de Sourdis granted to the Irish priests at Bordeaux the privilege of serving at funerals within the city of Bordeaux, and carrying the dead to the place of burial. This privilege had long been enjoyed by the secular clergy of the diocese. The honorarium was forty *sols* for each clergyman. But abuses and discussions had arisen. The *privilegium Canonis*, says a local historian, was not always a sufficient restraint. The archbishop, therefore, withdrew the privilege from the diocesan clergy, and conferred it on the Irish. In 1611 the good Cardinal granted to Father McCarthy permission to solicit alms for the support of his community; and in 1613, in a synodal address, he recommended to the charity of the faithful the poor Irish students and priests in exile for the faith. The course of years brought additional means of support.

In 1653 the rebellion of the Fronde was active in the Bordelais. Spain sent an armed force, and amongst them some Irish troops, to support the *Frondeurs*. On the conclusion of peace it was stipulated that the Irish troops should have the option of returning to Spain, or proceeding to Flanders. At this juncture Father Cornelius

O'Scanlan, superior of the Irish College at Bordeaux, interposed ; and prevailed on the Irish troops, to the number of 5,000, to enter the service of France. An Irish regiment stationed at Perigueux also abandoned the service of Spain for that of France. In gratitude for this service the Queen-Regent of France, Anne of Austria, bestowed on the Irish College at Bordeaux, an annual subsidy of 1,200 livres¹ for the maintenance of ten priests and ten students, together with the privilege of naturalization, to enable them to receive gifts and enjoy benefices in the kingdom. She also ordered that the church of the Irish College should be ornamented with the royal arms, and should be styled *Sainte Anne la Royale*.

In the Letters Patent conferring these privileges, dated February, 1654, the motive of the grant is stated, viz. :—

That as the Irish priests of the aforesaid Seminary have displayed a very laudable zeal for the service of the king, it is hoped that those who shall in future receive the benefit of Education in the said establishment will be animated with the like sentiments, and display the like zeal and fidelity for the interests of the Crown.

The endowment granted by Anne of Austria was further ratified by Louis XIV in the following April, and again in 1678.

Valuable as this endowment was, when 500 livres were deducted for rent, and 300 for an annual mission, only 400 livres remained for the maintenance of the inmates of the College. Hence we find them again appealing to the royal bounty. We find also the Archbishop of Bordeaux again recommending them in 1661 to the charity of the faithful. The lapse of years brought some further endowments. By will dated 29th May, 1702, Father Thady O'Mahony, a former superior of the College, and then Curé of Cardan, bequeathed to the College the sum of 5,200 livres, with the obligation of a daily Mass for the

¹ The obligations attached to this subsidy were as follows : A High Mass on the Feasts of St. Anne and St. Louis—the recital of the Psalm *Exaudiat* daily for the prosperity of the king, four Masses daily for a month following the death of the queen, and a daily Mass for ever for herself and for Louis XIII.

repose of his soul. A French lawyer bequeathed a sum of 8,000 livres; and the wife of the President of the Parliament of Bordeaux, gave 1,200 livres with the obligation of two Masses each week, one for her own soul and the other for that of her husband. In 1766 the total revenue of the College amounted to 2,531 livres, a small endowment indeed, to board and clothe about thirty-three persons, including superiors, students and servants.

With an income so limited the board of the students must have been less than frugal. For breakfast they often had only bread and no wine. In consequence there were murmurings.¹ In the closing years of the eighteenth century the financial condition of the College seems to have been more flourishing. When the College was seized in 1793 its property, according to the statement furnished by the President of the Bureau de Surveillance in Paris, about 1812, was estimated at 215,600 francs or £8,624 sterling.²

III.

DISCIPLINE

Valuable as are buildings and endowments for carrying on the work of a college, much more valuable is a wise code of discipline. The rules of the Irish College

¹ Some pleaded the deficiency of the food supplied by the College as 'Ce qui est cause que nous sommes contraints d'aller au cabaret boire quelque canette de vin.'

² The estimated value of the College property was as follows:—

	fr.
1. Church, St. Eutrope (St. Anne la Royale)	21,000
" Chalices, vestments, etc.	6,000
2. College Buildings sold for (in assignats), but no doubt more valuable.. ..	136,000
3. Furniture—	
(a) 53 beds at 300 fr.	15,900
(b) 4 servants' beds at 200 fr.	800
(c) 300 pairs of sheets at 30 fr. each	9,000
(d) Table linen	2,000
(e) {Table service and kitchen utensils	6,000
{Tournebroche, gift of Count Lynch	1,200
4. Provisions in stock—	
(a) 30 casks of wine at 300 fr.	9,000
(b) 1,000 bottles of Medoc at 30 sols	1,500

Total about 215,600
All this property, with the exception of the College buildings, was lost at the Revolution.

at Bordeaux were approved by Cardinal de Sourdis in 1603, and again in 1613, and a few years later they were solemnly sanctioned by Pope Paul V in a Bull, *In supremo Apostolicae dignitatis*, dated 26th April, 1618. These rules are interesting for many reasons, but chiefly because they show what was the standard of ecclesiastical discipline in the seventeenth century, and because they throw light upon some of the usages of the Church in Ireland at that period.

According to the terms of the Bull *In supremo*, it was prescribed that the Rector of the College should be an Irish secular priest, an *alumnus* of the College, elected by the votes of the students, for a period of three years, and confirmed by the Archbishop of Bordeaux. On being appointed, the Rector was required to select at his own discretion three assistants to aid him in the government of the College during his term of office. To him belonged the admission of students. None were eligible for admission unless they were of Irish birth, and fitted for the ecclesiastical state. On admission freshmen were obliged to make a profession of faith. During the first four months following their admission, they were regarded as probationers, and at the end of that time the superiors were free to dismiss them if they judged them unsuited for the ecclesiastical state. When finally admitted, freshmen were obliged to sign a declaration, and to bind themselves by oath to take orders, and to return to Ireland to labour on the mission as soon as the superiors should deem them qualified.

Moreover, they were obliged to promise under oath, and to present sureties, that they would refund the expenses incurred in their education, should they withdraw from the College, or fail to go to the mission assigned to them in Ireland. But as places of Catholic education were at that time wanting in Ireland, young laymen of noble birth might be received, provided they paid the expenses of their board, and gave security for the future, and conformed to the rules of the College, except in what regarded taking orders.

The daily life of the students according to rule was as follows. They rose at 4 a.m. Then followed prayer, meditation and Mass. After Mass, after prayers, and after meals, they recited the *De Profundis* in common. Study followed. They attended the lectures, not at the College of Guyenne, but at the Jesuit College of La Madeleine. At a given signal they went out to class under the guidance of a prefect, and on their return applied themselves again to study.

Dinner was preceded by examination of conscience, and certain vocal prayers. During dinner a portion of the Sacred Scripture was read, and then a book in one or other of the four following languages, viz.: Latin, French, English, or Irish. Recreation followed, and then study, and classes in the afternoon. Supper was preceded by the recitation of the Litany of Loreto. Night prayer was said at 8 p.m. Students in Holy Orders recited the divine office. The juniors recited the beads daily, and on Sundays and festivals the Office of B.V. Mary. On Sundays and festivals they assisted at the sermon, High Mass and Vespers in the public church.

In daily conversation they were obliged by rule always to speak Latin or French, and to fit them for the work of the confessional they were exhorted to learn Spanish and Italian. The study of the Greek language was also recommended.

On all Fridays they observed a strict fast, and on all Wednesdays, unless dispensed by the superior, they abstained from flesh meat, as was then the usage in Ireland.

The practice of selecting monthly patrons was observed. St. Patrick was specially honoured. The more advanced students preached in the refectory on the feast days of their patron saint.

During residence the students were not permitted to have anything as their own. All was in common. None were allowed to write letters, or to go outside the College without due permission. Their dress was black, with a white cross on the left breast.

The College was known as the Irish Congregation, and

during residence the members of it might be promoted to orders *titulo Congregationis*, a privilege which was superceded by the Bull of Urban VIII, authorizing the ordination of Irish students on the Continent *titulo Missionis in Hibernia*.

Students who left the College without the sanction of the Rector, or who were expelled, were *ipso facto* suspended from the exercise of orders.

Such was the standard of discipline in the Irish College of Bordeaux. No doubt it was not reached by all, and, as in all things human, there were imperfections. But the faults committed were quickly corrected by diocesan authority, and they were such as might be expected from the circumstances in which the students were placed. The practice of serving at funerals continued until 1780. In a letter addressed to the Bishops of Ireland in 1774 to recommend the appeal about to be made by Father Martin Glynn, the Vicar-General of Bordeaux laments the abuses to which that practice gave rise. It was, he states, a source of frequent interruption of study, of distraction, of fatigue, and of murmuring. It exposed the students to derision and contempt. Hence some became disgusted with college, and sought lodging elsewhere, others, to the detriment of piety and learning, took a more worldly view of that unattractive but profitable duty. The triennial elections, too, were a source of disturbance. But when all this has been admitted, it still remains true, that the rule of life set before the students was calculated to promote a spirit of order, culture and solid piety.

IV.

STUDENTS

Let us now go on to inquire from what quarter of Ireland the students came, what was their number, and who amongst them became most distinguished. Irishmen from every province were eligible for admission, but in practice, those from Munster always formed the majority. What was the number of students? This may be gathered from various

authentic documents. The earliest document is a list of Irish priests who studied at Bordeaux and in the neighbouring towns, printed at Bordeaux in 1619, a copy of which was sent to Lord Carew in 1621, and is inserted as above mentioned in the *Calendar of Irish State Papers*. On that list appears 215 names.

It contains the names of Irishmen who studied at Bordeaux, Toulouse, Auch, Agen, Cahors, Condom, and Perigueux, etc. The period which it covers extends from 1603 to 1619. Other documents furnish more precise information. The Letters Patent of Anne of Austria in 1654, conferring an endowment on the College, state that its object is to provide for the support of ten priests and ten students. In 1665 the students of the College presented a petition to the Archbishop requesting permission to solicit alms. It was signed by five priests, seven clerics, and six students, or in all eighteen persons. A decree of the *Conseil d'Etat* in 1722 fixed the number of students at twenty. From the minutes of an election held in 1729, it appears that there were in the College at that date twenty-four students, viz., seventeen from Munster, three from Leinster, three from Connaught, and one from Ulster. In 1766 the total residents in the College, including superiors students and servants, amounted to thirty-three. In 1793 all the inmates of the College were arrested and cast into prison, and Rev. James Burke, who procured their liberation, states that their number was fifty. Finally, in a document presented to the British Government by the Bishops of Ireland, about 1794, setting forth the number of ecclesiastics educated at the Irish Colleges on the Continent, it is stated that the number of students at Bordeaux was forty. We may, therefore, conclude that in the seventeenth century the average number of students in the Irish College at Bordeaux was twenty; while in the eighteenth century it increased to thirty, and ultimately to forty.

But beside those resident at Bordeaux, there were some other Irish students at various towns in the neighbourhood. Thus in 1675, at the request of the Superior of the College

at Bordeaux, the managers of the hospital at Agen consented to lodge some Irishmen pursuing their studies in that town. In 1713, and again in 1723, there was an Irish student resident in the same hospital, and receiving for his support the customary allowance of 40 *sols* per month.

But though the number of its students was relatively small, many distinguished Irish ecclesiastics were *alumni* of the College at Bordeaux. First amongst them may be mentioned the Irish historian, Geoffrey Keating. Relying on the authority of Brennan¹ and Bellesheim,² the present writer has elsewhere claimed Keating as a Paris student. And considering the practice amongst students at the period, of migrating from one college to another, he does not yet abandon the claim. But it seems fairly certain that Keating was for a time, at least, a student at Bordeaux. In the list of Bordeaux students, given in the *Irish State Papers*, the name, Geoffrey Keating, Waterford is found; and in the *Vindiciae* against Dempster by 'Veridicus Hibernus,' Godfredus Kettin and others are mentioned as doctors of Bordeaux or Toulouse (*Doctores Burdigalenses aut Tolosani*).

Another distinguished Bordeaux student was Robert Barry, subsequently Bishop of Cloyne. Having studied philosophy and theology at Bordeaux, Robert Barry was ordained priest in 1613. He then proceeded to Paris where he attended the lectures of the Sorbonne for three years, after which he returned to Bordeaux and was received doctor of theology in 1617. He was appointed Vicar-Apostolic of Ross in 1620, and consecrated as Bishop of Cork and Cloyne in 1648 by Rinuccini at Waterford. Obligated to quit Ireland in 1651, he took up his residence at Nantes, where he died in 1662.

Patrick Comerford, Bishop of Waterford, was also a Bordeaux student. Born at Waterford in 1586, Comerford proceeded to Bordeaux at an early age, and began his ecclesiastical studies. Thence he went to Lisbon, where

¹ *An Ecclesiastical History of Ireland*, by Rev. M. J. Brennan, O.S.F. vol. ii., p. 247. Ed. 1840.

² Bellesheim's *History of the Church in Ireland*, vol. iii., p. 687.

he entered the order of the Hermits of St. Augustine. Having completed his studies at Coimbra, he was employed in teaching at Terceira in the Azores. Thence he passed to Florence, where he was admitted doctor of theology, We next find him professor at Brussels, whence he was sent to Ireland by Paul V. By Brief dated 12th February, 1646, he was appointed Bishop of Waterford and Lismore, and received episcopal consecration from Cardinal Bentivoglio in Rome. In 1650 he went into exile at St. Malo, and died at Nantes in 1652.

Other distinguished Irish prelates made a portion of their studies at Bordeaux. Such were Dr. Cornelius O'Keeffe, Bishop of Limerick, such, too, his successor, Dr. Robert Lacy, who while surperior of the College, was appointed Coadjutor of Limerick, and received episcopal consecration at Bordeaux in 1738. Such also were Boëtius Egan, Archbishop of Tuam, and Dominic Bellew, Bishop of Killala. Two other eminent Irish ecclesiastics spent a short time at Bordeaux. In the spring of 1762, Abbé Edgeworth and Richard O'Reilly arrived at Bordeaux, but not finding the accommodation at the College suitable, the former set out for Paris, where he afterwards became so prominent. The latter proceeded to Rome. In course of time he returned to Ireland where he became Archbishop of Armagh, and died in 1818 at the age of seventy-one.

V.

SUPERIORS

But it is time to give some account of the superiors of the College.

According to the terms of the Bull *In supremo*, of Paul V, no one was eligible to the office of superior but an Irish secular priest, who had been an *alumnus* of the College. The electors were the students, and the term of office three years. The triennial elections in Bordeaux, as in the other Irish Colleges in France, were the source of frequent troubles. The Archbishop of Bordeaux, to whom it belonged to confirm the election, was obliged from time

to time to use all his authority. In 1679 he quashed an election which had been held, and deprived some of the electors of active and passive voice. The latter appealed to the civil power, but eventually submitted, and were absolved from censure.

As the majority of the students were natives of Munster, the vote of the Momonians ruled the elections. The better to maintain their preponderance, the admission of students was so manipulated as to secure that the Momonians should exceed in number those from the other three provinces combined. In violation of the Bull of Paul V, the franchise was extended to students who had not received tonsure. The Bishops of the provinces of Armagh, Dublin and Tuam felt this to be a grievance, and in 1717 they addressed a letter to the Archbishop of Bordeaux requesting him to obtain from the Regent, or, if necessary, from the Pope, power to appoint the superior of the College for the usual term of three years, and they recommended that the office be filled by a priest from each of the provinces of Ireland in rotation. The matter was referred to the *Conseil d'Etat*, and in 1722 that body issued a Decree ordering that students from all the Provinces of Ireland should be admitted to the College on equal terms, until the prescribed limit of ten priests and ten students was reached; and restricting the franchise to such as had received at least tonsure. But even this Decree did not put an end to dissensions. At an election held in 1729, the number of voters was twenty-four, viz., seventeen from Munster, three from Leinster, three from Connaught, and one from Ulster. The three provinces last mentioned united their votes in favour of Andrew McDonagh. The Momonians divided their votes, and in consequence there was not an absolute majority for any one. The Vicar-General of Bordeaux, who presided at the election, nominated Ignatius O'Connor, doctor of theology, and Vicar of St. Remy, to be superior. The students of the three provinces appealed, and the appointment was declared null.

Finally, to put an end to an ever-recurring source of trouble, a Decree of the *Conseil d'Etat* was issued 28th

March, 1733, depriving the students of the right of electing the superior, and conferring it on the Archbishop of Bordeaux. The latter was directed to choose the superior as far as possible from amongst the subjects of each of the four provinces of Ireland in rotation. He was at liberty, however, at the expiry of the term of three years, to re-appoint the same person.

The first superior and founder of the College was Father Dermot McCarthy, of the diocese of Cork. He is stated to have been a man of singular piety and erudition. He possessed jurisdiction, not only over the Irish ecclesiastics at Bordeaux, but also over those resident throughout Aquitaine and Languedoc.

He was succeeded by Father Cornelius O'Scanlan, who in authentic copy of the Bull of Urban VIII, *Piis Christi fidelibus*, is described by the Apostolic Notary of Bordeaux as 'Hibernorum per Aquitaniam et Occitaniam sub titulo missionis in Hiberniam studentium primarius meritissimus.' The students held him in great esteem; and when at the end of his term of office, he wished to retire, they addressed a petition to the Archbishop requesting him to command Father O'Scanlan not to abandon the government of the College without his Grace's approval.

Father O'Scanlan also acted as confessor to the nuns of the Visitation from 1649 to 1669, an office for which he received an annual honorarium of 300 livres. The service which Father O'Scanlan rendered to the Crown of France in 1653, and the manner in which it was requited by the Queen-Regent, have been already narrated.

Father Fleming succeeded Father O'Scanlan as rector of the College, and confessor of the nuns from 1669 until 1682. Father La Hide held the same offices from 1682 to 1684. Father Thady O'Mahony who was rector in 1696, at his death bequeathed a considerable sum to the College. He was succeeded by Father Maurice Lee and by Father Daniel O'Dea, both of whom proved themselves successful administrators.

The last superior of the College was Father Martin Glynn. Martin Glynn, the son of Denis Glynn and Honora

Hosty, was born 10th November, 1728, at Boffin in the diocese of Tuam, and ordained priest at Bordeaux, 3rd April, 1756. In 1769, he obtained the degree of doctor of theology. Having been appointed superior of the Irish College at Bordeaux, he made a journey to Ireland in 1774 to collect means to repair and enlarge the College. After his return, and while still continuing to hold the office of superior, he was appointed Canon Theologian of the Cathedral Chapter of Bordeaux.

At the outbreak of the Revolution, Dr. Glynn refused to take the oath prescribed by the civil constitution of the clergy, and was in consequence sentenced to deportation. For some time he succeeded in concealing himself. But he was at length arrested, and on 19th July, 1794, he was brought before the Revolutionary tribunal. On interrogation he admitted that he was a native of Ireland, a non-conformist priest, sixty years of age, and that he had not obeyed the sentence of deportation. When he had given this answer, Lacombe, the president of the tribunal said: 'Sit down, the court is decided.' Then ten French citizens were brought forward. When their answers were heard, and the documents concerning them read, the court gave its verdict as follows:—

Convinced by the testimony of several witnesses, that the above-mentioned are marked out by public opinion as violent aristocrats, fanatics, and enemies of liberty, that they have not attended the meetings of the Section, nor accepted the Republican Constitution, but on the contrary desire its dissolution; convinced that Glynn, a non-conformist priest, has sought to escape the law of deportation; convinced that for all these reasons Geslin, etc., and Glynn should be ranked as aristocrats, and enemies of the Republic, the Court orders, in virtue of the law of 18th March in the case of Glynn, and 27th March in the case of the others, that they shall suffer the penalty of death, and declares all their goods forfeit to the Republic.

Immediately Father Glynn and the other prisoners were led to execution. Dr. Everard, Vice-President of the College, who had succeeded in escaping arrest, was a witness

of the scene, and in a letter to a friend he stated that Father Glynn's execution was accompanied by circumstances of revolting cruelty.

VI.

COLLEGE CHURCH

Before relating the closing events in the history of the College, it still remains for us to speak of the church served by the Irish priests at Bordeaux. On their arrival in 1603, Cardinal de Sourdis gave Father McCarthy and his companions charge of the church of St. Eutropius, which was situated near the apse of the cathedral. In 1653, by order of the Queen-Regent, its title was altered to that of Ste. Anne la Royale. The manner in which the services were conducted did not always meet with the approval of the curé of the parish. In 1687 a complaint was made by him against the Irish priests. The archbishop, to whom the point in dispute was referred, decided that no marriage should be celebrated in the Irish church, except by the curé; that in case of a death occurring at the College, notice should be given to the curé; that if he deemed it expedient, he might assist as parish priest at the obsequies. In all other matters the Irish priests were authorized to conduct the services in their church without molestation.

The public were admitted to the functions in the church; and in the eighteenth century two confraternities were established in it. One of these, under the patronage of St. Crispin, was established in 1744; and enriched with indulgences by Benedict XIV. The other, under the patronage of St. Anne, and consisting of tailors, was established in 1759.

For the advantage of the English-speaking residents at Bordeaux, sermons were preached in English, especially during Lent. The following announcement bears testimony to this practice, and shows how the feast of the national apostle was observed:—

Notice is hereby given, that for the instruction and edification of the Irish, English, and Scotch, who are always numerous in this city, the Archbishop has thought proper to direct the

superior of the Irish to have sermons preached by the ecclesiastics of that nation, in English, on every Sunday in the ensuing Lent, at eleven o'clock in the forenoon, in the Church of *Ste. Anne la Royale*.

For the convenience of those who attend, Mass shall be celebrated immediately after the instruction.

Notice is also given that on Tuesday, 17th March, there shall be celebrated in the same church, the feast of St. Patrick, Apostle of Ireland.

There shall be a Plenary Indulgence. The Most Holy Sacrament shall be exposed. After Compline there shall be a sermon followed by Benediction.¹

The church of *Ste. Anne la Royale* was closed by order of the Directory of the Gironde in 1792. In was soon after confiscated, and in 1796 it was sold for 21,000 francs. The purchaser converted it into a saltpetre factory. In 1803 it was restored to worship. But soon after it was again desecrated, and it is now used as a shop. No compensation for its loss was ever obtained.

VII.

CLOSING SCENES

For two centuries the Irish College at Bordeaux had rendered good service to the Church in Ireland. But like many other ecclesiastical institutions it perished in the tempest of the French Revolution. In 1792, as has been stated, the church attached to the College was seized and closed. In 1793 Lacombe, a prominent revolutionary leader, armed with the decree of the Convention ordering the arrest of all British subjects resident in France, seized the Irish College. Dr. Glynn the superior was arrested, and eventually put to death. The students, to the number, it is stated, of fifty, were carried off and imprisoned at the Carmelite convent. Lacombe took possession of the College, and made it the headquarters of the Committee of Public Safety. Dr. Everard escaped. The other priests and students owed their safety to the intervention of an Irish priest named James Burke.

James Burke was born in the diocese of Killaloe in

¹ The Plenary Indulgence for the feast of St. Patrick was granted by Clement XII, 1st September, 1734.

1739, and made his clerical studies at Bordeaux. Having been ordained priest, he was named Canon of the church of St. Astier in the diocese of Perigueux in 1772. Two years later, in virtue of a licence granted by Clement XIV, he commuted his canonry for the parish of Bec-d'Ambes, in the diocese of Bordeaux. At the outbreak of the Revolution he had the weakness to take the oath prescribed by the civil constitution of the clergy, and was regarded as a good republican. His church and property at Ambes he sold for a life pension of 2,000 livres. He next purchased a farm, and for some time devoted himself to agriculture. But in 1793 he was put under arrest as a British subject, and detained in prison. Being already well known as a republican, he expressed his indignation at such treatment, and petitioned the Revolutionary Committee to be set at liberty. He urged that his detention was contrary to the interests of the Republic, inasmuch as he had drained his farm, and was about to sow sixty bushels of wheat, and that consequently his imprisonment deprived sixty citizens of employment. At last he was liberated on the ground that he was a naturalized French subject.

But in spite of his faults, Burke took a lively interest in the welfare of his fellow-countrymen. On learning their arrest, he hastened as soon as possible to Ysabeau the revolutionary leader, and appealed to him to save his countrymen, and the College in which he had been educated. His appeal was successful. Ysabeau liberated the Irishmen imprisoned at the Carmelites and put them on board a vessel which brought them in safety to Ireland.

Burke then set to work to save the College. It had been put up for sale as national property, and adjudged to a manufacturer for 136,000 livres. At the instance of Father Burke, an adjournment of the adjudication was obtained. In 1803 he obtained a decree removing the sequestration of the Irish property at Bordeaux, and was himself appointed administrator. The title deeds to the property, enclosed in a safe, had been carried off when

the College was seized. Burke discovered the person in whose possession they were, and purchased from him the safe and its contents for a barrel of wine and five Louis d'or.

The documents thus recovered were soon found to be useful. The diocesan authorities put forward a claim to the property of the College; but the production of those documents easily established that it was Irish.

Father Burke was fully reconciled to the Church; and for many years he laboured hard to bring about the reopening of the Irish College at Bordeaux. The archbishop of the diocese favoured the project. But it did not meet with success. Not being able to secure the reopening of the Irish College, Father Burke bequeathed by his will, dated 23rd March, 1821, all he possessed to the diocesan Seminary of Bordeaux. He stipulated that a portion of his property should go to found a daily Mass for his own soul, and for his brother Thomas Burke who predeceased him, and a solemn Requiem Mass each year on 23rd March. The residue he directed to be applied to found burses for the education of young Irishmen destined for the priesthood. He died in April, 1821.

After the Revolution all that remained of the old Irish College at Bordeaux was the house in Rue du Hâ. It was let to tenants, and the rent was paid to the administrator of the Irish foundations in France, and formed part of the income of the Irish College in Paris. In 1885 the property at Bordeaux was sold by the Bureau Gratuit, charged with the administration of the Irish foundations in France, for 285,635 francs and the sum realized was invested in French Government stock.

Father Burke's foundation remained in the possession of the diocesan Seminary of Bordeaux. In recent years the superiors of that Seminary, acting on the suggestion of the Very Rev. Abbé Hogan of St. Sulpice, adopted the practice of paying to the Irish College in Paris the annual value of the burse, in favour of a student from the diocese of Killaloe. But in December, 1906, the capital of the Burke foundation was sequestered by the French Government along with the property of the diocesan Seminary

of Bordeaux, and there is grave reason to fear that it is permanently lost.

The Irish College at Bordeaux has passed away, but the services it rendered to the Church in Ireland for nearly two hundred years ought not to be forgotten. If this paper contributes to rescue them from oblivion, it will not have been written in vain.

PATRICK BOYLE, C.M.

ON RIGHT AND WRONG

EVEN when it has been granted that theology is queen of the sciences, having all other branches of knowledge as its ancillaries, there still remains to be decided the question of pre-eminence between two rival claimants. Moralist and dogmatist each strenuously contends that the title of sovereignty applies peculiarly and properly to his department. The marshalling of the moralists to enforce this claim of theirs constitutes the most characteristic theological movement of our time. Their propaganda is being vigorously preached in every Catholic land. Their adherents, too, are becoming daily more numerous, while the growing respect everywhere prevailing for the *practical* as it is called for whatever materializes in action, and the proportionately increasing disregard for the merely speculative and curious seem to bespeak their ultimate victory. Thus is the science of right and wrong fast coming to be regarded as the centre-piece of all knowledge. To the consideration of a subject of such transcendent importance we now invite the attention of the reader.

The words 'right' and 'wrong' are correctly applied only to the controllable actions of free agents. We do not say it is right or wrong though it is good or bad that a cloud should pass before the sun, or that a person should be five feet rather than six feet high, but it is right or wrong as well as good or bad that a person should be eating, working, or amusing himself. Hence the science of right and wrong is called the science of ethics from the Greek word *ethos*, meaning 'character,' and also the science of morals from the Latin word *mores*, meaning 'manners.' By a moral or ethical act, therefore, is meant the controllable act of a free agent such as man. The differentiation of rightness and wrongness in these actions is accordingly the ethical problem.

I.—ORDER AND UTILITY

Since in every science there are various schools of thought the first duty of the scientific explorer in any matter is to choose his company. In ethics this is not difficult, for there are practically but two schools, and even those though distinct are not opposed to one another. The disciples of one school say the test of rightness is order, the disciples of the other school say it is utility. In reality both tests are correct for the orderly and the useful are always to be found together. 'Orderly' is but a synonym for 'beautiful,' and 'useful' is a synonym for 'good.' That the good and the beautiful are identical has ever been one of the commonplaces of metaphysics:—

Beauty and goodness [writes Aquinas¹] are undoubtedly the same thing in a subject, for they are founded on the same reality, the form, and on this account the good is praised as beautiful. They are, however, different aspects. Goodness properly appertains to the appetitive faculty, the good is that which all desire; while beauty appertains to the cognoscitive faculty for those things are called beautiful which it pleases us to see.

However, though the metaphysicians of old knew that goodness and beauty were but the same reality in different ways, radiating within our ken, and though references to the beauty of virtue are to be found in the older ethical writers, it is a well-authenticated historical fact that modern Europe has only recently become cognizant of the beauty and order of all right action. On this point Count Tolstoy bears useful testimony, though strangely enough he mistakes the phenomenon for a fleeting artificiality of contemporary thought. In his book *What is Art?* he writes:—

In all the European languages, that is the languages of those nations among whom the doctrine has spread that beauty is the essential thing in art, the words 'beau,' 'schön,' 'beautiful,' 'bello,' etc., while keeping their meaning of beautiful in form, have come also to express 'goodness,' 'kindness,' that is, have come to act as substitutes for the word 'good' . . . What is remarkable, moreover, is that since we Russians have begun more and more to adopt the European view of art, the same evolution has shown itself in our language also, and some people

¹ P. I. q. 5, Art. 4, LI.

speaking and writing confidently of beautiful music and ugly actions, and even thoughts, whereas forty years ago, when I was young, the expressions 'beautiful music' and 'ugly actions' were not only unusual but incomprehensible. Evidently this new meaning given to beauty in European thought begins to be assimilated by Russian society.

Just as this talk about beauty in action marks a recent advance in the moral evolution of the race, so, too, as Irishmen are proud to remember the general application of the order concept to ethics is a quite recent advance in the development of moral science.

Now it is precisely because the idea of order belongs to a more civilized state of society that we choose utility in preference to it as our watchword in the realms of ethics. One would naturally expect that the more primitive concept is also the more simple, and on examination the surmise proves to be correct. The notion of order or beauty is far too complex to shed any light on the practical problems of ethical science. It does not illumine the present generation very much to be told that goodness is the proper interrelation between essences, yet that is the last word the order system says on the matter. The utility test is at any rate much more tangible and workable than this. The value of the recent ethical discovery in our opinion lies in a higher plane, and consists in the new emotional element it introduces into the art of life rather than in any cold intellectual light it sheds on the purely scientific aspects of ethics. We believe, therefore, that utility as the more elementary notion is the more useful for philosophic purposes, and accordingly become disciples of the utility school.

What, then, is the difference between right and wrong, between the good and the bad actions of free agents? The right or good is that which promotes the greatest happiness of the greatest number. In the words of Stuart Mill, the most prominent exponent of the utility system in modern times, 'happiness is pleasure and the absence of pain, . . . and to the pleasures of the intellect, of the feelings and imagination and of the moral sentiment,

is assigned a much higher value as pleasures than to those of mere sensation.' The wrong or bad is that which does not promote the greatest happiness of the greatest number. Utilitarianism is formally defined by Mill as 'the rules and precepts for human conduct by the observance of which a happy existence might be to the greatest possible extent secured to all mankind, and not to them only, but to the whole sentient creation.'

The historical aspect of the system is not of striking interest. In the *Protagoras* of Plato, Socrates argues well for the fundamental position of utilitarianism:—

Pain you esteem to be an evil [he says] and pleasure to be a good, since you say that pleasure itself is evil when it deprives you of greater pleasures than itself contains or produces pains which exceed its own pleasures. For if you call pleasure itself an evil for any other reason or with any other end in view than this, you may tell us, if you can, but you cannot. . . . And is it not exactly the same on the other hand with suffering pain? Do you not call pain itself a good when it rids you of greater pains than its own, or produces pleasures which exceed its pains?

In this, as in so many other philosophic questions, the Greeks were plainly the pioneers. Socrates, however, seems to speak mainly from the individualistic standpoint. Subsequently in the Christian ethics of the schools the 'common good' and 'the good of society' became the constant refrain and the striving for this end as the great aim of mankind became fully conscious. In the century that is past Mill expounded the system in the vernacular, and coined the current terminology including that not very happy nor euphonious appellation, 'utilitarianism.' What was more important still, with his profound logical acumen, he helped to give scientific expression to the positive tradition of the schools.

II.—PROSCRIBED AND NON-PROSCRIBED ACTIONS

'The more general laws of any science are too general to give sufficient indication of what happens in individual cases; hence the middle principles of a science principally constitute its value.' So writes Mill, quoting Bacon in his

work on logic, though he neglects to act on his own suggestion when treating of utilitarianism. The truth of the observation, however, cannot be gainsaid. Accordingly we now proceed to draw on the rich treasury of scholastic tradition for the great secondary principles of moral science.

In consonance with the greatest happiness, principle, the intuitions and experiences of the race, have divided actions into two very important classes—proscribed and non-proscribed actions. Proscribed actions are those of which it is expedient for society to reduce the number of occurrences to a minimum, however much good on particular occasions might follow from performing them. This proscription arises partly by law and partly by custom. That it exists is clearly proved by an appeal to the conscience of the community. The peculiarly pernicious results which would arise if the actions in question were universally indulged in, is the sole and sufficient reason for proscribing them. Such actions are the following: lying or the deception of one who has a right to be not deceived; murder or the slaying of an innocent person; squeamishness or the taking of disproportionate care in any matter, such care as society generally cannot afford to have always expended in the circumstances.

Against the utilitarian position it has been objected that even in cases where complications such as are referred to hereafter are not present, to tell a lie would sometimes promote greatest happiness, would be highly advantageous to certain individuals without doing any injury to society. An alleged case in point is keeping from dying people the sad truth about their condition. But is it not obvious that if we once admitted this principle and gave medical men license to lie, invalids could never again believe anything from others, be it truth or falsehood?

Neither can the slaying of innocent men ever promote the happiness of mankind. It is, indeed, sometimes alleged that killing diseased men would be as advantageous to the human species as the killing of diseased swine is to the porcine species. But a great disparity exists between the two cases. The nerves of the porcine community are not

upset by foresight of the danger. But if amongst men, St. Guillotine replaced St. Vincent, if there was a hangman in every county capital instead of an infirmary, all of us would be painfully conscience of it, and in proportion to our keener realization would be embittered against and would act similarly towards the society which would tolerate the institution. What would be the upshot of such a condition of things? Imagination is stunned by the outlandish circumstances, but memory comes to her aid by supplying a parallel to almost every detail of the situation in the story of the French Revolution. Killing people for being diseased would cause far greater, because far more general panic than killing people for being aristocrats. No reasonable sociologist believes that the greatest happiness of the greatest number is to come to pass under the genial influence of a universal reign of terror.

Seldom do we advert to the fact that squeamishness or the taking of disproportionate care is a proscribed evil, but that it is so cannot be doubted. A gentleman, for instance, on entering a familiar room wishes to strike a light. It occurs to him suddenly that there may be explosives concealed in his neighbourhood. Though he has not the slightest reason for the surmise, he searches the room. This action of his is wrong, and even though, say, after an hour's search he discovers a case of explosives and thus saves himself, and it may be thousands of others from destruction, his action is as immutably wrong as a lie told to prevent the explosion would have been in the circumstances.

Besides such proscribed actions which society has resolved to exterminate as far as possible, there exist non-proscribed actions which do not conduce to the greatest sum of happiness. Such acts would be the amputation of a human limb, or the devastation of a country, when the happiness consequent on these acts would not compensate for the pain they involve. But if greater happiness would follow in any particular case these actions would be right since they are not proscribed. To determine therefore, whether actions of this sort are good or bad,

one has to weigh the pros and cons in each separate occasion to find whether in the once case the sum of happiness is greater than in the other, and, furthermore, whether the greater certainty of the lesser good turns the balance in its favour.

Here it may not be amiss to speculate a little on the nature and possibility of progress in ethics. Of course as the world grows older new lights will be constantly thrown on old ethical problems. But besides this is not another sort of progress possible in ethics? Is it not conceivable that as man's personality progresses his relations with his fellow-men will also be changed? If such an evolution in ethics is to come to pass it seems not unlikely that progress will mean the proscribing of other actions—the promotion of what are at present mere plebeian wrongs to the proscribed aristocracy of evil. What appears to us a slight tendency in this direction is observable at present. Count Tolstoy is proclaiming trumpet-tongued to the world, that the use of physical violence or any force other than moral suasion is always wrong. He holds that it would be as wrong for a person to stay the hand of his murderer by any corporal force however slight, as it would be to stop the murderer by telling the smallest lie. Though contemporary Europe seems to be a little hard of hearing as regards this preaching, it is just possible that a gentler age amidst the felicities of the future may harken to the doctrine. In olden times, for instance, it was sometimes right to retain a slave. Now such a thing seems to be a proscribed action. We believe that the enslavement of a fellow-man to-day would not be justifiable though the slave-owner made through him limitless wealth which otherwise would never have been produced. The possession of private property, too, is at present an action of which the rightness or wrongness is to be determined by the circumstances of each particular case. But if once the socialistic programme is accepted the retention of non-consumable wealth will certainly be closed as a proscribed action.

III.—THE OCCASIONAL RIGHTNESS OF PROSCRIBED ACTIONS

Though society is trying to reduce the performance of proscribed actions to a minimum, it may not hope to exterminate them completely. If even only two actions are proscribed the complete extermination of both becomes impossible. Situations can arise in which there is but a choice between the two proscribed actions—doing a particular thing will produce one proscribed action and not doing it will cause another proscribed result. In such a dilemma when only two courses of action are possible, some one of them must be for the greatest happiness of the greatest number, and hence one of the proscribed actions in the case is right or good. At first sight it might appear that either of the proscribed actions might become lawful in the circumstances. This, however, is not so. Just as a proscribed action becomes right only when absolutely inevitable so its performance is to be deferred as long as possible, and hence one is compelled to choose the proscribed action which comes second in order of time in preference to that which comes first. The unerring moral instinct of the race shows to fine advantage in this arrangement. If people were permitted to choose a proscribed action to prevent the occurrence of other proscribed actions in the future, they could easily persuade themselves they were often preventing future proscribed actions when in reality they were not doing so. Thus would the bulwark of proscription be completely swept away.

The principle of subordination amongst proscribed actions may be stated thus: *in circumstances where there is a choice only between two proscribed actions, the proscribed action which comes second in order of time is right or good.* The working of the principle is sufficiently illustrated in the subjoined examples. If my telling a lie is the only way of preventing a tyrant from murdering a thousand innocent men, either the telling of the lie or the slaying of the innocent men is inevitable. The rule is to abstain from causing a proscribed action as long as possible. The lie comes first in order of time. In the circumstances,

therefore, the proscribed action of causing the death of so many innocent people is lawful or right. From my conduct, too, it is clear that I wish innocent men to be murdered rather than that I should tell a lie to save them. Again, no one will deny that with the speed-rates at present necessitated by the exigencies of society, numberless accidents to human life and limb are unavoidable. City cabmen, for instance, can preclude all possibility of killing innocent people only by taking disproportionate care, such care as society cannot afford to have always expended in similar circumstances. Since, therefore, the only way of preventing innocent people being killed is by previously performing the proscribed action of taking disproportionate care the causing of the death of the innocent persons is lawful or good. It would appear, too, that the cabman wishes such people to be maimed or killed rather than that he should take disproportionate care.

In this connexion Catholic ethicists emphasize very much the truth that it is never lawful to wish another's death or deception as such. However, there is here nothing peculiar to proscribed actions. It is never right to wish any evil proscribed or non-proscribed as such. To wish to tire a horse uselessly, to wish that evil as such, is as unalterably wrong as would be the wishing of the death of an innocent person. But in matters of such serious import the emphasizing of the general truth is obviously most opportune.

When speaking of the external act our ethicists usually express what we have been enlarging upon by saying that it is not lawful to kill or deceive people directly, but that it is lawful to do so 'indirectly' and as a 'by-product.' These terms are, as it were, algebraic expressions, and what may be called their arithmetical equivalent is obtained by the rule of subordination among proscribed actions above enunciated.

IV.—LEGISLATION IN ITS INFANCY

Principles of morality which are ultimately founded in the essences of things become known to us only as laws

or customs. The respect due to these laws and customs, when as yet we are but partially cognizant of them, constitutes an interesting question in ethics. The problem arises, not only in the case of new laws, but also when old enactments are fading from the public memory, when laws are so to speak, lapsing into their second childhood. If the existence of a law is not certainly known what respect is to be shown to it? Probabilism is the accepted philosophy dealing with this phenomenon. It is a theory which says that a law does not bind in so far as its message may be doubtful. It is so called because the person who follows it would act on a *probable* opinion that the doubtful enactment does not exist against a more probable opinion that it does exist. Probabiliorism is the name of a discarded system which always compelled a person to follow the more probable opinion. An example will best illustrate the scope of the principle. Suppose, for the moment, that the head of a temperance association is a legislator. The members are doubtful whether there is a law forbidding them the use of cider. In the system of probabilism they are not bound to abstain from cider, although it is more probable that the law against it exists. On the other hand, if a total abstainer were doubtful whether a particular drink before him were cider or some intoxicant, he would be bound, as in all his other actions, to follow the more probable opinion, the reason being, as we shall see, that it is in no way the legislator's business to instruct him in this affair. Similarly when the legislator has decreed that water is the matter of the sacrament of Baptism his work is done, and since he is not supposed to tell me whether this particular liquid, about whose nature I am doubtful, is or is not water, I cannot follow a probable against a more probable opinion in determining that question. All that we have been saying about enactments whose existence is doubtful holds equally for the probable explanations which ethicists give of laws and customs that are certainly existing.

The justification of the system of probabilism is that the mere laic in such matters is not supposed to do what

is the business of legislators and ethicians. Of no man should it be required that he do another's work. It has now become so easy for lawgivers to make known their behests, and the division of labour has progressed so far in setting apart moralists as a distinct class, that the ordinary man is no longer expected to be puzzling over probabilities in these matters. In olden times, of course, when means of intercommunication were not so good, legislators expected and were entitled to more indulgence. A law whose terms are doubtful is, as Father Lehmkuhl concretely puts it, like a partially illegible document. A legislator would naturally wish that such a document be interpreted though with difficulty, and acted upon when there was no likelihood of a full copy of the law being had for a long period. On the other hand, if a legible duplicate could soon be had, time spent in interpreting the previous hieroglyphic would be regarded by legislators as by everybody else as time misspent. Similarly, when moralists did not form a class apart, everyone was bound to find out the law for himself as best he could, just as people were compelled to make their own clothes ere the advent of the sartorial epoch. Then, in this matter, as in his other work, a person was bound to follow the more probable opinion. Now it is only when moralists have smelted solid certitude from out the bullion of probability, that the public need become interested. The history of thought on the subject curiously reflects this explanation of it. The system of probabilism is first referred to in history towards the end of the sixteenth century by a Spanish Dominican Father Medina. It is reasonably conjectured, however, that the system may have been in vogue for some time previously. With but a slight set back under the sinister influence of Jansen, it has ever since been growing in popularity, and is at present all but universally accepted. With increased facilities of communication, therefore, and with the more perfect division of labour, the system of probabillorism has gradually and naturally emerged into the system of probabilism.

V.—TWO ETHICAL MISCONCEPTIONS

We shall now deal briefly with two bogies which keep many sincere inquirers from embracing the utilitarian system.

In the first place it is alleged that utilitarianism cannot be made to square with the idea of punishment. Of course if you ask the ordinary man why should murderers and rogues be punished, he will tell you that otherwise honest people could not live, which is his way of saying that punishment is preventive of future crime, and tends to promote the general happiness. This, however, applies only to the preventive aspect of punishment, for the notion of retributive punishment, of which the existence cannot be denied, prescinds completely from utility. The elemental idea of retribution is that when a person inflicts a certain amount of pain voluntarily, an equivalent amount of pain is to be meted out to himself without any reference to the usefulness of the proceeding. This ethical phenomenon is, at first sight, slightly startling to the utilitarian, and fierce controversial strife has for long raged about it. But on closer examination the doughty combat proves to be but another of the many sham battles got up by ethicists between order and utility. Preventive punishment and retributive punishment are really the same thing viewed under different aspects. When one adverts to it it is easy to perceive that preventive or corrective punishment is punishment regarded as useful or good, and that retributive or vindictive punishment is punishment regarded as in the fitness of things, as orderly or beautiful.

The punishment of hell presents no special difficulty to our system. 'That horrible place,' writes Father Faber,¹ 'is not without a most blessed result on the salvation of many souls through the holy and salutary fear which it breeds in them, and the loose and low notions about God which it corrects in the unthinking.' The fear of hell, therefore, causes many people to go to heaven, and causes others to merit greater happiness therein. When our opponents have shown that the

¹ *All for Jesus*, chap. ix. sec. 1.

actual sufferings of the reprobate are in excess of the pleasures which the fear of hell has caused to such souls in heaven, they can compel the attention of utilitarians.

The second difficulty urged against utilitarianism is that it imposes on men unbearable burthens. It is true that according to the greatest happiness principle a person is bound to be always doing his best. But start not, comfort-loving reader! You will soon perceive that this composes no herculean task. In the French comedy a gentleman is surprised to discover that quite unknown to himself he had been all his life speaking prose. Perhaps we, too, may have been all our lives unconsciously doing our best. Here then is a herculean task which we *do* propose to the reader—we challenge him to mention any deed which certainly did not promote the greatest happiness of the greatest number, and which is not at the same time condemned as wrong in all recognized systems of morality? The truth is that the phrase 'doing one's best' is habitually misunderstood in this connexion. It is usually applied to individual actions, and of course when thus particularized it always implies strenuous endeavour. But utilitarianism extends the phrase to the whole span of life. Then it no longer means unremitting labour without rest or sleep. Our best would be very small if we acted thus for any length of time. Rest and recreation are needful for efficient working, and it is only by resting and recreating ourselves sufficiently that we can attain our greatest results.

The necessity of always doing one's best involves this admission, also that whenever it is right for us to do any act it is wrong for us not to do it. An objection is urged against this position from the practice of heroic virtue. Utilitarianism says that when it is right for a man to be a teetotaller it is wrong for him not to be a teetotaller, and *vice versa*. But in a parallel case of even a more heroic virtue a great body of Catholic moralists and canonists teach the same doctrine. If a person has a vocation to virginity, that is, if he can preserve perfect chastity and sees the good of doing so, they lay it down that it would

be wrong for him not to follow his vocation, while if having no vocation he undertook the task, that, too, they decide to be wrong. Of course in myriads of our action through life the advantages on either side of a question will be equal. In all such cases except for the unmortified, it is for the greatest happiness of the greatest number that men should follow their own inclinations or predilections.

The unsympathetic always laugh consumedly at this tenet of utilitarianism. They profess to be intensely amused at the idea that people are bound to be ever doing their best. As some slight aid towards enabling them to keep their countenances, we submit the following problem for consideration. If, as is by all admitted, the less of two evils is so far good and therefore lawful, how does it happen that the less of two goods is not so for evil and therefore unlawful? If minus six subtracted from minus two gives plus four, how does it happen that plus six subtracted from plus two does not give minus four? Mathematicians are dangerous people to fall out with, so we hope that our opponents will be successful in clearing up this little misunderstanding.

Now in parting from our theme let us glance back to see in perspective its relation to human thought generally. The conscious and avowed acceptance by mankind generally of utilitarian ethics will quickly dispel from the popular imagination a certain quaint belief which has long survived. It will completely divest moral science of that sombre puritanical character in which it is shrouded. To the uncultured mind all law is unlovable. Moral precepts are regarded in much the same light as unthinking youth regards parental restrictions. Assuredly, to contemplate the staid moralist as master of the revels to humanity in its enjoyment of the pleasures of life gives such a profound shock to the popular concept of him as to appear almost comical. Yet that such he is is a hard utilitarian fact. This mind-opening it is which in our opinion makes acquaintance with utilitarian ethics the most grateful of all philosophic experiences. Bacchanalians

and wrong-doers of every kind are in their selfish blindness but fools who cheat themselves or knaves who rob their fellows of the full meed of happiness. This world will never be a really merry place until it is a world of saints. In this way the doctrine of utilitarianism is a species of new natural revelation of God's goodness. In the laws of nature the love of the Legislator is in striking manner shown forth. All His ordinances are directed, not as the untutored invariably imagine to any end peculiar to Himself in which His creatures do not participate, but solely for the greater happiness of the whole human family. Omnipotent and all-sufficient God though He be He seems to have no purpose other than the comfort and happiness of mankind. Is it not marvellous that Lord of heaven and earth as He is, His sole desire is that in this world and the next, aggregate humanity should enjoy itself to the utmost? In symphony with this sublime truth the majestic melody of the Psalmist is uttered:—

When I consider the heavens the work of Thy fingers the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels and crownest him with glory and honour, Thou madest him to have dominion over the works of Thy hands, Thou hast put all things under his feet. O Lord, our Lord! How excellent is Thy name in all the earth.

J. FERRIS, B.D.

THE FEVER OF YOUTH

YESTERDAY, as I was reading a letter from a lad to one who had been his master, there rose before me the strange antithesis of youth, its irritating self-assertion and its beautiful loyalty. Not that these were openly expressed in the letter, for it is also of youth to shrink from plain speech in revealing either its need of sympathy or its eagerness for self-devotion. For a moment, there seemed to be a strange medley in my memory. One of the Hebrew Psalms, Plato's *Republic*, St. Paul's Epistle to the Romans, and the *Confessions of St. Augustine* appeared confused with one of the Penitential Lyrics, which reveal the soul of ancient Babylon.

The matter grew clearer, as there unfolded itself in its inner meaning the story of youth, born outside the Catholic sphere, and devoting itself to wild activities, in order to still those faculties which find their peaceful exercise in the service of God, and there alone. The tale ran on and showed the youthful heart and mind glowing with the happiness of the convert, till its morning gladness was, veiled in sudden eclipse. This, the well-known 'Convert's Desolation,' full of pain for many, and of peril for some, passed at length, and left the soul alone with God and His saints.

When the whole tale was told, the unmeasured words of the lad's unripe and unconverted lips lost much of their repulsiveness, for his absurd and boastful utterances were found to be far from positive assertions, and indeed to be little more than questions, which he flung to plumb the unknown deeps of the world around him. Sometimes they were soliloquies, in which he sought to probe the world within him, to gauge its mysteries, and define its struggle.

But the trouble is manifold, and in many stages, as the Psalm, the *Republic*, the Epistle, the *Confessions* and

the Lyric disclose ; for the differences between these are not to be explained only by reference to the difference of authorship. It is true the writers all show that sense of guilt, which so irritated Whitman as to turn him towards the dumb animals, unable to vex him by bewailing their sins. But the crises in the soul, which the works represent, are distinct, though all may be known by one who has become a Catholic in the time of his full manhood.

To the confessor, a study of the subject is important, for his penitent may be a convert, to whom the confessional is often a means of spiritual direction as well as the tribunal of penance. And in many a case, there is more often a craving for a little sympathy with spiritual struggles than a need of Liguorian keenness or Thomist learning. Yet those very struggles and, still more, the manner, in which they are expressed, will suggest heresy and, perhaps, apostasy, if the priest has never known a similar experience.

Still stranger to the submissive mind, and more difficult to calm, are those storms, which overwhelm youth's reverence for established custom. Polus, drawn so finely by Plato, is a figure for each new generation. The young man, indeed, was a picture of young Athens, then awaking to question the ancient principles of conduct, and passing from routine and settled forms to a turmoil of individual opinions and irresponsibility. And our own young friends, whose fluent omniscience and obtrusive manners often compel us to silence, are such symbols as the old world found in Athenian Sophists, the medieval in German Protestants, and the modern in French Atheists.

The necktie of vivid hue, the newspaper of emphatic speech, and the watchwords of capacious vagueness, are only signs that the youth, so far from understanding the needs of his time more fully than his elders, has not yet discovered the nature of the world in which he lives. Those institutions which provoke his scorn, even his grammars, which he regards with consciousness of larger wisdom, and the store of knowledge in the very language he speaks so imperfectly, are really the products of many

men in many ages and in many lands, co-operating in the life of reason.

But it may be that many a brilliant youth would not have belied its promise, and many an early faith would not have withered, had there been some one near who would understand and explain with the sympathy born of his own youth's fitful fever. The difficulty in this instance does not arise from an effort to live the supernatural life of faith, but belongs to the natural order. The young man, like Wordsworth, is moving in worlds not realized; and feeling life itself an unintelligible mystery, he wanders without star or pilot.

It is not knowledge, that will heal the soul of the youth, becoming conscious of himself and of the world. Nor is it knowledge, that will sooth the convert, when he enters upon the visible darkness that may meet him just within the threshold of the Church. In both cases the soul has its own armour, for loyalty to a noble aim will guard it from the confusions of the time, and loyalty to God and the Virgin Mother of God will fill it with more gladness than it knew when it became one with the people of God.

Instinctively the soul seems to recognize some shadow of this, for Polus declares allegiance to a Sophist rhetorician, and St. Augustine finds his comfort in his mother. The peace is not final, nor even real. The Sophist ferment was but an episode in the life of Athens; and while it lasted it expressed, but could not calm, the soul's disquiet. St. Augustine's rest in the words of St. Monica could not outlive her departure. But in this he was fortunate, that her farewell pointed to the secret of peace. Indeed, it may be that the desolation and darkness which, for a time, parch and cloud the soul of many a convert, are given in the mercy of God to let the heart feel its own helplessness, and to detach it from the beauty of the Catholic life, that it may rest in God and God alone.

In the tenth book of St. Augustine's *Confessions* we can find traces of that experience; and it would seem he trod the path so many converts tread. At first, there is

an intellectual calm, so still that the soul wonders where its difficulties have fled. There is satisfaction in the harmony of the faith; and there is illumination of philosophy's highways by the revelation, now dawning on the mind. Then, when the intellect is at peace, a flood of horror suddenly sweeps over its world. It is the flesh, the baser passions, the brute in man, come to struggle for mastery. And the convert wonders how this can be allowed by God.

But there is in this the crowning of the path Polus has only begun. That lad questions the world in his own name. It is another and a loftier issue when Antigone questions the State in the name of Eternal Law. And it will be still more prophetic of final issues when the soul questions itself in the name of God. Then will spring up the consciousness of sin; but that bitterness will become a fount of sweetness. There was one man, who was asked in his old age how he had been able to work so for God; and he answered that God had given him a deep sense of sin.

None the less, the price of the experience is that which most repels the heart of youth. Loneliness, the most complete and drear, is his, who has closed his ears a moment to the voice of the world, and for whom God and his own soul are veiled in cloud. To be patient then is beyond youthful powers, for the minds of young men, especially in western lands, are so little disciplined that they can hardly sit still and think. If they make the effort, it is generally with the aid of a narcotic.

But from without may come the impulse which compels him take the first step from Polus to Augustine. It may be he is held down by sickness, or feels in some dim way that a pain or grief is the penalty of an offence against the Almighty. Yet God is no longer known to him as in childhood; and because he has not yet known the less imaginative and more intelligent faith of manhood, he calls himself an Agnostic, and regards his darkness as a creed. Unlike the Athenians, he builds no altar to the Unknown; but like the Babylonians, he cries at times to the God he cannot name

Sometimes the older and more tranquil mind, that has never known, or has forgotten, the hectic of youth, is surprised to hear the young Agnostic speak of God. But the lad's heart is full of contradictions, none more sure of it than he himself. And the riper mind would not be so troubled by utterances, which seem to verge on blasphemy, were it considered how changeable are the young man's moods, and how rudimentary are his ideas of the Supreme. He thinks of God, now as taking vengeance for that which has been committed against Him unconsciously, now as pitiful and hearing prayer.

Such were the thoughts and feelings, the Babylonian expressed in this lyric :—

I do not know what faults I have committed.
The Lord has looked on me in His heart's anger :
God has visited me in His heart's rage.
I seek help ; but none takes my hand :
I weep, and find no one near me.
I cry out, and none hears me ;
Sad, lying on the ground, without raising my eyes,
I groan, and turn to my pitiful God.

No doubt, it tends to irritate us, when the youth ceases to bewail his ills in secret, and avenges himself by condemning heaven and earth. At this time, it is often nothing more than some flippant remark of a newspaper reviewer, by which he justifies his dismissal of a poet from the Court of the Immortals. But this disrespect, which he extends to the legislature and his own sisters, is little more than an expression of his soul's misery. And much of the annoyance we feel in his neighbourhood may be caused by unwelcome remembrances of what we said and did in days when we were as miserable and as foolish as he.

It is well God's pity reaches beyond ours. In some way, by different ways with different souls, God touches the lad. Not merely a new ideal, of which he may dream, but a new life becomes known to him. Like Browning, he will cry that he is singled out by God, and that no sin may touch him ; and like Wordsworth, he will feel

himself a dedicated spirit, else sinning greatly. But if he cannot express himself in verse, he may join an obscure political party or a new religious sect, in eagerness to fulfil an undefined mission, and with a desire, as he assures us, to leave the world better than he found it.

Now he moves in an atmosphere, charged with excitement, and healing neither soul nor body. In some cases, the nervous system is shattered by the prolonged tension. In others, there is a sudden and utter collapse of self-control and then the imagination is seared by evil. But sometimes a gentler and lovelier mood succeeds. However, his revolutionary period, which has made his relatives distrustful of him, has made him still more distrustful of himself.

It is for him the parting of the ways. He can, and he may, hereafter wander through life aimless and pessimist, and become one of those whose religion consists in imitating the more mournful office of the Recording Angel. But he can, and he may, condemn his own rebellion; and craving for the life that touched his life, he may repeat the plea of the Hebrew Psalmist, who sang his own soul out to God's face, when he chanted these words:—

Veil Thy face from my sins :
And blot out all my iniquities.
Create a clean heart for me, O God :
And renew an upright spirit within me.
Do not cast me away from Thy Face :
And do not take Thy Holy Spirit from me.

The lad has not found peace but war, more war. Once, he warred with the world, and then with God. Now he is at war with himself. His discomfort, while he harboured contradictions in his soul is a trifle compared with his anguish now, when his very life seems torn in two. Some have attempted to voice such a soul in its sorrows and aspirations, but none has made it speak more briefly or in a clearer light than Paul the Apostle has done.

Well indeed must the saint have known the unhappy condition, for in the seventh chapter of his Epistle to the Romans he makes the sufferer unfold himself. He does

not know at what he is working, for he does not do what he wills to do, but produces what he hates. He does not produce what good he wills but does that evil he does not will. He finds then the law that evil is present with him, when he wills to produce what is noble. He is pleased with God's law according to the interior man, that is, in his inner being. But in his members he sees another law warring against the law of his intelligence, against the principle of his conscience, and making him a captive in sin's law, which is in his members.

Occupied with himself, the lad may become morbid, and waste much ink and paper in diaries and autobiographies. He will study the Rabbinic doctrine of a good and a bad impulse in the soul of man; and he will mouth Hamlet's soliloquies, or monotone Tennyson's 'Two Voices.' He will also probably write a psychological novel and charm himself with a psychological analysis of himself; but the novel and the analysis will have nothing in common with psychology, except indeed that they are based on introspection. He will have no leisure to think of others, except as spectators of his own drama. And he will expect his friends, and especially his elders, to look on him with the same interest with which all Europe, according to Arnold, regarded Byron, when he displayed the pageant of his bleeding heart.

In pity to him, and perhaps to our own youth, we must remember that he is still living on the plane of the natural world. The sacramental life of God's kingdom and its peace lie beyond his vision. But when his limitations become dimly visible to him, his longing, if it could become articulate, would find its expression in such words as St. Paul's, when he declared himself miserable, and asked who would deliver him from this Death's own body. Sin and Sin's murder of his soul are real enough now.

It is easy to tell him of peace in the faith. But it is only the inexperienced would expect him to seize it at once. Not seldom, already, has he been disappointed. He has lived earnestly, for, like Browning, he is made up of the intensest life; and yet he is still homeless in

the world of thought and in the world of action. Of the faith itself, he knows little ; and of that little the greater part has flowed through poisoned channels.

Argument and the proud passions of argument have fed upon his life. Could he express his need in simple words, he would say he wanted the peace that God, and God alone, can give. Two young women went in such a state to meet a nun. Afterwards, they were asked the result. They hesitated, spoke of their difficulties, and hinted that they did not like the nun as instructress. But they consented to meet another nun, a woman of wonderful gentleness ; and on their return they said they would be instructed by her. Questioned as to what she had said, they answered that she had told them she was not clever, and could not answer difficult questions, but she would show them the convent grounds. Both were received into the Church, and one of them has since become a nun.

On the day of his reception, our lad first learns true calm of soul. There is no eagerness to wave a flag, or shout a war cry. He feels the rock beneath his feet. He kneels before the Blessed Sacrament, and wonders if he is really the same person who alternated between excitement and despair. At the Holy Mass, there are times when he forgets the world and himself, and simply rests both mind and heart at peace.

In a deeper and fuller sense than Carlyle intended, he has passed from the everlasting No of disbelief to the everlasting Yea of faith. His peace of mind is the more assured, because he has sounded the deeps of the matter at issue. Those who have become converts because the Church was found superior to their sect, may be troubled when they are called to their ranks in the war between the Catholic Faith and the foes of Revealed Religion. And two such young men abandoned their duties, candidly telling the priest that when they left the High Anglicans to become Catholics, they had never faced the real question, Rome or Nothing.

But our lad's trials are not over. As our Lord was

driven from the scene of His Baptism to the wilderness of the Temptation, the newborn soul may be swept away to meet a darkness more dense than any he has known. And, perhaps, it will be well for him if all men fail him. His trial will be the briefer. The sooner he will learn that God will have him rest, not on the beauty of the Catholic life, nor on the wisdom of the holiest men, but on Him alone, whose Sacred Heart is beating for him now and on the Throne of God.

G. S. HITCHCOCK, S.J.

SCOTLAND AND JOHN KNOX

SCOTTISH Presbyterianism has raised John Knox to the dignity of a national hero. It has whitewashed him beyond all recognition. It has artistically 'stippled out' the wicked and unworthy features of his character. It has transformed him, now into a beneficent giant, anon into a second Samuel,—a prophet, wise, noble-hearted and majestic, like his great Hebrew prototype.

For her triad of national heroes Scotland has chosen John Knox, Robert Burns and Walter Scott. These are the historic figures that occupy the most honourable niches in the modern Scottish temple of fame. Wallace and Bruce have been deposed from their pride of place and relegated to a secondary position. So we are informed by Mr. Robert S. Rait, himself a Scotsman and a fairly prolific writer upon subjects connected with the history of his native land :—

Every Scotsman feels [writes Mr. Rait ¹] that if he were to enter his country's Valhalla there are three shades of the mighty dead whom he would recognize and know as if he had lived with them in the days of their flesh—as if he had listened with awe and reverence, or in terror and hatred, to the voice [Knox's] which in one hour put more life into the enemies of Rome than 'fyve hundred trumpettes continually blustering ;' as if he had heard Robert Burns talking in Ayrshire cottages or in Edinburgh drawingrooms, or as if he rambled with Sir Walter by Gala and Tweed. . . . John Knox, Robert Burns, and Walter Scott remain superior to all the changes and chances of the life of the immortals. There is a kind of common consciousness by which and in which they live ; about the main lines of their portraits, and even about most of the details, there is, rightly or wrongly, an almost unanimous agreement. It required, therefore, no great effort on the part of the Church of Scotland and its sister Presbyterian Churches to obtain for the quatercentenary of Knox [in 1905] a recognition both general and enthusiastic.

¹ *Quarterly Review*, July, 1906.

Elsewhere the same writer assures us that 'more really than Wallace or Bruce, Knox is the popular hero.'¹

Mr. Rait is himself an enthusiastic admirer of Knox, but his admiration is a trifle more chastened and discriminating than that of other Presbyterian historians. Like all the Protestant writers who have undertaken to recount the deeds and portray the character of Knox, Mr. Rait practises an 'economy of truth' in a way that is sometimes misleading and disedifying.

It is a thousand pities that some Catholic historian has not done for Knox and Presbyterianism what Denifle, Döllinger and Janssen did for Luther and Lutheranism. Until some Catholic writer tears away the tangled web of sophistry that has been woven around this historic figure of Knox, we shall never fully know that 'reformer' as he really was. At present we are, to a large extent, at the mercy of Knox's Protestant biographers; and from them it is well-nigh impossible to get the whole truth and nothing but the truth. The disingenuousness of Knox's biographers has been frequently censured, even by Protestant writers such as Mr. Andrew Lang and Mr. Rait; though the two writers just named are rather complacent than severe in their criticism of Knox. What we want is the plain, unvarnished truth about the self-styled reformer. We want the unadulterated truth about John Knox—the truth in all its brutality—and we shall long for it in vain until some competent Catholic gives us the fruit of a thorough study of Knox's life in the light of contemporary documents.

Dr. M'Crie's biography of Knox (originally published in 1812) is deservedly characterized by Mr. Rait as 'a piece of special pleading.' It was stigmatized by Buckle as 'an undistinguishing and injudicious panegyric;' and Mr. Andrew Lang gives a number of rather scandalous instances of M'Crie's literary dishonesty in suppressing the truth. Further on, Mr. Rait tells us that M'Crie's book was written—

with the firm determination to ignore all that had been

¹ *Fortnightly Review*, July, 1905.—All our quotations from Mr. Rait are taken from these two articles.

gained by the detached treatment of the subject current at the end of the eighteenth century. It was not only that neither Robertson nor Hailes had said the last word on John Knox, M'Crie declined to admit that they had said anything at all.

Let us see what, according to Mr. Rait, Joseph Robertson and Lord Hailes really said. Principal Robertson 'accepted, without much enthusiasm, the orthodox verdict' of Presbyteriansm upon the life and character of Knox. But, greatly daring, he drew attention to the feet of clay that peeped out from beneath the tawdry drapery of the idol,—'he pointed out the defects which David Laing afterwards endeavoured so strongly to conceal.'

Robertson's verdict upon Knox must have appeared shockingly severe to the sensitive admirers of the reformer. To us, in view of the real facts of Knox's career, Robertson's judgment seems to err only on the side of undue mildness :—

His [Knox's] maxims [Robertson says] were often too severe and the impetuosity of his temper excessive. Rigid and uncomplying himself, he showed no indulgence to the infirmities of others. Regardless of the distinctions of rank and character, he uttered his admonitions with an acrimony and vehemence more apt to irritate than to reclaim. This often betrayed him into indecent and undutiful expressions with respect to the Queen's person and conduct.

As we have said, this judgment errs—and indeed greatly errs—on the side of leniency. Buckle's view, though inadequate, comes nearer to the truth. Buckle admits that Knox—

was stern, unrelenting, and frequently brutal ; he was not only callous to human suffering, but he could turn it into a jest, and could employ on it the resources of his coarse, though exuberant, humour ; and he loved power so inordinately that, unable to brook the slightest opposition, he trampled on all who crossed his path or stood even for a moment in the way of his ulterior designs. The influence of Knox in promoting the Reformation has indeed been grossly exaggerated by historians, who are too apt to ascribe vast results to individual exertions ; overlooking those large and general causes, in the absence of which the individual exertion would be fruitless. Still, he effected more than any single man. . . . His first effort

was a complete failure, and, more than any one of his actions, has injured his reputation. This was the sanction which he gave to the cruel murder of Archbishop Beaton, in 1546. He repaired to the Castle of St. Andrew's; he shut himself up with the assassins; he prepared to share their fate; and in a work which he afterwards wrote openly justified what they had done. For this, nothing can excuse him.

Buckle informs us in a note that 'Lindsay of Pitcairn (*Chronicles*, vol. ii., p. 484) relates a circumstance respecting the murder which is too horrible to mention, and of which it is enough to say, that it consisted of an obscene outrage committed on the corpse of the victim.'¹

In view of facts such as these, it seems rather ludicrous to find sweet enthusiasts like Mr. Rait, at this time of day, writing about the 'clean hands and pure heart' with which, as they are pleased to inform us, their hero 'ascended into the hill of God.' It is more likely that the hero wended his steps in another direction.

Dr. Robertson elsewhere tells us that 'the reformer's violent counsels and intemperate speech were remarkable, even in his own ruthless age;' and he gives fourteen examples of Knox's intemperate language and sanguinary counsels. 'Lord Hailes has shown,' he adds, 'how little Knox's statements are to be relied on, even in matters which were within the reformer's own knowledge.'² This refers, of course, to the statements contained in Knox's *magnum opus*, *The History of the Reformation in Scotland*.

Duke George of Saxony described Luther as 'the most cold-blooded liar he had ever known;' and Knox, in this respect, was not far behind the German apostate. Nothing, for instance, could be more revolting than the tissue of mean and malicious falsehoods which Knox inserts in his 'History,' by way of discrediting the Queen-Regent, Cardinal Beaton, and Mary Queen of Scots. Knox, as a purveyor of falsehoods, is worthy of special study; but it were idle to expect such a study from a Protestant pen.

¹Buckle's *Hist. of Civilisation*, vol. ii., pp. 176, 177. American edition (1862).

²Lang's *John Knox and the Reformation*, Preface.

Upon M'Crie's shoulders, in the opinion of Mr. Rait, we must lay the responsibility for 'a style of thinking about Knox that may be called platonically Puritan. Mr. Andrew Lang holds that the principal author of this offence against historical truth was Carlyle rather than M'Crie; but we need not stay to discuss the question. Doubtless Carlyle bestowed sundry unmeaning eulogies upon Knox; but, says Mr. Rait, 'Carlyle was too good an historian to deny that Knox was both narrow and intolerant.'

Mr. Rait tells us—and the fact will seem grotesque and laughable to all who are emancipated from the bondage of Protestant tradition—that, 'after the disruption of the Presbyterian Church, a belief in Knox's infallibility became almost an article of faith in the Free Church.' In the same *Quarterly* article, the writer admits that 'a canonization, none the less powerful in its effects, because it was conferred by popular consent alone, had placed the virtues of John Knox beyond the reach of the *Advocatus Diaboli*.'

It is rather regrettable that men who, like Mr. Rait, undoubtedly know better, should sanction the popular apotheosis of an uncouth and blood-thirsty fanatic. We can hardly blame the rank and file of Protestants for entertaining whimsically uncritical views of Knox's character when we find a professed historian of Mr. Rait's stamp heaping fulsome and ridiculous eulogies upon his hero, thus:—

Like the prophet Samuel, whom in many ways he resembles, [Knox] left on record a statement of his innocency in the great place he had filled. 'Nane I haif corrupted; nane I haif defraudit; merchandise I haif not made.' It was no vain boast. With clean hands and a pure heart he was about to ascend into the hill of God, free from the reproach of selfishness and greed which mars the character of his allies and his followers. . . . It is with gratitude, and even with affection, that Knox is remembered to-day; and no one among men 'renowned for their power, giving counsel by their understanding' has a surer or a more righteous hold upon the reverence of his countrymen than John Knox. 'The days of the life of men may be num-

bered, but the days of Israel are innumerable. A wise man shall inherit glory among his people, and his name shall be perpetual.'

'Deplorable' is the mildest epithet that one can justly apply to this piece of mawkish and untruthful eulogy. This strange panegyric affords at least one illustration of the truth of Mr. Crosland's satirical dictum: 'To criticise is scarcely the Scotchman's forte, his chiefest gifts lying rather in the direction of admiration, particularly of admiration for whatever is Scotch.' It is true that many of the eulogies applied to Knox might also—by judicious admirers, skilled in the artistic use of the *suppressio veri* and the *suggestio falsi*—be applied to Satan or to Judas Iscariot.

In his *Fortnightly* article, Mr. Rait makes the following significant admission: 'Some of the popular works relating to Knox, which have appeared in recent years, indicate only too clearly that the blind are still to be found engaged in their old occupation of leading the blind.' Herein our panegyrist is judged out of his own mouth; though doubtless there are worse offenders than he. The reproach applies in varying degrees to all the Protestant writers who have essayed to delineate the character of Knox.

Far from being a saint or a prophet, Knox was a ruffian in the fullest sense of the term. He declared it the bounden duty of every Protestant, with a call that way, to assassinate his Catholic fellow-citizens if he only gets a favourable opportunity. In his appeals to the sword of the exterminator and the dagger of the assassin, Knox outran the most violent and fanatical of modern anarchists. He proclaimed it the duty of kings and chief rulers to massacre their Catholic subjects. His principles led logically and inevitably to the commission of the sin of murder. He was almost certainly an accomplice in the 'slaughter of Davie' (Rizzio); and he glorified the murderous deed as 'a just act and worthy of all praise.'

Knox was the constant friend and companion of men whose designs and deeds were notoriously murderous. He earnestly recommended the assassination (judicial or

otherwise) of his lawful sovereign, Mary Queen of Scots. He warmly approved of the horrid murder of Cardinal Beaton, and wrote of it in a strain of coarse and revolting merriment. He styled it a 'godly fact,' and declared, 'these are the works of our God!'—thereby, as Buckle says, making the Deity an assassin. He put into the mouth of the chief murderer of Cardinal Beaton a pious speech, redolent of the Holy Name of Jesus. He glorified the oratorical assassin and pronounced his deed 'godly.'

As a pretended minister of the Gospel of mercy, Knox helped to enact that a priest who offered Mass, or a layman who heard Mass, for the third time, should be judicially murdered. After laying down a preposterous definition of idolatry, he held most constantly that it was the duty of the State, and frequently of private persons—even when there was no question of self-defence—to purge the land of idolatrous Papists by red-handed murder. On two occasions when he gave expression to seemingly moderate views on the question of assassination and massacre, he was merely playing the hypocrite, and giving a misleading version of his doctrines to his opponents for his own unscrupulous ends.

Knox gave conclusive proof that he cherished in his 'Christian' heart a murderous hatred for certain persons—especially for his lawful Queen, and for her mother, the Queen-Regent. He repeatedly expressed regret for not having 'executed God's judgments' on Mary Queen of Scots, by causing her to be murdered. He prayed with much unction that God might send an assassin to imbrue his hands in the blood of Philip II, Mary Tudor, and Mary of Guise.

And when the miscreant reformer was within a single month of his end, he and his preachers clamoured for an Act of Parliament which should compel the hundreds of thousands of Catholics throughout Scotland to abjure their faith publicly, and embrace the Konxian gospel. In default whereof, all their goods and chattels should be confiscated, and they themselves should be transported, homeless and penniless, beyond the seas. In case they

remained in Scotland or returned thither, every Protestant could be empowered by law to murder them without further ado. Such were the demands of Knox and his preachers, just one month before the 'reformer's' death.¹

In view of these and many other damning facts of Knox's career, it is nothing short of disgraceful that a miscreant of his stamp should be held up before too confiding Protestants as a prophet, a saint, and a hero.

The responsibility for this discreditable state of things rests, in a great measure, with Knox's disingenuous biographers. Such has been their invincible partiality for their hero that it has blinded them to his grossest and most glaring defects. Naturally enough, the Presbyterian clergy have also done their share in popularizing the false and fulsome legend.

In his *Fortnightly* article, Mr. Rait asks this pertinent question, in regard to the love and veneration in which Knox is held by the Presbyterians of Scotland: 'Is its basis sheer ignorance, invincible prejudice, the result of long tradition consciously inspired by Knox himself, and cherished by his successors in the ministry?' Though the writer does not stay to answer, the whole trend of his article unmistakably points to an affirmative reply. 'This unquestioning faith in the wisdom and goodness of John Knox,' he tells us, 'does not depend upon any widespread knowledge of the man and his times.' Mr. Rait speaks of 'the constant refusal' of Scotsmen 'to estimate the life and work of Knox in the light of material which has existed for many years.' Of the 'many current popular misapprehensions' regarding Knox, which 'have survived the work of David Laing and of Mr. Hume Brown,' Mr. Rait is convinced that they 'will doubtless persist for many years to come;' one reason being that 'the historian, when he tries to combat popular prejudice, is but a voice crying in the wilderness.' Unhappily there are only too many Protestant historians who foster rather than combat these popular prejudices.

¹ For a detailed account of these facts the reader must consult Mr. Andrew Lang's work above mentioned.

Dr. M'Crie seems to have done more than any other nineteenth-century writer towards producing this entirely discreditable state of public opinion in regard to Knox. M'Crie's 'undistinguishing and injudicious panegyric' was followed, fifty years later, by David Laing's edition of Knox's writings. But Laing's estimate of the 'reformer' was merely a reproduction of that pious fraud, the flattering Protestant tradition. David Laing's work, says Mr. Rait, 'represents the orthodox [Presbyterian] tradition of Knox's character and work;' and that circumstance alone suffices to dispose of its claim to rank as a critical authority. Even Mr. Rait confesses that, in David Laing's time, 'the belief in the Knox of tradition was too strong for even an elementary preception of the true perspective.'

So great was Laing's partiality for the narrow and intolerant Knox, that he actually put forward the amazing thesis that 'freedom from a persecuting spirit is one of the noblest features of Knox's character.' This is a fair sample of the wanton perversions of history in which too many of Knox's biographers have indulged. To the credit of the saner class of Protestant writers, it must be observed that they have ignominiously rejected this absurd contention of David Laing's.

Even when Laing confesses the faults of his hero, his admissions, observes Mr. Rait, 'are frequently guarded by an ingenuous denial of their importance.' To the pensive outsider it rather looks as if such denials were, at times, highly disingenuous. Indeed Mr. Rait himself has noted the obliquity of Laing's mental vision. 'In treating of any other personage,' except Knox, says our reviewer, David Laing 'could hardly have failed to discover a "persecuting spirit" in constant reiterations that the idolater (by which, of course, was meant the Roman Catholic) should die the death, or "rude insolence" in a comparison between the Queen of Scots and Nero.' In a word, David Laing and his fellow-enthusiasts are sensible of the fact that, if Knox is to be whitewashed and made to look decently presentable, ordinary standards of Christian morality must be set aside. Judged by such

standards, Knox is quite the opposite of a saintly hero.

Professor Millar, the author of *A Literary History of Scotland*, is a Protestant with strong prejudices. Yet he cannot help protesting against the blind partiality which Knox's admirers so commonly display. In his recent work, above mentioned, Professor Millar writes as follows:—

Though it is a simple enough matter to talk platitudes about taking into account the spirit of Knox's age, and remembering that he was intellectually, morally, and logically no worse than his neighbours, it is in truth by no means easy to avoid applying to him, I do not say the standards familiar to modern habits of thought, but the standards of reason and common sense as they have existed in every age. It is merely impossible to avoid recognizing that in his first 'reasoning' with his sovereign, of which he gives us so graphic a report, that unhappy lady secured a complete dialectical victory. She said no more than the truth when she pointed out that the necessary result of Knox's theory of government was that her subjects were bound to obey him and not her; and she dealt even more conclusively with his claim to have the authority of the Bible at his back. 'Ye interpret the Scriptures in ane maner and they [the Pope and his Cardinals] in ane other. Whom shall I beleve? And who shal be judge?' There is the whole difficulty in a nutshell. No wonder Knox was persuaded that she had in her 'a proud mind, a crafty wit, and an indurate heart against God and His truth.' Small indeed, except to a fanatical enthusiast, could have been the consolation of reducing his opponent to tears at a subsequent interview, so that Marnock, her page or 'chalmers-boy,' could scarcely [the words are Knox's] 'get neapkyne to hold hyr eyes drye; and the owling, besides womanlie weaping, stayed hir speiche.'¹

If the best that can be said for Knox is that he was 'intellectually, morally, and logically no worse than his neighbours,' what becomes of the fervid encomiums that have been so lavishly bestowed upon the 'prophet' by his industrious admirers? The truth is, of course, that Knox was intellectually, morally, and logically, one of the worst men that Scotland ever produced. For calumny, chicanery and coarse brutality, Knox stands second to none among the 'pious reformers' of his time. His

¹ *Lit. Hist. of Scotland*, p. 136.

favourite adjectives—as Mr. Lang bears witness—were ‘bloody,’ ‘beastly,’ ‘rotten,’ ‘stinking.’ Every page of Knox’s life-story is blackened by some instance of perfidy, of foul slander, of narrow bigotry, of murderous counsel, or of disloyal and seditious intriguing, on the part of the ‘blessed reformer.’

Nothing could be more revolting or more un-Christian than Knox’s incessant slanders upon the Catholics. He never ceased to inform his ignorant and deluded followers that Catholics were idolaters, though he knew full well that Catholics would shrink with horror from committing any act of idolatry. And then, by a murderous syllogism, he concluded that ‘idolaters should die the death;’ and that Catholics, being idolaters, should be exterminated by the sword of the civil magistrate and by the knife of the private assassin.

Knox’s discourses appear to have consisted largely of grotesque and unprovable assertions that the Catholic Church is ‘the synagogue of Satan;’ that the Pope is ‘the Man of Sin;’ that the Roman Church is ‘that last Beast;’ that she is also Anti-Christ and ‘the Hoore of Babylon;’ that Popes and ‘all shavelings for the most part’ are addicted to personal misconduct; that the Mass is ‘abominable idolatry;’ and so on.

This atrocious rant goes far to corroborate the account given of Knox by a Catholic contemporary, Archibald Hamilton, who was well acquainted with the pretended reformer, both before and after the latter’s apostasy. Hamilton informs us that Knox was a semi-illiterate individual who managed to get ordained priest and who eked out a subsistence by giving lessons to children in lairds’ houses, and by acting as notary at a time when notaries were often professional forgers. Mr. Andrew Lang, in his turn, bears witness that the notarial element is far too conspicuous in Knox’s ‘History of the Reformation.’

It is a plain matter of history that Knox received his mission to preach the new ‘gospel’ from the brutal, licentious, and rapacious murderers—as Andrew Lang calls them—who had slaughtered Cardinal Beaton, and who were

instigated by an unfrocked priest named John Rough to choose Knox for their pastor. It was very appropriate, indeed, that Knox should have received his commission to preach the new-fangled creed from a gang of 'profligate and perfidious murderers,' with a disreputable, broken-down cleric at their head. Indeed the new pastor was worthy of his congregation. A manuscript in the Barberini Archives at Rome, presented to the Holy See during the reign of Elizabeth, speaks of Knox as '*Sacerdos Scotus ob incestus, infamiam et alia gravissima scelera multo antea proscriptus.*'¹ Most probably the 'incestus infamia' refers to Knox's intimacy with the unhappy Mrs. Bowes and her daughter, some years after he had become chaplain to the murderers of Cardinal Beaton. At all events it is universally admitted that Knox, in flagrant violation of the vows he had made to God, took two 'wives' in succession. One of them was Marjorie Bowes; Margaret Stewart was the other.

The narrow and sanguinary creed which Knox continued to preach during the last twenty-six years of his life, was worthy of the murderous gang from whom the 'prophet' had received his mission. That Catholics were idolaters, and that idolaters should die the death: these were two of the cardinal doctrines of Knox's religion. It was a gloomy and fanatical creed which a Sudanese Mohammedan would, very probably, be ashamed to profess.

Not a few of Knox's contemporaries looked upon the 'reformer,' with his narrow, bloodthirsty, and seditious principles, as mainly responsible for 'the sorrows of Scotland,' from the murder of Cardinal Beaton down to Knox's own death. Unhappily the evil that men do lives after them; and the 'sorrows' to which Knox's fanaticism had given rise, persisted in varying forms for many a generation after he had gone to his account.

They persisted [writes Mr. Andrew Lang] in the conspiracies and rebellions of the earlier years of James VI; they smouldered through the later part of his time; they broke into far-spreading flame at the touch of the Covenant; they blazed at 'dark Worcester and bloody Dunbar;' at Preston fight and at the

¹ Vide I. E. RECORD, July, 1869.

sack of Dundee by Monk ; they included the Cromwellian conquest of Scotland and the shame and misery of the Restoration ; while to trace them down to our own age would be invidious.¹

If the seditious and bloody principles instilled by Knox into the national mind were largely responsible for these heavy and manifold sorrows, is there not something fantastic in regarding him as a beloved national hero ?

Mr. Andrew Lang candidly admits that Knox's policy in Scotland ' left the seeds of many sorrows.' We may reasonably add that the seeds of many sorrows were sown in Scotland when Knox's gloomy and ignorant fanaticism infected the national mind, and when Scotsmen adopted the sanguinary and anarchical principles of which Knox was the unwearied exponent. The seeds of a multitude of sorrows were sown in Scotland when the Church of God was stamped out of existence there by methods which brand Knox and his followers with the stigma of indelible disgrace.

Mob violence, the wrecking of churches and monasteries, robbery and incendiarism, lewd slanders, ruffianly insults and barbarous persecuting laws—these were the favourite weapons in the armoury of Presbyterianism ; these were the infamous means whereby Knox and his sectaries won the day.

Many other calamities are traced by historians to the unholy influence which Knox exercised over the minds of his countrymen.

As a prophet [observes Mr. Lang²] he [Knox] deliberately tried to restore, by a peristent anachronism, in a Christian age and country, the ferocities attributed to ancient Israel. . . . His influence lasted, and the massacre of Dunavertie (1647), and the slaying of women in cold blood, months after the battle of Philiphaugh, and the ' rousing ' of Covenanted ' ravens ' for the blood of Cavaliers taken under quarter, are the direct result of Knox's intellectual error, of his appeals to Jehu, Phineas, and so forth.

Let us, with Mr. Lang, ' suppose for a moment that in deference of the teaching of the Gospel, Knox had never

¹ A. Lang, *John Knox and the Reformation*, p. 1.

² *Ibid.* p. 245.

called for a Jehu, but had ever denounced, by voice and pen, those murderous deeds of his own party, which he celebrates as "godly facts," what would have been the result? For one thing, Scotland would never have become Protestant; Mr. Lang admits that Presbyterianism owed its triumph to mob violence, church-wrecking and relentless persecution. In the second place, if Knox had refrained from blood-thirsty counsels, 'dark pages of Scottish history might never have been written; the consciences of men might have been touched, and the cruelties of the religious conflict might have been abated. Many of them sprang from the fear of assassination.' Such is the judgment of Mr. Andrew Lang.¹

Knox was a worthy co-religionist of the cruel Calvin and of the bloodthirsty Beza. The manner in which he has been transformed into a beneficent saint, an inspired prophet, and a national hero is surely entitled to rank as one of the disedifying curiosities of history. Had the life-story of Judas Iscariot been written by men like John Knox's biographers, Judas would be a popular hero to-day.

M. H. MACINERNEY, O.P.

¹ *John Knox and the Reformation*, pp. 51, 177.

FATHER EDMUND O'REILLY, S.J., ON A RELIGIOUS VOCATION

TWO letters have lately come into my hands which seem to me to be worthy of publication. Father Peter Foley, S.J., who died in his sixty-seventh year, in 1893, was a singularly holy priest, silent and retiring, but possessed of keen intellect and solid judgment. Father Edmund O'Reilly, who died in 1878, aged sixty-seven years also, is still remembered as a saintly man and a theologian of acknowledged authority. The reader will be edified by the thoroughness with which he enters into the question proposed by his correspondent, though he imagined he was writing for the satisfaction of a single individual.

M. R.

LIMERICK,
13th July, 1872.

DEAR REV. FATHER, P.C.,

I am greatly at sea in the question of vocations—except, of course, in the clear case of a well-defined preference for the religious state in the absence of unfitness for it. In other cases I don't know of any reasonable grounds to go upon, and without them I don't find it right to take action and decide. I have looked up any books we have here, and have failed to find anything.

Take, for instance, the case of one who would gladly go to a convent *if God wished it*, and would as gladly remain in the world *if God wished it*, but can't feel sure which He does wish, though she has prayed sincerely ; but she would accept her confessor's decision.

Secondly, of one who at one time prefers a convent, at another time prefers the world, and now and then yields to all its allurements—*v.g.*, thinks with satisfaction of family happiness and meeting friends, and it may be yields now and then to a wrong thought, but then by and by would sooner forego all and be devoted to God, but yet won't decide—whether through lack of character or through lack of vocation does not appear.

Third (perhaps not different from the first), of one for whom marriage arrangements are being made and who does not desire it, because she feels that perhaps God calls her to a convent—and yet will not object because she might be opposing God's will made known through her parents.

Dear Father, I'll be greatly obliged if you tell me what to think in such cases, and anything else that you may see right to add.

Yours in Christ,

PETER FOLEY, S.J.

MILLTOWN PARK, DUBLIN,
21st July, 1872.

MY DEAR FATHER FOLEY, P.C.,

I don't profess to be an infallible authority on vocation. I have a variety of notions, however, on the subject, more than I could set down and develope without writing a small book, which I have not time to do at this moment. All I can attempt just now is to give you a few hints, to be taken for whatever they are worth, not binding myself to any order or systematic arrangement of them.

1. 'Vocation' seems to be practically identified with 'signs of vocation,' as they are called, and I will take it in this sense.

2. Vocation to the religious state seems to consist practically in complete or quite sufficient fitness for the state, without any extrinsic obstacle, either in the shape of impossibility or in that of some obligation inconsistent with the state. This is a *sufficient* vocation, taking into account the intrinsic excellence and preferableness of the religious state. It is the best state for any whom it really answers; and it really answers those in whom the conditions above stated are found.

3. A vocation may be rendered more than sufficient either by a strong impulse of grace towards the religious state or by the spiritual necessity a person is under of taking refuge in it from dangers to his salvation. The first of these circumstances may exist without the second; but not easily, or perhaps at all, the second without the first, if the person understands his position and the need he is in of the religious state.

4. The impulse of grace may be sensible (or accompanied by sensibility) or it may be merely rational and dry. Frequent importunate thoughts of the religious state as desirable may be, and I should say are, at least very often, effects and signs of such impulse, or more properly the impulse itself.

5. There may be a vocation *more than sufficient* without a

sensible attraction, and even with a good deal of sensible repugnance, especially occasional repugnance.

6. There may too, perhaps, be apparent impulses towards the religious state that are rather the effect of speculative reasoning than of the action of God really intended to lead the person into that state. This, however, chiefly occurs in cases in which the vocation is not *sufficient* in the sense above explained (No. 2).

7. Where it is prudently judged on mature reflection that there is a decided impulse of grace towards the religious state, though no obvious necessity exists on the score of avoiding dangers, it is dangerous not to follow the call, considering that it is a *call* of God, on following which the abundance of graces important for salvation may depend.

8. There may be cases, and I have no doubt there are, in which there is enough of vocation to warrant and even to render advisable entrance into the religious state, and yet where, owing to the absence of clearness, the person is not required on the score of safety to do so.

9. I said in No. 2 that sufficient fitness not accompanied by certain obstacles constitute a sufficient vocation. What is to be said of a case in which fitness is accompanied, not by an *obligation*, but by the opportunity of doing some great spiritual good, some singular good, which cannot be done if the person enter religion, the person at the same time not standing in need of the religious state and not being remarkably impelled to it by strong motions of grace? I had this case before my mind when I wrote No. 2, but left it over. The case is comparatively rare. I leant towards the opinion that even in that case—there being *no* degree of obligation—the person would have a *sufficient* vocation, though it *might be* better in the circumstances not to enter the religious state; and I still am unable to pronounce to the contrary, though I doubt somewhat whether the person could be considered as called.

10. There are two degrees—I may say *kinds*—of instability and inconstancy, one of which is an obstacle, greater or less, to a person entering the religious state; the other is a reason for doing so. A man may be so seriously inconstant that his perseverance is rendered very doubtful. On the other hand, a man may be so far inconstant in details of life that he cannot be counted on to manage himself, but would be likely to go on well under the direction and moderate pressure that are to be found in a religious life.

11. Among the obstacles to fitness for the religious state are natural obstinacy, wrongheadedness, difficulty of accommodating one's self to circumstances and persons, a certain want of pliability. These defects existing in a slight degree, or being morally

superable, with a good wish to overcome them, may not be *diriment* impediments. Wrongheadedness is hardly superable. It is a sort of mitigated insanity. If, however, it exist only to a small extent and be joined with great virtue enforcing submission, it may not be a decided bar to the religious state. The whole of this class of defects of which I am speaking in this paragraph require to be looked to very closely. They are the occasion of terrible trouble and discomfort to the persons themselves and to those who live with them. *Coeteris paribus* they are more to be feared in convents of nuns on account of the perpetual association from which there is no escape. I may observe that in this letter, when using the word 'man,' I don't mean to exclude women.

12. In weighing reasons for and against entering religion, merely human reasons should not be put down on either side. But what *are* merely human reasons? Those reasons which seriously affect *fitness* are *not* merely human reasons, though they may be founded in natural circumstances. Thus bad health is not a merely human reason against entering. On the other hand, the mere desire of lawful worldly enjoyments *is* a merely human reason. But again the likelihood of not being able to stand the restraints of religious life is not merely a human reason. On the other side, an apparently natural liking or taste for religious life is not to be classed among human reasons for it. Of course, it is obvious that there is more ground for fearing human reasons *against* than *for* the religious state. The opposite is the case with regard to the secular priesthood. St. Liguori seems not to have feared the neglect of a vocation to the secular priesthood, but rather the embracing of that state without a vocation, and pretty nearly *vice versa* with regard to the religious state.

To come now to your cases: the typical person of the first, if perfectly fit and not having any obstacle of much account—looking at the matter spiritually—would seem to have a sufficient vocation. There may be *some* reason to doubt of the fitness on account of the very indecision. But this reason *may* not, all things considered, be of much weight. Even though the person have objectively a sufficient vocation, it is a serious matter for the confessor to take on him the decision in favour of the religious state, and he ought to be rather slow about doing it. In some such cases the person would do well to make a *jump* on the side of religion, without waiting to be more decidedly *led* into it. When I say 'led,' I don't mean precisely led by the confessor, but by one's own reason and feelings. It would be desirable for the person, if possible, to make a Retreat with a view to deciding. In this Retreat—or without it, if not feasible—the rules for election might be applied. The place of a Retreat, too, might be

supplied to a certain extent by a series of meditations, one or two in the day, for a few days. One good counsel would often be to *pray for a vocation* to the religious state.

In your second case, the principle I have laid down in No. 12 may be brought to bear, and is more or less called for, or specially applicable, as the allurements you mention directly belong to *merely human reasons*. In this case, however, it is specially necessary to weigh the danger of unfitness from indecision and instability. Yet it may turn out that this danger is not considerable. I may observe that sometimes the attachment to the world may become the foundation, indirectly, of an argument for embracing the religious state. Worldly enjoyments, otherwise lawful, may be looked on as the ten thousand ducats of which St. Ignatius speaks in the *Three Classes*. They may be a weight that cannot be well got rid of without renunciation. The means of settling the question will be substantially the same as in the first case—of your three.

As to your third case, as you say, perhaps it is not different from the first. However, there is a special element, in the last part of it, namely, that idea of God's will being made known through parents. In this, as a general rule, I have no great faith: for, as a general rule, parents prefer settling their children in the world and often resist their vocations to the religious state on the part of the children. Of course all parents are not this way. I am by no means prepared to say that no account should ever be made of the views or opinions of parents concerning the state of life of their children. But I do not look on them as a very leading authority in deciding between the world and the cloister. Something depends on the knowledge the parents have or have not of a child's ideas about the religious state. Suppose a child never to have said anything to them on the subject: how will their provision for the child's marriage prove anything? They take it for granted the child is for the world, and they set about settling it in the world. Suppose they do know of these thoughts regarding the religious state, do they (the parents) entertain the question or disregard those thoughts of the child, etc.?

I must conclude for the present. I have kept you longer waiting for an answer than I intended. I was out a good deal last week, and at times, when at home, rather tired. I return your letter, that you may understand the references to your cases. In page 8 of this letter, in the second paragraph, the words 'looking at the matter spiritually' qualify what precedes, not what follows them. I have just noticed the ambiguity. —Believe me, most sincerely yours in Christ,

EDMUND J. O'REILLY, S.J.

‘A PIECE OF PORPHYRY’

THE French ‘week’ consisted of ten days under the Convention (1792-5), and the Directory (1795-9).

No wonder, therefore, that a Parisian ‘weekly’ founded by one Ginguené under the latter entitled itself *La Décade*. It has been the writer’s lot to spend some time of late in collating extracts from the *Décade* as material towards an account of the educational chaos in France while church-bells were mute, and Napoleon’s star but glimmered on the horizon. This, in due time, will be set forth in another place. Meanwhile, among many piquant minutiae falling outside the frame of a graver canvas, here is one delicious excerpt from the *Décade*. It shows what M. Waldeck-Rousseau and his friends would doubtless call the humours—and perhaps not without reason from their point of view—of an inventory taken under the Terror.

French Governmental inventories are now too familiar for further preface to be necessary. In French affairs, nothing is so startlingly up-to-date as a retrospect.

In the close translation which follows, the almost enviable effrontery of inventory-makers under the First Republic may be allowed to speak for itself to all familiar with the methods of the Third. Comment were otiose:—

During the past week [writes an anonymous scribe in the *Décade*] I went to dinner with my uncle at the house of an honest citizen respected in our city. Seemingly the good man had wished to assemble some friends and feast them as best he could. However, the repast was not magnificent, but grew quite gay, especially at dessert. Our Amphitryon gave us excellent Mocha coffee, and good brandy, very old. When complimented upon this, he said: ‘I am not surprised,’ (and he laughed heartily,) ‘that you find it good. It is porphyry, my friends. So drink at your ease and make yourselves at home.’

‘Ah! it’s porphyry,’ exclaimed one of the guests, who

appeared to see the point of the pleasantry. And he grinned to his ears.

I understood nothing of this, and was well pleased when several persons of the company asked the meaning of the jest.

The master of the house explained.

'You know,' he said, 'that I was Government Commissary for the inventoring of several emigrés' household effects round here. I went to the Chateau de — with my friend D. there,' indicating the guest who had grasped the joke, 'and S.,' whom you know. We set to work and, as we did, we noticed a thousand little things we coveted, but did not dare to finger until we had entered them in writing on the *procès-verbal*. None the less, while we wrote them down, we could hardly help making reflections like these: What use will *that* be to the Republic? It will sell badly! It will be lost! We are over-kind to enter *that*!

'We had with us some day-labourers to shift and arrange the heavy things for us. But at last S. saw a pretty statuette, of plaster of Paris, I think. He could not contain himself.

"Wait!" he said, with the utmost *sang-froid*. "Are you going to write this trifle down, too?" And showing it with fine disdain to the workmen round us: "It's a piece of porphyry," he said, in a contemptuous tone, and slipped it into his pocket.

'We did our best not to laugh, but the word took our fancy. It became our catch-word, our war-cry. Everything we found to our liking after that, if it was not too costly—curiosities, stuffed birds, butterflies, shell-work; a rather handsome herbarium; stores of writing-paper, pens and sealing wax; maps, music, pamphlets (for we would not have dared to take a single *bound* book), a drawing-case, etc.—it was all 'porphyry.' In the pantry we would not have laid hands on *stores* of sugar, coffee, and cordials, but there was so little! Perhaps twenty *livres* worth of each, and a couple of dozen bottles. So we went shares. Did we not do right? What do you think?'

There was no reply, but all fell to laughing. Citizen D., doubtless encouraged by this tacit approval, began in his turn to speak, and told many another story of the kind.

In a later number of the *Décade* a correspondent—some well-meaning and artless son of the Revolution who tells the editor that he is fifteen years of age—finds the

¹ Like modern French journals, the *Décade* is fond of blanks and initials, which its readers had no difficulty in identifying.

pleasantries about porphyry and its countless corollaries not to his liking. He calls the whole thing plainly theft—*vol.*

The *Décade* gives a reply to its precocious correspondent. It might have been dictated in later days by the conduct of certain *citoyens* of September 4, 1870, and of the Commune in 1871, for whom 'porphyry' had an extremely wide significance. Perhaps it may yet have to be reproduced in substance by uncomfortable *Bloc* editors, when fuller details of the latest inventories leak out. In any case, here it is:—

Even if our young correspondent had not told us his age, we would readily have divined it. One must be no more than fifteen to be astonished and revolted, as he seems to be, by so common a thing as what he finds a crime in his uncle's friends. It is well to warn this young man, who seems accustomed to life with the ancients, that the word 'Republican' has for many of our contemporaries a very different sense from the one given it in Sparta, or even in Rome. To be a Republican, with the ancients, was to augment the splendour and the prosperity of the commonweal at the cost of one's fortune and life. With certain moderns, on the contrary, it means to take the most one can from the Republic, and thus to augment one's private weal. In the Government departments, in our armies, who spares the State? Everywhere it is the fable of the dog who carried his master's dinner.

The tart flavour of this editorial rejoinder shows how the French were tiring of the Directory's *Bloc* methods. The reference to the dog and his master's dinner is extremely happy. French loyalists under the Convention, like the poor clergy under Clémenceau, could afford to chuckle at the thought that if the 'master' stole the dinner from *them*, his dog stole all he could from him. 'Love me, love my dog.' Well, the first is impossible, but somehow one's sympathy goes out to the 'demnition bow-wows' as Mr. Mantalini called them. Even inventory-makers 'must live,' and their employers have taught them too well a comfortable means of livelihood.

Going further down my budget of *Décade* extracts, I find a lyrical outburst in honour of a hero 'whose name

and exploits fly to the uttermost parts of the earth, and traverse the centuries,' if you please. This is the Citizen Bonaparte, who, with Citizen (sometime Abbé) Siéyès, and 'their worthy colleague, Roger-Ducos,' makes up the triumvirate having 'initiative of the means of public happiness and felicity.'

Sorry stuff, this. A poor Pindaric of Lebrun soon follows :—

Le peuple souverain, qu'un héros sut défendre
N'obéira qu'aux lois ;
Et l'heureux Bonaparte est trop grand pour descendre
Jusqu'au trône des rois.

Napoleon I. did abase himself 'to the throne of Kings,' and with as little speed as might be after this oracle was uttered. He drove an uncommonly hard bargain with the Holy Father in the matter of the now violated Concordat. But his Corsican eyes saw to it that there was little 'porphyry' going in his day !

JOHN HANNON.

EXTRACTS FROM 'LA DANCE MACHABRE; OR DEATH'S DUEL,' BY WALTER COLMAN: c. 1632

PRELIMINARY NOTE

WALTER COLMAN, O.S.F., in religion Christopher à Sancta Clara, Confessor for the Faith, and a member of an old Staffordshire family, was educated at Douay. After a visit to France, he renounced the world, and entered the Franciscan Order at his old College. He was ordained priest; was sent to serve the English mission; was seized, imprisoned, released and again served for several years. He then retired to Douay, but returned to England; was again cast into prison and condemned, with others, in 1641, to be drawn, hanged and quartered. At the intercession of the French Ambassador, he was reprieved by Charles I, but was kept in prison for about four years, and died in Newgate, A.D. 1645. A short account of the Confessor appears in Mr. Gillow's *Bibliographical Dictionary of English Catholics*, from 1554 to the twentieth century, from which these details are quoted. The present transcript of a portion of his poem was copied, through the courtesy of the owner, from a scarce volume in the Library of Bridgewater House, St. James', London, in 1900, by Orby Shipley, M.A

I.

OLYMPIC Odes, soft lays, fond lovers' breath,
Domestic jars, nor foreign broils I bring;
Nor crowned Lyæus¹ with a frantic wreath;
'Twixt life and death, the fatal war I sing;
Which whilst I but recite, methinks from all
At every accent should a salt tear fall.

* * *

III.

Stay, not too fast, lest thou impose an end
To what we briefly have discoursed upon,
Before thou truly know what we intend;
Too hasty feeding hurts digestion;
Read not, if not to profit; what's comprised
Herein, is merely epitomised.

¹ Lyæus, in heathen mythology, the God who freed men from care and anxiety—a surname of Bacchus.

IV.

We highly prize this noble friend and that,
 This boon companion, and that parasite,
 Whose smooth tongued language ever levels at
 Those things which do administer delight ;
 But in conclusion, Death's our truest friend
 Tells us what we must trust to in the end.

V.

Tells us that we are mortal, that we know
 Our last night's habitation, not the next ;
 That human pleasures, like sweet roses, grow
 Amidst a thousand miseries perplex ;
 Since joy and grief inseparably go,
 Nor can we reap our pleasures without woe.

* * *

VIII.

The life of Man is tripartite : the first
 Of nature, which is liable to death ;
 The second, after which all good men thirst,
 Of fame, commencing with our utmost breath ;
 The last eternal, consummates our bliss,
 Whither for Death there no admittance is.

IX.

Blest Heavens, defend me, the world's major part
 Reflect not on whose errand they are sent ;
 The stage scarce entered, they forget their part,
 Turn days to nights, and nights to days ill spent ;
 Such liberty unto ourselves we give ;
 Till Death, we know not truly how to live.

* * *

XI.

Consider wisely what thou hast to do
 In this vain world, with serious meditation ;
 How short the time, what's likely to ensue
 And frustrate not the end of thy creation ;
 Since here is nought whereon thou canst rely
 But to be borne, to labour and to die.

XII.

What though thou dost enjoy a greater measure
 Of temporal felicity than those
 That live secluded ; for every draw of pleasure
 Expect a world of happiness to lose ;
 There's but one Heaven, then think not to rejoice
 Both here and hence ; thou must not have it twice.

XIII.

Unthrifty Youth time prodigally spends,
That flies away with undiscovered haste
Mocking our hopes, still future joys pretends,
Takes small content in recreations past ;
 Imagination sets our thoughts on fire,
 And what we cannot have we most desire.

XIV.

So little Children wish ; Would we were men
Freed from the fetters of our pupillage ;
Grown old, they covet to be young again,
Pretending in their ways to be more sage
 And circumspect ; what is naught we think best,
 And others in their meaner fortunes blest.

XV.

The careful Pilot, wafting from the shore
His full-fraught Vessel, sitteth at the Stern
Judiciously to guide what goes before ;
And from the hoary-headed Pole doth learn
 Which way to steer and furrow up the Ocean,
 With a secure, although unsteady motion.

XVI.

The World's the Sea, and we the Vessels are
Consideration, Steersman ; and pale Death
The Stern, in which we have an equal share ;
Swift-footed Time still towards us beckoneth,
 Dappled with age, which careless youth doth know,
 Yet all too late believes it to be so.

XVII.

But so it is ; whate'er we do pretend
And fondly flatter our imagination,
• Being as near unto our journey's end
(For aught we know) as aged declination ;
 Experience tells us ; whence we may presage
 No certainty in youth, no hope in age.

XVIII.

The one may live, the other cannot long,
A possibility on which we build
Our certain ruin, and receive a wrong
That's irrecoverable, if we yield
 Unto such reasons Nature will produce,
 In her desires ever more profuse.

XIX.

He whose pulse beats the strongest, hath no more
Assurance of his life than he that lies
Upon his death-bed ; and perhaps, before
His dear companion whom he mourns for, dies :
The near allied, whose care the sick attends
Sicken themselves, and die before their friends.

XX.

The Priest doth offer Holy Sacrifice
Upon the altar, for departing souls
Live to be present at his obsequies,
And hear the Sexton's death-bell when it tolls ;
So the Physician while he physic gives
T' another, dies himself, his patient lives.

XXI.

The forward Heir, who thinks that life too long
By which he lives, desirous to see
His father canonized whilst he is young,
And not go limping to Immortality,
Leaves him oft-times, although decrepit, ill,
To be the over-sëer of his will.

XXII.

For honour this, for office that Man waits ;
A third gapes for a new-bought benefice ;
Meanwhile Death with inevitable baits
Cancels their hopes, the Priest the Clerk survives.
And many a time and oft when he is dead,
Feeds on the goose that grazeth o'er his head.

XXIII.

Poor wretched Man, why dost thou captivate
Thy knowledge and betray it to mischance,
Striving to hide thy miserable state,
Which thou mayest call thine own inheritance ;
Naked thou wast delivered from the womb,
And naked shalt return unto the tomb.

XXIV.

How soon thou knowest not ; for thou art but here
Tenant-at-will, although for term of life ;
Nor will thy Landlord give a parting year,
Nor be kept out by Law's contentious strife,
What evidence soe'er thou dost produce,
Or long prescription's fraudulent abuse.

XXV.

Why, then, do thy vain thoughts reflect so much,
On glow-worms that have neither warmth nor light ;
Earth hath no real happiness, and such
As careless of their soul, think no delight
But what these bodies taste, time and their grief
Will furnish with repentance, not relief.

* * *

XXVII.

The uncertain, certain hour of death,
The table-book of human misery,
Tells us Mortality is but a breath
Shut in or out by casualty,
Early or late, by day or night, abroad,
At home, or wheresoe'er we make abode.

XXVIII.

Think how a tile-sherd, passing on the way,
By accident falls down, and strikes thee dead ;
And that ere long thou mayst be wrapt in clay,
Who even now enjoyst thy downy bed ;
He that to such frail evidence doth trust,
Doth carve the water and engraves in dust.

XXIX.

What though thy house be sumptuous and thy fare,
Thy wife both virtuous, beautiful and wise,
Thy children hopeful and obedient are,
Thy servants most obsequious in their guise,
Thy coffers full, thy lordships round about thee—
Yet, thou must go, and they must stay without thee.

XXX.

And these upon thy death-bed shall appear
Like to so many glorious miseries :
Or, like an office thou didst lately bear,
Transferred t' another man before thine eyes ;
For certain 'tis what chiefly doth content thee,
In that sad hour to leave shall most torment thee.

* * *

CCXXVIII.

Suppose thou have the happiness to die
In thine own country, at thy proper home,
And in thy father's sepulchre to lie,
Preserved for his own family alone ;
He that shall come to seek thee there shall find
Naught but a ruined carcase left behind.

CCXXIX.

The poor remainder of thy wanton flesh,
 Which scarce the figure of a man retains,
 No human application can refresh,
 Nor sparkling blood runs in thy parched veins,
 Nor unchaste thoughts the wanton heat return,
 Wherewith enflamed thy sinful youth did burn.

CCXXX.

Base is the entertainment thou dost give,
 Thy living friends resort to visit thee,
 Instead of sweet perfumes (when thou dost live,
 And fluent words, of course, then deeds more free)
 Distilling forth infectious vapours, such
 No man thy carcase can endure to touch.

* * *

CCVI.

If wealth abound, be liberal and free,
 No man can serve two masters, heaven and earth;
 If poverty do pinch, let patience be
 The antidote, with a religious mirth;
 Let no disaster daunt thee, but rely
 On stedfast Faith, sweet Hope, blest Charity.

* * *

CCLVIII.

Seek in the first place what's first to be sought,
 Nor let thy wandering thoughts at rovers run;
 He sails securest that is easily fraught;
 The work's half ended that is well begun;
 Even in goodness study by all means,
 Much more in other things, t' avoid extremes.

CCLIX.

He knows enough that knows how to live well;
 For as men live, most commonly they die;
 And until death, no mortal power can tell
 What shall befall him, such variety
 Of fortunes we are subject unto all;
 Let him that stands securest fear to fall.

CCLX.

Stain not the beauty of thy noble soul,
 With th' ugly foul deformity of sin,
 More horrid than the place from whence it stole;
 But, if through frailty it should enter in,
 Permit it not a minute there to dwell;
 We cannot say he lives that lives not well.

CCLXI.

Nor can we say he 's dead, although he die
According to the common acceptation,
Whose innocence doth, like incense, fly
Up to the throne of mercy for salvation,
Steering a course so solid, smooth and even,
The final object of his labour's heaven.

CCLXII.

The Lord, the Slave, the Peasant and the King
Unlike in life, in death the self-same thing.

DOCUMENTS

CHRISTIAN DOCTRINE SODALITIES

At the General Meeting of the Bishops of Ireland held at Maynooth, in October, 1906, a resolution was adopted appointing the Bishops of Waterford, Down and Connor, and Clonfert, with the Bishop of Canea as Convener and Secretary, to consider and Report to the June Meeting of 1907 how the injunctions of the Papal Encyclical *De Doctrina Christiana tradenda*, and especially how that particular injunction commanding the Canonical erection of a Christian Doctrine Sodality in each and every parish may be made effective in Ireland.

The Committee held two meetings during the course of the eight months' interval, and adopted the following Report, which being read to the General Meeting of the Bishops on June 25, 1907, was unanimously accepted and ordered to be inserted in the I. E. RECORD of August, 1907 :—

REPORT OF THE COMMITTEE OF BISHOPS ON THE CANONICAL
ERECTION OF CHRISTIAN DOCTRINE SODALITIES.

Societies or Confraternities of the Christian Doctrine, so called, have been in existence in all parts of Ireland from a sufficiently remote period. Distinct traces of them are forthcoming in books and documents of the last quarter of the eighteenth century. A doubt, however, exists, and is apparently well founded, whether such societies at the time of their foundation, or at any subsequent period, employed all the formalities of canonical institution which the terms of the Encyclical imperatively prescribe.

Diligent search has been made in the Dublin parishes for documentary evidence of such erection, but so far, not a single copy of the necessary Episcopal Decree, nor any reference thereto, has been discovered. Yet the *Rota Romana* has decided that the Episcopal erection of a Confraternity, when in doubt, may not be presumed, but must be proved.¹ This being so, we fear that our existing Societies for teaching the Christian

¹ Pignatelli, *Constit. Canon.*, t. iv. § consult. 21, n. 3.

Doctrine stand in need of, at least, a *sanatio in radice*, before they can be recognized as canonically erected.

The Encyclical with which we are concerned furnishes a seasonable opportunity of making regular what may have been hitherto irregular, and of doing so with the least possible disturbance of existing organizations. After commanding Parish Priests and all who exercise the care of souls, to employ an hour every Sunday in teaching the rudiments of Christian Doctrine to the children of their respective flocks, the Encyclical goes on:—‘*Mandamus, ut in omnibus et singulis paroeciis Consociatio canonice instituatur, cui vulgo nomen Doctrinae Christianae. Ea parochi, ubi sacerdotum numerus sit exiguus, adjutores in catechesi tradenda laicos habebunt, qui se huic dedent magisterio, tum studio gloriae Dei, tum ad sacras lucrandas indulgentias quas Romani Pontifices largissime tribuerunt.*’

We now beg to lay before your Lordships the conclusions we have arrived at, as to how this Pontifical precept may be reduced to practice. In a small brochure published by the Vatican Press last year, entitled *Constitutiones Venerabilis Archisodalitatis Doctrinae Christianae a Sacrae Memoriae Pontifice Paulo V, Canonice in Urbe Constitutae anno MDCVII, a Sanctissimo Domino Nostro Pio PP. X, reformatae et approbatae apostolicis litteris in forma brevis diei V Decembris MDCCCCV*, we can find rules which we may easily follow, although the little book in question was compiled primarily for the City and Diocese of Rome.

Incidentally we may remark that in these Constitutions, prefaced with a copy of the Papal Brief approving them, these Societies or *Consociationes*, are invariably designated *Sodalities*, and not *Confraternities*, a designation which, for many reasons, it might be considered desirable to adopt in Ireland.

The two things indicated in Tit. vi., par. 29, as necessary for the complete canonical institution of these Sodalities, are: (1) ‘*Ut eadem canonice fuerit constituta decreto Ordinarii loci;*’ (2) ‘*Ut ad Archisodalitatem deferatur una cum supplici libello, authenticum exemplar decreti, quo fuit constituta Sodalitas, atque Ordinarii commendaticiae litterae.*’

These conditions are simply the common law of the Church affecting the Canonical institution of all Sodalities or Confraternities whatsoever.

Dealing, first, with condition No. 1, the Episcopal Decree—this is in all cases absolutely necessary. Even in missionary countries there can be no deviation from it.

In ordinary cases the initiative rests with the Parish Priest. He petitions the Ordinary for a Canonical erection of some

Sodality or other, accompanying the petition with a copy of the rules, and declaring the object of the Sodality. Then the Ordinary, if he is disposed to approve, issues a Decree in writing, formally erecting the Sodality. This Decree should be duly signed and sealed, and the Parish Priest should be instructed to keep it safely in the parochial archives, ready to be produced if called for at any recurring Episcopal visitation.

In the present instance, however, the initial action of the Parish Priest need not be waited for ; as the Encyclical in the strictest terms *commands*, that in each and every parish this *Consociatio* be forthwith established. What we would venture to suggest, therefore, as a ready way of enforcing the precept is, if your Lordships think well of it, to have a printed formula of Canonical erection prepared similar to existing formulas for other Diocesan acts ;—a specimen will be appended to this Report ; and then the Bishop having intimated his wish to each Parish Priest that the commands of the Sovereign Pontiff should be promptly obeyed, and accompanying this intimation with a copy of the *General Rules* of the Sodality, beg of him to sign and return the formula, on receipt of which you can immediately forward the Decree of erection, together with an authentic copy of the Indulgences.

Condition No. 2, namely that of affiliation or aggregation to the Arch-Sodality in Rome, and to the fulfilment of which the possibility of gaining the Indulgences is exclusively confined, has been enormously simplified in the Constitutions of the Roman Sodality. In Tit. vi., par. 30, we read : ‘ In qualibet dioecesi eam doctrinae christianae sodalitatem aggregare Archisodalitati Romanae satis erit, quam sodalitatem Ordinarius statuerit esse centrum ceterarum ejusdem generis : hac enim aggregata, simul aggregatae censebuntur aliae omnes sodalitates, quae aut constitutae jam, aut deinceps constituendae sint, in eadem dioecesi.’ So that this Central Sodality of Christian Doctrine, once affiliated to the Arch-Sodality in Rome, *ipso facto*, all other Sodalities in the same Diocese already erected, or to be erected, are deemed to be affiliated.

This Central Sodality may be the one established, let us say, in the cathedral church of the Diocese, or if thought desirable to follow the practice already adopted in Rome, it may consist of a body of ecclesiastics, to be endowed with supervising and directive powers over the other Sodalities of the Diocese, and over religious instruction generally.

We referred higher up to General Rules of the Sodality. On examination, however, we find that they are very few. After defining the object of the Sodality, namely, ‘*religiosam*

christianae plebis institutionem provehere ac moderari per catechesis praeceptionem,' and that the seat of the Arch-Sodality is fixed in Rome, Constitution No. IV. says:—'Ad Sodalitium, natura ipsa rei, pertinent omnes parochi Urbis.' By substituting *Dioecesis* for *Urbis*, it could be made applicable here.

Next comes the condition of general membership under same Rule IV: 'Ipsis petentibus possunt praeterea ejusdem Sodalitii societatem inire quotquot sibi constituunt catechesis disciplinae favere eamque expeditiorem efficere opera sua vel pecunia.'

This comprehensive Rule embraces all the faithful of the Parish who are in any way willing to help; whether by teaching the Catechism in the Church on Sundays or by being taught the Catechism at all times, or in the case of those who are unwilling to engage in the work of teaching, and who are disposed to help forward the good work by pecuniary contributions, which will be necessary for the discharge of working expenses of the Sodality and for providing premiums for regular attendance and proficiency.

These are practically the only General Rules applicable to all Sodalities. From this we may infer that the government and administration of parochial Societies or Confraternities, as they exist amongst us, need not be interfered with. They have but to secure Canonical erection as above explained, and manage their own Sodality as local circumstances may render desirable, 'semper, subintelligatur, annuente Ordinario.'

In Tit. v., however, a pattern of a governing council of a Parochial Sodality is given in the following words: 'Sodalitates parochiales habebunt consilium dirigens, cui praeerit parochus. Idem Consilium constabit duodecim Sodalibus, quorum quatuor sacri ordinis viri, e populo viri quatuor, totidemque mulieres.

'Hic vero numerus aut augeri poterit aut minui pro peculiaribus cujusque paroeciae conditionibus.'

It will be for each Sodality to decide how they may be governed, and what officers they may choose, and how they may choose them, always bearing in mind that members of the Sodality are of both sexes which should have equal rights therein.

It might be found desirable for the Parish Priest as Director to appoint the officers and council in the first instance, and then arrange for their continuance in office, or periodical re-election.

✠ NICHOLAS, *Bishop of Canea*,
Secretary to Episcopal Committee.

FORMULAE PRO ERECTIONE CANONICA SODALITATIS DOCTRINAE
CHRISTIANAE.

PETITIO PAROCHI.

Illme. et Revme. Domine.

.....Parochus.....
desiderio motus Dei gloriam promovendi, ac provehendi disciplinam Catechesis Christianae juxta mentem SS. D. N. Pii Papae X, in Encyclica quae incipit *Acerbo nimis* expositam, petit ab Illma. et Revma. Amplitudine Vestra, ut benigne precibus annuens Sodalitatem Doctrinae Christianae erigere ac erectam declarare in Paroecia.....statuta approbare, et Parochum dictae Ecclesiae, ejusque successores et provisores, designare in Sodalitatis Directores, cum facultate subdelegandi dignetur.

Summa qua per est reverentia permaneo, Illmae. Dominationis Vestrae submissus.

.....

DECRETUM ERECTIONIS CANONICAE.

Visis precibus Nobis oblatis, auctoritate Nostra ordinaria erigimus Sodalitatem Doctrinae Christianae, de qua, et sicuti in precibus, ejus statuta a Nobis revisa approbamus, eam Nobis et Successoribus Nostris subjicientes ac subjectam declarantes.

Datum.....die....mensis.....19..

L. ✠ S.

INDULGENTIAE

VEN. ARCHISODALITATI DOCTRINAE CHRISTIANAE A SA. MO.
PONTIFICE PAULO V CONCESSAE.

(Ex Constit. *Ex credito nobis*, 6 Oct. 1607.)

1. Indulgentiae Plenariae :

(a) Omnibus et singulis ex utroque sexu christifidelibus, confessis ac sacra communione refectis, qui uti ministri, operarii et confratres dictam Archiconfraternitatem ingredientur, die primo illorum ingressus seu eo die quo dictae Archiconfraternitati adscripti fuerint.

(b) Sodalibus qui confessi Sanctissimum Eucharistiae Sacramentum in festo, quod ab ipsa Archiconfraternitate et aliis Confraternitatibus aggregatis seu aggregandis pro earum praecipuo et principali respective eligetur, sumpserint.

(c) Eisdem in mortis articulo constitutis, si, uti supra dispositi, vel saltem contriti, SS^mum. Iesu Nomen ore, si potuerint, sin minus corde devote invocaverint.

2. Indulgentiae Stationales :

Sodales, qui diebus stationum in Missali Romano descriptis doctrinam christianam in Ecclesiis docuerint ac etiam omnes et singuli christifideles, qui ad eandem discendam accesserint, easdem indulgentias consequantur, quas consequerentur si Ecclesias Stationum Urbis vel extra Urbem personaliter visitarent. Easdem etiam indulgentias consequuntur visitatores dictae Archiconfraternitatis, qui ex commisso sibi officio visitabant illas scholas, quas in illo die visitare poterunt.

3. Indulgentia partiales :

(a) 10 annorum Confratribus qui extra civitatem ad doctrinam docendam per castella et villas exierint.

(b) 7 annorum et totidem quadragenarum Confratribus confessis ac. S. Communione refectis, eo die quo congregatio in quavis civitate vel terra publicabitur.

(c) 7 ann. et tot. quadrag. Confratribus qui semel quolibet, mense Sanctissimum Eucharistiae Sacramentum sumpserint.

(d) 7 ann. Sacerdotibus dictae Archiconfraternitati adscriptis qui in Ecclesia seu Oratorio Confraternitatis verbum Dei praedicaverint aut collationes fecerint (licet illo die non intervenerint in aliqua schola docendi causa).

(e) 7 ann. Confratribus, qui per civitatem viros, mulieres aut pueros ad eandem doctrinam christianam docendi causa circumierint.

(f) 7 ann. quoties Sanctissimum Eucharistiae Sacramentum, dum ad infirmos defertur, comitati fuerint.

(g) 3 ann. Sodalibus qui corpora Confratrum et Consororum defunctorum ad sepulturam associaverint aut exequiis, anniversariis officiisve, quae pro eis celebrantur, pro eorum animabus preces fundentes, interfuerint.

(h) 200 dierum Confratribus (a) qui causa fuerint ut pueri, famuli aut quaevis aliae personae ad discendam doctrinam christianam eant : (b) qui disputationibus, quae in scholis dictae Archiconfraternitatis fieri solent, interfuerint : (c) qui infirmos dictae Archiconfraternitatis visitaverint, quoties id fecerint : (d) qui divinis officiis et congregationibus publicis vel secretis dictae Archiconfraternitatis necnon processionibus a locorum Ordinariis sub vexillo dictae Archiconfraternitatis praescribendis interfuerint.

(i) 100 dier. Confratribus qui diebus feriatis doctrinam christianam aut publice aut privatim explanaverint.

INDULGENTIAE

CONCESSAE OMNIBUS UTRIUSQUE SEXUS CHRISTIFIDELIBUS SIVE
DOCENTIBUS SIVE DISCENTIBUS CHRISTIANAM CATECHESIM.

(Ex Coll. Auth. *Precum et Piarum Operum*, a S. C. Indul. edi^{ta}a
ann. 1898, p. 558, n. 316.)

(1) 7 ann. omnibus et singulis praeceptoribus qui diebus festivis discipulos suos ad doctrinam christianam duxerint eosque illam docuerint.

(2) 100 dier. iis praeceptoribus qui diebus feriatis in propriis scholis eamdem doctrinam explicaverint.

(3) 100 dier. omnibus et singulis patribus et matribus familias, quoties in suis domibus, liberis, famulis et familiaribus utriusque sexus doctrinam christianam explanaverint.

(4) 100 dier. omnibus et singulis christifidelibus qui per mediam horam doctrinae aut docendi aut discendi gratia studuerint.

(5) 7 ann. totidemque quadrag. adultis viris vel mulieribus, quoties pio exercitio catechismi, quando pueris in ecclesiis seu oratoriis explanabitur, interfuerint.

(6) Plenaria in festis Nativitatis Dñi, Paschatis Resurrectionis necnon Ss. Apostolorum Petri et Pauli iisdem viris vel mulieribus adultis, qui praefato pio exercitio vel discendi vel docendi causa interesse consueverint, dummodo dictis diebus confessi ac Sacra Synaxi refecti ad mentem Summi Pontificis oraverint.

(7) Omnibus et singulis utriusque sexus et cuiuslibet aetatis christifidelibus ad doctrinam christianam discendam in scholis Archiconfraternitatis convenire solitis, qui peccata sua quolibet festo B. M. Virginis aut alio festo a Superioribus dictae Congregationis determinando confessi fuerint, tres annos; iis vero qui praefatis diebus insuper ad Sacram Synaxim accesserint, quinque annos.

INTERPRETATION OF CERTAIN DECREES OF SOUTH
AMERICAN SYNOD

DECLARATIONES AUTHENTICAE

SUPER DUBIIS PROPOSITIS A NONNULLIS AMERICAEE LATINAE
EPISCOPIS, CIRCA INTERPRETATIONEM QUORUMDAM DECRE-
TORUM CONCILII PLENARII EIUSDEM AMERICAEE.

Ex Audientia Sanctissimi, die 5 Novembris 1901.

I. Per decretum Sacrae Congregationis Negotiis Ecclesiasticis Extraordinariis praepositae, datum die 1 Ianuarii anno 1900, extensa fuit ad Americam Latinam declaratio S. C. Concilii, edita pro Hispania die 31 Ianuarii 1880 sub hac formula :—Sponsalia quae contrahuntur in regionibus nostris absque publica scriptura,

invalida esse, et publicam scripturam supplere non posse informationem matrimonialem . . . —Circa primam partem huius declarationis non est una doctorum sententia; plerique enim asserunt, invaliditatem eiusmodi sponsalium respicere utrumque forum, tam externum quam internum; nonnulli vero tenent invaliditatem non posse sustineri pro foro interno, dummodo certo constet de deliberato consensu utriusque contrahentis. Sunt ne invalida praedicta sponsalia absque public scriptura, etiam in foro interno?

R. *Affirmative, seu esse invalida etiam in foro interno.*

II. Sub num. 231 decretorum Concilii in medio sic habetur: 'Illi autem, quorum res agitur, a Capitulo recedant, nec nisi re peracta revocentur: suffragia vero secreta ferantur, quae nisi ultra dimidium in rem propositam convenerint nihil actum ea de re in Capitulo censeatur.' In hoc decreto dubium exortum est circa modum ferendi suffragia; sciscitatur enim num suffragia debeant esse secreta in omni re quae proponitur in Capitulo, vel tantum in aliquibus negotiis, et in hoc casu, quibus in negotiis?

R. *Suffragia debere esse secreta saltem in omnibus negotiis maioris momenti, ad normam Const. Alessandri VII 'Pro commissa,' diei 3 Aprilis 1657; item quoties agitur de negotiis alicuius Canonici; imo etiamsi res proposita minoris momenti iudicetur, quoties discordia vel controversia exoriatur inter capitulares.*

III. Sub decreto n. 370 praescribitur: 'SS. Sacramentum asservandum est in omnibus Ecclesiis parochialibus, et quasi-parochialibus, etiam ruralibus, et in Ecclesiis Regularium, tam virorum quam monialium; in aliis autem ecclesiis, sacellis et oratoriis, non licet, absque speciali indulto Sedis Apostolicae.' Iam vero ex iniuria legum civilium in nonnullis Americae Latinae regionibus moniales usum amiserunt proprii coenobii et adnexae ecclesiae; viri autem regulares, amisso pariter usu proprii coenobii, ecclesias suas administrare valent vel non, iuxta conditiones personarum et locorum. Quid igitur tenendum est in hisce circumstantiis circa ius asservandi SS. Sacramentum?

R. *Quoad ipsos viros regulares et quoad moniales votorum solemniis, provisum per declarationes S. Poenitentiariae 18 Aprilis 1867; 12 Septembris 1872; et S. C. Concilii, 8 Ianuarii, 1867. Quoad ipsas Ecclesias regulares seu conventuales, actu ab ipsis regularibus haud administratas, providebitur in responsione ad quintum dubium.*

IV. Decretum n. 505 loquens de patrinis, sic se habet: 'Ad munus patrini in hoc sacramento (Baptismi) admitti nequeunt qui in civili tantum, ut dicunt, matrimonio vivunt, ac publice excommunicati aut interdicti, nisi . . .' Cum in hoc decreto de publice criminosis et infamibus nulla fiat mentio, dubitatur num

intelligendum sit absque aliarum iuris communis prohibitionum praeiudicio, vel potius ratione circumstantiarum habendum sit tamquam harum temperamentum, ita ut in America Latina non sint aliae prohibitiones praeter illas quae in memorato decreto continentur ?

R. *Concilium Plenarium in art. 505 casus respicere maioris momenti seu difficilioris solutionis ; ideoque affirmative ad primam partem, negative ad secundam.*

V. Utrum legitima haberi possit consuetudo in pluribus Americae Latinae dioecesibus vicens asservandi, absque speciali privilegio seu indulto Apostolico, SS. Sacramentum in Ecclesiis, quae (a) non sunt parochiales aut quasi parochiales ; (b) neque actu a regularibus administrantur, quamvis ad regulares civiliter suppressos de iure pertinent ; (c) neque actu monialibus votorum solemnium addictae sunt, quia moniales proprio monasterio per civilem suppressionem privatae sunt. Et quid de asservatione SS. Sacramenti in Ecclesiis et oratoriis virorum vel sororum vota simplicia tantum emittentium, in quibus hucusque SS. Sacramentum asservatum fuit absque speciali indulto S. Sedis, generatim concesso omnibus Ecclesiis seu oratoriis eiusdem Instituti vel singulis piis domibus ?

R. *Negative in omnibus, et recurrendum ad S. Sedem in singulis casibus ; salvis peculiaribus indultis Apostolicis Ordinario vel aliter concessis.*

VI. Utrum valida censi possit in America Latina collatio Decanatus et aliorum beneficiorum Ecclesiarum cathedralium vel collegiatarum Apostolicae reservationi subiectorum, ab Ordinariis absque speciali S. Sedis indulto peracta, in dioecesibus ubi per Conventiones S. Sedis cum civilibus guberniis vel aliter ex alia speciali Romani Pontificis concessione iuri communi haud derogatum est ?

R. *Negative, nisi habeatur speciale, authenticum et indubium indultum S. Sedis ; quod proinde non praesumendum est, sed certo probandum, et in ipso instrumentum collationis beneficii expressis verbis ad memoriam revocandum.*

VII. Utrum, firmis remanentibus praescriptionibus art. 758 et 799 Concilii Plenarii Americae Latinae, Ordinarii tolerare vel prudenter approbare possint recreationes, conventus, nundinas aliaeque christianae beneficentiae media ad eleemosinas pro pauperibus aliisque piis operibus colligendas, quae a piis praesertim laicis promoveri et fieri solent ?

R. *Ordinarii eos tantum christianae beneficentiae conventus tolerare, et, prudenter tamen, si opus fuerit, promovere poterunt, qui tales honestatis et charitatis seu pietatis conditiones habent, ut praesentia Sacerdotum in iisdem conventibus neque Ecclesiae*

*... circumstantiis regionis prohibita, imprudens,
... dici possit. De qua re soli Ordinarii iudicare
... habitis decretis Concilii Plenarii Balti-
... IX, cap. V.*

... Romae, e Secretaria eiusdem S. Congregationis, die,
mense et anno praedictis.

✠ PETRUS, Archiep. Caesarien.

C. Negotiis Ecclesiasticis Extraordinariis prae-
positae *Secretarius*.

FAST AND ABSTINENCE IN SOUTH AMERICA

S. C. A. NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

I.—DECRETUM¹

QUO INDULTUM CONCEDITUR SUPER IEIUNIO ET ABSTINENTIA PRO
AMERICA LATINA.—DIE 6 IULII 1899

Archiepiscopi et Episcopi Americae Latinae, in Urbe, in plenarium Concilium Congregati, Sanctissimo D. N. Leoni PP. XIII, gloriose regnanti, exposuerunt maximam difficultatem in qua, ob speciales regionum conditiones, versantur fideles suarum dioecesium, servandi ecclesiasticas leges de ieiunio et abstinentia non obstantibus amplissimis indultis a S. Sede iam concessis. Supplices proinde dederunt preces ut Sanctitas Sua ampliorem et generalem pro America Latina dispensationem concedere dignaretur.

Porro Sanctissimus Pater, referente me infrascripto S. C. Negotiorum Ecclesiasticorum extraordinariorum Secretario, re mature perpensa atque praehabito voto nonnullorum S. R. E. Cardinalium, attentis gravissimis causis allatis, volens animarum necessitatibus atque anxietatibus occurrere, servata ecclesiastica lege ieiunii et abstinentiae ac salvis permanentibus excusationibus ab eadem lege iure communi, iuxta regulas probatorum auctorum admissis, nec non specialibus indultis singulis ecclesiasticis provinciis hactenus impertitis, et adhuc vigentibus, donec perduraverint, statuit concedere *ad decennium*, prout concedit, omnibus Americae Latinae Ordinariis, facultatem, parochis, confessariis et aliis viris ecclesiasticis subdelegabilem, dispensandi ipsorum arbitrio, singulis annis et facta mentione apostolicae delegationis, fideles qui id petierint, etiam religiosos utriusque sexus de consensu tamen suorum superiorum ecclesiasticorum, a lege ieiunii et abstinentiae, dummodo :

¹ Hoc decretum ac sequentes declarationes referimus nunc, quamvis variis abhinc annis in lucem prodierunt, quum maximae utilitati sint Episcopis cleroque Americae Latinae.

1. *Lex ieiunii sine abstinentia* a carnibus servetur feriis VI adventus et feriis IV quadragesimae.

2. *Lex ieiunii et abstinentiae* a carnibus servetur feria IV cinerum, feriis VI quadragesimae et feria V maioris hebdomadae.

Sed diebus ieiunii semper licebit omnibus, etiam regularibus, quamvis specialem dispensationem non petierint, in collatione serotina, uti ovis ac lacticiniis.

3. *Abstinentia a carnibus* sine ieiunio servetur in quatuor pervigiliis festorum Nativitatis D. N. I. C., Pentecostes, Assumptionis in coelum B. M. V. et Sanctorum Apostolorum Petri et Pauli.

4. In singulis regionibus serventur conditiones quoad precum recitationem et eleemosynarum erogationem atque destinationem, hactenus in concessione indultorum pontificiorum servari solitae.

Parochis autem et aliis sacerdotibus subdelegatis ab episcopis vetitum est quidquid aliud petere aut acceptare occasione dispensationum ab ipsis impertitarum.

Firma vero permanent privilegia Americae Latinae in Const. *Trans Oceanum*. 18 Apr. 1897 concessa.

Et super his Sanctissimus Dominus mandavit praesens edi decretum atque in acta S. C. Negotiorum Ecclesiasticorum extraordinariorum referri.

Contrariis quibuscomque non obstantibus.

Datum Romae e Secretaria S. C. Negotiorum Ecclesiasticorum extraordinariorum, die, mense et anno praedictis.

FELIX CAVAGNIS, *Secretarius*.

II.—DECLARATIONES.

CIRCA INDULTUM DATUM DIE 6 IULII 1899 SUPER IEIUNIO ET ABSTINENTIA, IN AMERICA LATINA.

Ill^{ms} ac R^{me} Domine,

In executione indulti diei 6 iulii 1899, *super ieiunio et abstinentia, in America Latina*, nonnullis in dioecesibus, variae obortae sunt difficultates circa interpretationem eiusdem rescripti, praesertim ob cumulationem seu coniunctionem concessionum antiquarum aut communium cum novo indulto.

Ad omnes itaque ambiguitates hac in re tollendas, SS^{ms} D. N. Leo Papa XIII. declarationes quae in adiuncto Decreto Sacrae Congregationis Negotiis Ecclesiasticis Extraordinariis praeposita continentur, edi et publicari mandavit.

Insuper ea est Sanctitatis Suae mens, ut, ad uniformitatem in art. 428 Actorum Concilii Plenarii Americae Latinae praescriptam efficacius obtinendam et ad alia praecavenda incommoda

unaquaeque provincia ecclesiastica aut etiam plures provinciae eiusdem nationis Americae Latinae unam eandemque formulam habeant et servant, in edicendis aut promulgandis atque interpretandis tum communibus indultis circa ieiunium et abstinentiam, etiam Bulla Cruciată, ubi haec habeatur, tum indulto diei 6 Iulii 1899, pro singulis fidelibus, vel familiis, qui illud petierint concessio; quae formula, de Episcoporum totius provinciae consensu et approbatione, a Metropolitano conficienda, vel a singulis Ordinariis seorsum vel ab omnibus coniunctim subscripta, opportune quotannis publicetur. Prima tamen vice, praeviae recognitioni Sanctae Sedis ante publicationem ea subiiciatur atque etiam in posterum, quoties aliqua innovatio proponi velit.

Dum haec, pro meo munere, Amplitudini Tuae significare propero, cuncta a Deo fausta adprecatus, me libenter profiteor

Amplitudinis Tuae

Romae, die 10 Martii 1901.

addictissimum

M. Card. RAMPOLLA.

OBSERVANCE OF FESTIVALS IN CERTAIN MISSION

SUPER OBSERVANTIA FESTORUM IN LOCIS MISSIONUM

Feria IV, die 12 Decembris 1906.

¶ In Congregatione generali S. R. et U. Inquisitionis, proposito dubio a S. Congregatione de Propaganda Fide: *utrum indultum super observantia festorum concessum alicui Missioni validum quoque habendum sit pro aliis Missionibus, quae in posterum a pristina Missionē seiungantur* Eñi ac Rñi Dñi respondendum mandarunt: *Affirmative.*

Sequenti vero feria V, die 13 eiusdem mensis et anni, SSmus D. N. Pius PP. X decretum Emorum PP. adprobavit.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

A POLISH SOCIETY BANNED

SECTA MARIAVITARUM ITERUM REPROBATUR ATQUE EIUSDEM DUCES EXCOMMUNICATI VITANDI DECLARANTUR

Feria IV, die 5 Decembris 1906

Mariavitarum sacerdotum secta quae ab aliquot annis nonnullas Poloniae dioeceses infeliciter infestat, in eam paullatim devenit obstinatam pervicaciam et insaniam, ut iam Apostolicae

sedis postulet extremas coercitiones. Haec enim secta, cum in exordiis suis simulasset singulare studium gloriae divinae, mox spretis Episcoporum suorum monitionibus et correctionibus, spretis ipsius Summi Pontificis primum paternis adhortationibus tum severioribus comminationibus, spretis quoque censuris in quas non unam ob causam inciderat, tandem ecclesiasticae auctoritati se penitus subduxit, agnoscens pro capite foeminam quandam Feliciam, alias Mariam Franciscam Kozłowska, quam Sanctissimam matrem dicunt, SS. Dei Genitrici sanctitate parem, sine cuius patrocinio nemo salvus esse possit, et quae delegavit Ioannem Kowalski, ut suo nomine tamquam Minister generalis totam Mariavitarum societatem regat. Cum igitur constet praedicta totius societatis capita, Ioannem Kowalski et Mariam Franciscam Kozłowska etsi iterum iterumque monitos in suis perversis doctrinis et molitionibus quibus simplicem multitudinem decipiunt et pervertunt, obstinate persistere, atque in censuris in quas inciderunt sordescere, haec Sacra Suprema Congregatio S. R. U. I. de expresso SS^mi Domini Nostri mandato, ne quis, cum detrimento salutis aeternae, ulterius *communicet operibus malignis* Ioannis Kowalski et mulieris Kozłowska, declarat atque edicit dictum sacerdotem Ioannem Kowalski memoratamque foeminam Mariam Franciscam Kozłowska, *nominatim ac personaliter* maiori subiaccere excommunicationi, ambosque, a gremio Ecclesiae Sanctae Dei penitus extorres, omnibus plecti poenis publice excommunicatorum, ideoque Ioannem Kowalski et Mariam Franciscam esse *vitandos ac vitari debere*.

Committit insuper RR. PP. DD. Varsaviensi Archiepiscopo, Plocensi, Lublinensi, Kielcensi aliisque, quorum forte interest, Episcopis Polonis, ut, nomine ipsius Sanctae Sedis, declarent singulos et omnes respectivae suae dioeceseos sacerdotes infami sectae Mariaviticae adhuc addictos, nisi infra viginti dies, ab ipso praesentis intimationis die computandos, sincere resipuerint, eidem excommunicationi maiori, personali et nominali, pariter subiaccere eademque ratione vitandos esse.

Praelaudati vero Praesules magis ac magis satagant e grege suo fideles, a sacerdotum Mariavitarum insidiis ac mendaciis misere deceptos, admonere non amplius Ecclesiae Sanctae Dei geminos esse posse filios quotquot damnatae sectae Mariaviticae scienter adhaereant.

L. S.

PETRUS PALOMBELLI, S. R. et U. I. Notarius.

**PRIVILEGE GRANTED TO DOMINICANS OF THE
ENGLISH PROVINCE**

S. C. DE PROPAGANDA FIDE

DOMINICANIS ANGLIAE DATUR AD QUINQUENNium INDULTUM
CELEBRANDI MISSAM DE REQUIE BIS IN HEBDOMADA IN DIE
DUPLICI

Ex audientia SSmi., habita die 8 Martii 1904

Ssmus. Dominus Noster Pius divina providentia PP. X, referente me infrascripto S. Congregationis de Propaganda Fide Secretario, de speciali gratia indulsit, ut in ecclesiis Ordinis Praedicatorum regularis Provinciae Angliae celebrari valeat bis in hebdomada Missa *de Requite*, occurrente etiam festo ritus duplicis, exceptis primae et secundae classis, diebus Dominicis aliisque festis de praecepto servandis, necnon vigiliis, feriis atque octavis privilegiatis, et dummodo huius indulti causa nihil omnino praeter consuetam eleemosynam percipiatur. De consensu Ordinarii ad quinquennium.

Datum Romae ex aedibus S. Congregationis de Propaganda Fide, die et anno ut supra.

ALOISIUS VECCIA, *Secret.*

**NEW INSTITUTE OF SISTERS OF THE THIRD ORDER OF
ST. DOMINIC**

LAUDIS NOVI INSTITUTI SORORUM TERTII ORDINIS S. DOMINICI
EIUSQUE CONSTITUTIONUM AD TEMPUS APPROBATIONIS AD
QUINQUENNium

Cum Reverenda Mater Maria Aemilia a SS. Angelis, Priorissa generalis Instituti Sororum Tertii Ordinis S. Dominici congregationis Sanctae Catharinae Senensis, quarum domus princeps est in loco archidiocesis Milwaukiensis Statuum Foederatorum Americae Septentrionalis qui vulgo dicitur *Racine*, enixe petierit ut Sancta Sedes praedictum Institutum illiusque constitutiones adprobare dignaretur, eius petitio Romanae Commissioni pro examine constitutionum novorum Institutorum ab hac S. Congregatione dependentium institutae, cui Eminentissimus Cardinalis Franciscus Satolli praeest, prout opus erat, delata fuit. Praelaudata vero Reverendissima Commissio, attenta huius Instituti pro missionibus in supradicta regione utilitate, de qua litterae commendatitiae Ordinariorum, in quorum dioecesibus Sororum domus exstant, fidem faciunt, et attenta etiam illius aggregatione ad Tertium Ordinem Sancti Dominici a R. P.

Magistro generali peracta, idem Institutum interim laudandum eiusque constitutiones iuxta schema exhibitum, introductis tamen modificationibus prout in annexo exemplari habetur, ad quinquennium per modum experimenti approbandas censuit. Quare haec Sacra Congregatio de Propaganda Fide, iuxta votum Reverendissimae Commissionis, decretum laudis praefato Instituto et temporaneam praedictam approbationem eius constitutionibus dare decrevit, sperans ipsum tale incrementum consequuturum, ut Sedis Apostolicae approbationem suo tempore obtinere valeat. Quam S. Congregationis sententiam ab infrascripto eiusdem Secretario, in audientia diei 9 Maii 1905 SSmo Dño N. Pio divina providentia PP. X relatam, eadem Sanctitas Sua in omnibus ratam habere et confirmare dignata est, et super his praesens decretum fieri mandavit.

Datum Romae, ex aedibus S. Congregationis de Propaganda Fide, die 10 Maii 1905.

Fr. H. M. Card. GOTTI, *Praefectus*.
ALOISIUS VECCIA, *Secret.*

INSTITUTE OF FRANCISCAN MISSIONARY SISTERS

LAUDIS PRO INSTITUTO SORORUM FRANCISCALIUM MISSIONARIARUM

Praeclarissimi operis conversionis exterarum gentium adiumento ab anno 1873 ortum habuit Institutum Sororum Franciscalium Missionariarum ab Immaculata Conceptione, et paucos post annos domum principem in hac alma Urbe constituit. Cum autem, Dei favente gratia, uberes fructus ediderit atque apud varias regiones domicilium fixerit, suprema Moderatrix ab hoc Sacro Consilio rei christianae dilatandae praeposito, Instituti approbationem efflagitavit. Re itaque pro more delata examini Commissionis pro revisendis regulis novorum Institutorum a Sacra Congregatione dependentium, cui praestit Eminenterissimus Vir Franciscus Cardinalis Satolli, eadem Commissio, attentis praesertim litteris commendatitiis Ordinariorum, qui de istarum Religiosarum Sororum zelo testantur, statuit praememoratum Institutum laudis decreto esse cohonestandum.

Summus vero Pontifex Pius divina providentia Papa X in audientia ab infrascripto S. Congregationis Secretario habita hodierna die sententiam praelaudatae Commissionis in omnibus adprobavit, praesensque ad id decretum edi mandavit.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide, die 23 Iulii anni 1906.

Fr. H. M. Card. GOTTI, *Praefectus*.
ALOISIUS VECCIA, *Secret.*

ALLOCUTION OF HIS HOLINESS POPE PIUS X ON APRIL 17

ALLOCUTIO.

SSMI. D. N. PII PP. X HABITA DIE 17 APRILIS AN. 1907 OCCASIONE
IMPOSITIONIS PILEOLI NEO CARDINALIBUS.

Accogliamo colla più viva compiacenza i sentimenti di devozione e di amore filiale verso di noi e di questa sede apostolica che ci avete significati in nome vostro e dei voetri dilettezzissimi confratelli per l'onore della porpora a cui foste chiamati. Ma se accettiamo i vostri ringraziamenti dobbiamo pur dire che le preclare virtù di cui siete adorne le opere di zelo che avete compiute e gli altri segnalati servigi che in campi diversi avete resi alla Chiesa, vi rendevano pur degni di essere annoverati nell'albo del nostro sacro Senato. E ci allietta non solo la speranza, ma la certezza che anche rivestiti della nuova dignità consacrerete sempre, come per il passato, l'ingegno e le forze per assistere il Romano Pontefice nel governo della Chiesa. Se Sempre i Romani Pontefici hanno avuto bisogno anche di aiuti esteriori per compiere la loro missione, questo bisogno si fa sentire più vivamente adesso per le gravissime condizioni dei tempi in cui viviamo e pei continui assalti, ai quali è fatta segno la Chiesa per parte dei suoi nemici.

E qui non crediate, Venerabili Fratelli, che noi vogliamo alludere ai fatti, per quanto dolorosi, di Francia, perchè questi sono largamente compensati dalle più care consolazioni: dalla mirabile unione de quel venerando episcopato, dal generoso disinteresse del clero, e dalla pietosa fermezza dei cattolici disposti a qualunque sacrificio per la tutela della fede, e per la gloria della loro patria; si avvera un'altra volta che le persecuzioni non fanno che mettere in evidenza e additare all'ammirazione universale le virtù dei perseguitati, e, tutt'al più sono come i flutti del mare, che nella tempesta frangendosi negli scogli li purificano, se fosse necessario, dal fango che li avesse insozzati.

E voi lo sapete, Venerabili Fratelli, che per questo non temeva la Chiesa quando gli editti dei Cesari intimavano ai primi cristiani: o abbandonare il culto a Gesù Cristo, o morire; perchè il sangue dei martiri era semente di nuovi proseliti alla fede. Ma la guerra tormentosa, che le fa ripetere *ecce in pace amaritudo mea amarissima*, è quella che deriva dalla aberrazione delle menti per la quale si misconoscono le sue dottrine, e si ripete nel mondo il grido di rivolta per cui furono cacciati i ribelli dal cielo.

E ribelli purtroppo son quelli, che professano e diffondono sotto forme subdole gli errori monstruosi sulla evoluzione del dogma; sul ritorno al puro vangelo, vale a dire sfrondata, come essi dicono, dalle spiegazioni della teologia, dalle definizioni dei

concili, dalle massime dell'ascetica, sulla emancipazione dalla Chiesa, pero in modo nuovo senza ribellarsi per non essere tagliati fuori, ma nemmeno assoggettarsi per non mancare alle proprie convinzioni, e finalmente sull'adattamento ai tempi in tutto, nel parlare, nello scrivere e nel predicare una carità senza fede, tenera assai pei miscredenti, che apre a tutti, purtroppo, la via dell'eterna rovina.

Voi ben vedete, o Venerabili Fratelli, se noi, che dobbiamo difendere con tutte le forze il deposito che ci venne affidato, non abbiamo ragione di essere in angustie di fronte a questo attacco che non è un'eresia, ma il compendio e il veleno di tutte le eresie, che tende a scalzare fondamenti della fede ed annientare il cristianesimo. Sì, annientare il cristianesimo, perchè la sacra scrittura per questi eretici moderni non è più la fonte sicura di tutte le verità che appartengono alla fede, ma un libro comune; l'ispirazione per loro si restringe alle dottrine dogmatiche, intese però a loro modo, e per poco non si differenzia dall'ispirazione poetica di Eschilo e di Omero. Legittima interprete della Bibbia è la Chiesa, però soggetta alle regole della così detta scienza critica, che s'impone alla teologia e la rende schiava. Per la tradizione finalmente tutto è relativo e soggetto a mutazioni, e quindi ridotta al niente l'autorità dei Santi Padri. E tutti questi, e mille altri errori li propalano in Opuscoli, in Riviste, in libri ascetici e per fino in romanzi, e li involgono in certi termini ambigui, in certe forme nebulose, onde avere sempre aperto uno scampo alla difesa per non incorrere in una aperta condanna e prendere però gli incauti ai loro lacci.

Noi pertanto contiamo assai anche sull'opera vostra, Venerabili Fratelli, perchè qualora conosciate, coi vescovi vostri suffraganei, nelle vostre regioni, di questi seminatori di zizzania, vi uniate a noi nel combatterli, c'informiate del pericolo a cui sono esposte le anime, denunciate i loro libri alle sacre Congregazioni romane, e frattanto usando delle facoltà, che da' sacri canoni vi sono concesse, solennemente li condanniate, persuasi dell'obbligo altissimo che avete assunto di aiutare il Papa nel governo della Chiesa, di combattere l'errore e di difendere la verità fino all'effusione del sangue.

Del resto confidiamo nel Signore, o dilette figli, che ci darà nel tempo opportuno gli aiuti necessari; e la Benedizione Apostolica, che avete invocata, discenda copiosa su voi, sul clero e sul popolo delle vostre diocesi, sopra tutti i venerandi vescovi e gli eletti figli che decorarono con la loro presenza, questa solenne cerimonia, sui vostri e sui loro parenti, e sia fonte per tutti e per ciascuno delle grazie più elette e delle più soavi consolazioni.

NOTICES OF BOOKS

PENANCE IN THE EARLY CHURCH. By Rev. M. J. O'Donnell,
D.D. Dublin : M. H. Gill & Son. 1907.

IN the recent revision of the Statutes of Maynooth College the rule which prescribed that the Doctorate Dissertation should be written in Latin, has been considerably modified. It is now free for the candidate himself to select the language in which he will present his Thesis ; and possibly the day is not far distant when some aspirant to the honour of the D.D. may deem it not unfitting that his Dissertation should be submitted to the Theological Faculty in the language of the country. One thing at any rate is certain, and that is that the remains of the Irish Literature which have come down to us can supply models of theological treatises, and a vocabulary expressive of theological ideas at least as good, and in the opinion of many far better, than any of the modern languages of Europe.

Dr. O'Donnell was the first who enjoyed the undoubted advantage conferred by the new regulation, and we congratulate himself and the College upon the result. He has produced a book which, after careful study, we can confidently recommend as being the best of its kind we have seen for many years. This is only what might have been expected by anyone who had followed the distinguished course of the young Doctor, first at the Intermediate examinations, and afterwards at the Royal University and at Maynooth College ; while at the same time the articles which have appeared at intervals from his pen during his term on the Dunboyne, were a sufficient guarantee that he possessed the faculty of clothing his ideas in language that was direct, appropriate, and forcible. When to all this is added the fact, which we can guarantee from certain knowledge, that the subject of the Dissertation was not lightly chosen, but was one to which the candidate had devoted his most serious attention for a very extended period, no one can be surprised at his undoubtedly brilliant success.

His book, *Penance in the Early Church*, is a historico-theological treatise, intended to illustrate and defend the doctrines and practices of the Catholic Church at present in regard to this sacrament, by a reference to the opinions and usages of the early centuries. Many of those outside the Catholic Church are thoroughly convinced that the facts of history cannot be recon-

ciled with the modern teaching of theologians, while even inside the Church there are not a few—from some of whom better might be expected—who view such historical studies with suspicion and uneasiness. They have been accustomed to imagine that the Church as it stands to-day, down even to the smallest detail, was so planted in the beginning ; and they are not prepared to admit any change or evolution however unimportant or accidental. Upon such as these Dr. O'Donnell's treatise will exercise, it is to be hoped, a very steady influence.

The writer had carefully examined and noted the conclusions of Dr. Lea, which have been accepted by most non-Catholics as incontrovertible on the subject of Penance. He then undertook a careful study of the early writers on this same subject, relying not upon commentaries or garbled extracts, but on the best editions of their works. It was only in this way he could hope to give a satisfactory reply to the difficulties raised by this eminent Protestant scholar ; and we are convinced that he has succeeded in establishing against Dr. Lea that the teaching and practice of the Church at the present day corresponds, in essentials at least, with the views of the early writers on the usages of the early Church. We say in essentials, because nobody who realizes what the Church really means, could expect an exact conformity in every little detail between the infant society of the first century and the developed organization of the twentieth. Dr. O'Donnell has taken up the doctrine of the Catholic Church on Penance as expressed in the Decrees of the Council of Trent ; and he has shown that these Decrees are in conformity with the teaching of the early Church. He has proved that the early Church asserted for itself and relied upon the words of our Lord as recorded by St. Matthew and St. Luke, a power of forgiving post-baptismal sins ; that this sacrament was a real judgment, and the final absolution a judicial act ; that the penitent was obliged to confess all his mortal sins ; that with regard to venial sins, they could be forgiven in the sacrament of Penance or outside it, just as Catholics teach at present ; that the contrition elicited from the motive of the fear of hell was good and salutary ; that private confession was regarded as conformable to Christ's commands ; that absolution was conferred only by the recognized minister of the Church, and that the principle of reservation was recognized and strictly enforced.

This is all that is required for the Catholic position, and we may well admit, as Dr. O'Donnell does, that in matters of a purely disciplinary nature the practice has varied at different times in the history of the Church, and in different portions of the Church even at the same period.

We have no hesitation in offering the writer our most sincere congratulations upon the success of his labours, and in recommending his book to the careful study of our readers. They will find it a work which is at once clear, orderly, and concise ; and lest they may have any misgivings, we may give them the comforting assurance that they may read it from the preface to the end without once referring to any dictionary, Greek, Latin, Hebrew, or English.

J. MACC.

Seánmóirí Muirge Nuadós. An rása imleabhar. 32an
2s. 6d. Dublin : M. H. Gill & Son, Ltd.

THE League of St. Columba gives us again this year a striking evidence of the increasing activity of the Maynooth students in the department of Irish studies. We have had occasion more than once to refer to the annual literary outputs of the League. This year in the line of Irish publications it has quite surpassed itself. Not alone have we before us the annual magazine *St. Columba's* (now happily entitled '*Imleabhar Muirge Nuadós*') but a neatly-bound volume of Irish sermons—the second of the series which the League has undertaken to give to the public from the MSS in the College Library, and an admirably written Irish play in five acts, are now on the bookstall as a result of this year's literary efforts. The variety of the publications—sermon, drama, and art—indicates the healthy, liberal tone of the Irish movement within the College ; their number and quality are convincing evidence of the progress that is being made in the line of Irish studies. Of the three books that have been published, the one that will undoubtedly be most highly prized by the Irish-reading public is the *Book of Sermons*. Until quite recently it was a common belief that the stream of Irish prose which had its origin away back in the centuries immediately succeeding the coming of St. Patrick, suddenly stopped when Keating laid aside his pen. This, however, was not the case. It is true, of course, that the sudden arrest of native Irish development caused by the Elizabethan wars, had a destructive effect on the Bardic schools, and that all chances of a higher education at home well-nigh disappeared with them. But numerous Irish Catholic foundations were made on the Continent—those at Rome, Louvain, and Salamanca being the most important—and the men that they turned out during the seventeenth and eighteenth centuries were not inferior in point of ability and learning to those trained in previous centuries in the native schools. The vast extent of this work in the Latin tongue is

already well known ; we are indebted to the League of St. Columba for some portion of their efforts through another medium. The second volume of 'Seánmóirí Muirge Nuasódo' contains thirteen sermons on various subjects. A few titles, such as 'The Last Judgment,' 'The Lord's Coming,' 'The Glory of Heaven,' 'The Resurrection,' 'The Passion and Death of our Lord,' will give an idea of the wide range and interesting character of the subjects treated of. The book must surely prove a great assistance to those entrusted with the work of preaching the Word of God in those districts where the Irish language still happily holds the field, and where it should naturally be the exclusive medium of communication from the pulpit. To young Irish preachers who are acquiring a knowledge of the language, will this book be of especial assistance. Many have found a difficulty—and this will even apply to adepts of the language—in putting their theological ideas into simple Irish for the ordinary faithful ; in this volume and its predecessor they will find a technical and simple treatment of a variety of subjects admirably suited to the Sunday congregation. To the ordinary student of Irish these volumes will be no less valuable. Here he will find a richness of idiom and vocabulary which is apt to surprise even the most advanced of those who have not ventured outside matter written in recent years. Of every turn of expression which he meets he may be certain. The writers of those sermons were men who rarely if ever used the English language as a medium of conversation, and their productions, as might be expected, show but little influence of the *Bearla* either in word or idiom. They are, moreover, representative of what is common in the living speech of all the Irish-speaking districts, the Munster element being scarcely noticeable. Indeed it is certain that some of them were composed as far removed as Donegal from the place of transcription—in Cork.

The work of editing has been very well done, and the young editors deserve to be congratulated. It would, perhaps, have been better to have written 'ba' throughout as the past tense of 'ir,' it tends to simplification ; and seeing that the Gaelic League does not retain it in its publications, it may sometimes confuse the learner. The same remark applies to the omission of the 'b' in the participles 'rágbaíl' and 'rágbaíl.' The retention of 'ar' the relative form of 'ir' is not consistent with modern developments, as scarcely any living writer uses it. However, these are very small things, and do not detract from the credit due to those responsible for the editing of the work. They have placed the Irish-speaking public under a great obliga-

tion, and they deserve the support of all interested in things Irish. Their achievements in future years will, we have no fear, justify this support. It should be mentioned that they promise another volume of like dimensions next year.

The book is printed on splendid paper of Irish manufacture. The type is large and clear, and the binding excellent. Messrs. Browne and Nolan are the printers.

M. E.

CONSECRANDA : Rites and Ceremonies observed at the Consecration of Churches, Altars, Altar-stones, Chalices and Patens. By Rev. A. J. Schulte. New York : Benziger, Bros. Price 3s.

BENEDICENDA : Rites and Ceremonies to be observed in some of the principal Functions of the Roman Ritual and the Roman Pontifical. By the Rev. A. J. Shulte. New York : Benziger Bros. Price 6s.

It is not in the spirit of mere conventional phraseology we say that the author of these two volumes has by their publication conferred a valued service upon the clergy in general. Both will prove a desirable adjunct to every clerical library, and their appearance deserves a warm welcome and a hearty recognition. Sooner or later in his life it falls to the lot of every priest to have to assist in one capacity or another, at a solemn consecration or a solemn blessing. On such an occasion his first concern is to lay hold of some handy manual that will enlighten him with accuracy, conciseness, and a minimum expenditure of energy upon the part he shall have to play in the function. So far, search for a convenient book of this kind, dealing with these oft-recurring consecrations and blessings, would prove entirely futile. There was nothing to be done except to go to the text of the Pontifical or Ritual itself, and rest content with such scant and meagre directions as the rubrics here given would supply. For Commentaries were not very accessible and even when ready at hand their diffuseness was often more perplexing than helpful to the uninitiated. Those who have had recourse to Catalani, Cavalieri, or Baruffaldus, and endeavoured to arrange a ceremonial after consulting them or more modern authors, will keenly appreciate the value of the boon which Father Shulte has so timely placed within their reach.

To give an idea of the ground covered by these two volumes, it will be well to indicate briefly their contents. The first volume contains an explanation of the ceremonies to be observed

at the Consecration of Churches, Altars, Altar-stones, Chalices, and Patens. All the details pertaining to these various functions are fully described. The author first explains the preliminaries, next the preparations to be made for each ceremony, and finally the manner in which the function is to be performed. The subject-matter of the second volume, or *Benedicenda*, is more diversified and, from the standpoint of the priest, more interesting and instructive, because many of the ceremonies here described are such as he himself can perform if not by his ordinary, at least in virtue of delegated, powers. These include the laying of the Corner-stones of a Church and of other Buildings, Blessing of a Cemetery, Reconciliation of a Polluted Church and Cemetery adjoining, Blessing of a Bell, Blessing of Churches—permanent and temporary—and of the New Font of a Church, Blessings of School-Houses, of New Crosses, and of Images and Statues of the Blessed Virgin and Saints. Most of these Ceremonies are *de Jure* episcopal, but the author has provided for the contingencies in which they may be carried out by delegated priests. Finally, there is a description of the ceremonies employed in connexion with the Bishop's visitation of Parishes, the administration of Confirmation, the imparting of the Papal Blessing both by a Bishop and Priest, the rite of Absolution and Episcopal blessing after sermon at Mass, and the investiture of Domestic Prelates and Protonotaries Apostolic. In an appendix will be found inscriptions suitable for bells and foundation-stones.

Above enumeration will convey an idea of the scope of these volumes, and it only remains to say that the author, having gone to the most approved sources for his information, has secured accuracy and soundness in his treatment. His style, too, whilst being clear and lucid, is as attractive as the handling of such a dry subject could permit. He gives the whole text of the Ritual or Pontifical, as the case may be, for each function he describes and assumes that the manual may be used instead of these, but while the text is doubtless authentic, liturgical books generally require the *concordat cum originali* in order to be thus lawfully employed.

The manner in which the volumes are brought out are quite in keeping with the high reputation of Benziger Brothers. The books are well bound, the type is particularly clear, and the paper of very superior quality, while the price is moderate in the extreme.

P. M.

NOTES ON HOLY COMMUNION. By F. M. de Zulueta, S.J.
London : R. & T. Washbourne. Price 1s.

THIS is a compact little volume of sixty-eight pages. It deals with a subject of the greatest importance in the light of the recent Decrees, and in a manner clear, simple, and full. It will be found a most useful companion volume to Lejeune's work for the priest and confessor. In it are to be found all the recent rules and responses of the Sacred Congregation, to which are added notes and comments by the author, with answers to the ordinary objections against frequent Communion. It is a book which all priests should have by their side, if they wish to know the causes which led to the Decrees, the spirit which animated the Supreme Pontiff, and the influence which such Decrees are bound to have on the spiritual life of the Church.

D. M.

TYBURN CONFERENCES. By Dom Bede Camm, O.S.B.
Price 2s. 6d.

SOME years ago Cardinal Vaughan established a religious community at Tyburn, hard by the spot where so many English martyrs shed their blood. Every year a solemn triduum and feast are celebrated there in honour of the Blessed Martyrs. During the solemn triduum and feast of 1906, Dom Camm delivered four lectures, which are now published as the *Tyburn Conferences*. These Conferences deal chiefly with the martyrs of the Seminaries, but the martyrs of the laity are not forgotten. Due tribute is paid to Oxford and Douay which supplied the men who kept the faith alive during the dark days of infidelity and persecution. 'Tyburn was the scene of their triumph as Oxford had been of their call, and Douay of their training.' These Conferences make interesting reading, and show that, though England lost the faith, there were found many faithful ones who remained true even at the cost of their lives. The story of sacrifice is always interesting to the human mind ; in this case it is doubly so, being illumined by the ability of Dom Camm's sympathetic pen.

P. B.

THE IMMORTALITY OF THE HUMAN SOUL. By George Fell, S.J. Translated by L. Villing, O.S.B. London and Edinburgh : Sands & Co.

AT the present day when Theism and Atheism are asserting themselves, when Haeckel and his Rationalistic friends are deriding the idea of life after death, a subject like the immor-

talities of the soul, calls for a closer interest. The present book will give those who are interested the traditional arguments of Catholicism. From this point of view it possesses value for those who wish to have a ready answer for doubters.

There are put forward, however, some common arguments which will not show much ability to our scientific opponents. Such arguments will not push back our enemies, but will give them a seeming victory over us. Is, for example, 'self-consciousness' a satisfying proof to an honest man for the immortality of the soul human? How is it shown that a dog also has no consciousness that *itself* exists? You may say the self-consciousness is different in either case. But then you admit, what every honest thinker knows, that self-consciousness taken by itself is a very shadowy proof for immortality.

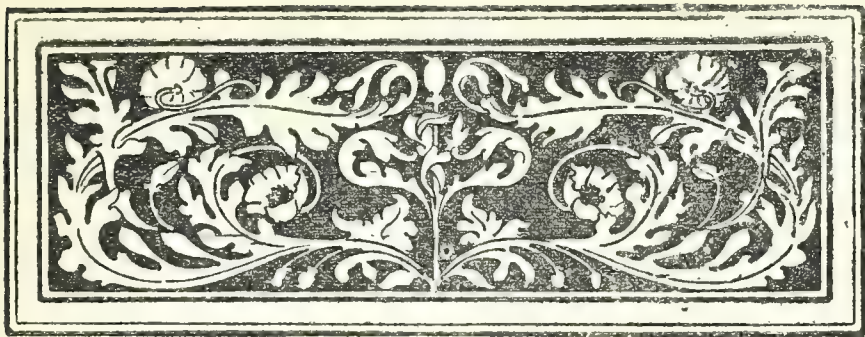
Again, does the precise fact of the *indivisibility* of thought prove the existence of a spiritual soul? If so, does the indivisibility of consciousness in a horse prove the existence of a spiritual soul in a horse? The only substantial proof we saw in the book for the spirituality of the soul is that freedom exists in man, that this quality must have a free principle, that matter tyrannized by necessary law cannot be the source of such a free principle.

G. P.

MEDULLA FUNDAMENTALIS THEOLOGIAE MORALIS. By Dr. Stang. New York: Benziger Brothers. Price 4s. net.

WITHIN the space of 185 pages, Dr. Stang has succeeded in expounding lucidly the principles which underly the whole science of Moral Theology. Specific treatment is given to Human Acts, Laws, Conscience, Sins, and Virtues. Dr. Stang when professing in Louvain recognized the need of a book which would give concisely and clearly those principles which are absolutely necessary for the confessor. The present work has been written to supply that need. It will be welcomed by missionary priests. It will be welcomed by theological students. In it the reader will find, ready to hand, those principles which only patient labour could extract from our ponderous textbooks. Here they will be found lucidly explained, without any of that elaboration which so often serves but to obscure. The work, though somewhat new and fresh in form, merely restates the old doctrine. It is a practical little work, and will, we are sure, admirably fulfil the purpose for which it was written.

P. B.



EVOLUTION OF RELIGION

IN a previous essay I tried to point out some difficulties which appear to me to beset the evolutionary theory of religion in its origin. My present purpose is to examine briefly the same theory in its development. Does the evidence furnished by the religions of the world support or contradict the ghost theory? Our principal concern is, of course, with savage races, they being, according to the system we are considering, the best representatives of an early, though perhaps not the earliest, state of human culture. The question is solely one of evidence—what are the facts? Do religion and material culture go forward together? or does religion degenerate while material culture advances? Needless to say in no other case, or class of cases, does the evidence labour under such difficulties. There is the initial difficulty of getting any information at all from savages about their religion, as we know on the authority of Mr. Howitt and others who, till after their initiation in the religion of primitive tribes, could get but scanty knowledge of the religious notions and practices of the people. Mythology as distinct from religion is universal among savages, and it is very difficult to get them to talk about their religion, while quite loquacious about their mythology. The *disciplina arcani* is more in force amongst savages than it was amongst the Christians of the early Church. In the second place we must make allowance for the dangers which philosophers discuss in

their treatment of that part of inductive logic which deals with observation. Lastly, we all know the danger to which sound information is exposed in transit. In the present instance we leave our authorities to speak for themselves.

As ghosts were first in order in savage theology, it follows that primitive man must have looked upon death as prior to ghosts and gods, that ghosts must be spirits of men who once died and therefore that all gods, evolved, as they were, from ghosts, must have crossed the bourne also. Now anthropology insists, and rightly too, that death is not regarded by savages as having been always in the world, that as a universal ordinance it is unknown to them. Savages look upon death not as something natural and necessary, but as an accident, a blunder; they think that it arose from an offence offered to some spirit, that it was introduced by a magician or a wicked ghost, or what not. In fact the stories about the origin of death current among savages are simply variations of Romans v. 12. Now, if savages regard death as a misfortune that did not always affect humanity, and if at the same time they recognize supreme beings who never were subject to death, the ghost theory furnishes but a poor explanation of the origin of religion. Let us see how the case stands.

DEATH AND GHOSTS

I.

The beliefs held by primitive man are by no means uniform, nor have they been clearly understood by those who report them. Without dogmatizing as to questions of origin we may begin our account with the undoubtedly rude and early conception to which the name of animism has been given.¹

Just where the account should not begin. The heart of the problem is to determine the place animism occupies in the evolution. To start with animism is simply to beg the whole question. Did the belief in animism originate in ghosts or is it a corruption of a primitive monotheism?

¹ Hobhouse, *Morals in Evolution*, ii., p. 3.

This is the point that must be settled before we can proceed to work out theories and perhaps unconsciously dogmatize as to conclusions, the premises of which we had previously, in our impartiality, relegated to the regions of doubt. This is the question Mr. Tylor attacks, and answers, by no means decisively, in the way already outlined. Mr. Hobhouse, though without dogmatizing, evidently adopts the same line of argument. On page 5, volume ii., we find the following :—

The spirit of man goes out in dreams and appears to other people. Sometimes it leaves him temporarily when he sneezes, and hence it is well to pray for a blessing on him in such a moment, as we do unto this day. It quits him in trances ; it leaves him finally in death. Since the spirit is a mere attenuated double of the man himself, it appears also as his shadow, and can be seen mocking him when he stands by the side of a pool. These different appearances of the double or spirit have not escaped savage man, and have led him in many cases to an almost bewildering multiplication of souls.

First of all, what is the savage notion of God ? Is it in any way bound up with the notion of attenuated double, soul, ghost, spirit ? Though Dr. Brinton, in 1868, called attention to the point, and though Dr. Lang insists on it again and again, that the Supreme Gods of low races are not regarded as spirits at all, that the question of spirit or non-spirit is never raised, nevertheless anthropologists one after another, following the beaten track, evidently take it for granted that Supreme Beings must in the savage mind be represented as spirits or ghosts. Dr. Brinton says, ' It came to pass that the idea of God was linked to the heavens long ere man asked himself, *Are the heavens material and God spiritual ?* ' The importance of this point is at once evident. If the primitive notion of God is not that of a spiritual substance of some kind, the ghost theory immediately breaks down.

What is our own ordinary conception of God ? We are continually being told that the childish stage with us represents the early savage. It is a first principle of evolution that the millegramme of albumen contains the germ of an individual organism and, in favourable circumstance

will reveal its own pedigree and exhibit a 'picture in little' of life on this planet. If the childish stage represents the savage as far as the idea of God is concerned, for a certainty, 'spiritual' or 'non-spiritual' has nothing whatever to do with the savage notion of God. We all, I take it, have similar early notions of God, as of a great non-natural man who was never born and never dies, who lives away in the sky, sees all our actions, approves of the good and is displeased with the bad. Children never think of God as anything but a magnified man. Even after reading natural theology, and convincing ourselves that our conception of God must be divested of everything anthropomorphic, still we cannot speak, we cannot even think of God unless as envisaged in a certain shape, and shape is as foreign to God and spirit as matter is. Now if the notion children have of God be a survival of early savage theology, assuredly early savages never thought of identifying God and spirit, as Dr. Brinton says, they never raised the question whether God was a spirit or whether he was not. This non-natural, magnified man cannot have been to the primitive savage mind anything derived from head ghosts. In fact, He is explicitly differentiated from ghosts by some of the lowest savages :—

The Bank Islanders (Melanasia) believe in ghosts, 'and in the existence of beings, who were not and never had been human. All alike might be called spirits,' but *ex hypothesi* the beings 'who were never human' are only called spirits by us, because our habits of thought do not enable us to envisage them except as spirits. They never were men, 'the natives will always maintain that he (the Kin) was *something different* and deny to him the fleshy body of a man,' while resolute that he was *not a ghost*.¹

Professor Tiele was therefore mistaken when, speaking of a transition of polydaemonism into polytheism, he wrote : 'All the gods are indeed spirits, but all the spirits are not gods ;'² they only become gods when they have obtained the necessary qualifications.

¹ Lang, *The Making of Religion*, p. 183, citing Codrington.

² *Elements of the Science of Religion*, p. 89.

II.

The ghost theory is founded on the supposition that primitive man, confounding his observations of death and dream-phantoms, concluded to the existence of a spirit surviving bodily disease. Now whether death ever did suggest to early man the possibility of something like soul having left the body or not, is certainly a moot question. The only observable difference between the living and the dead is that the dead body has ceased to breathe and move. Is not this the most ordinary occurrence in human experience, be its origin what it may? Why should it excite the suspicion that a *spirit* has slipped away? But, then, dream-phantoms are surely out of the ordinary? I have already pointed out some difficulties in this connexion which appear to me to make the theory untenable. For the present I will merely quote a remark of Professor Jastrow:—

As a matter of fact he (primitive man) is not easily subject to impressions, and such impressions as he receives easily wear off, as in the case of a child, unless repeated with increasing emphasis. A single impression counts for little with him, and it is only when impressions crowd upon his brain so as to overwhelm him that he will be led to seek some expression for them.¹

But granted that ghosts were, somehow or other, evolved, does their treatment at the hands of savages justify us in concluding that they ever did give rise to a good Supreme Being? Ghosts are regarded by savages, as a rule, as malignant beings, spirits who are perpetually on the outlook for mischief—

To do aught good never will be our task
But ever to do ill our sole delight

is, in the savage opinion, the leading characteristic of all ghosts. They do not rise to the level of a Mephistopheles; Puck is their best representative. Doing or approving good is not a special trait of their character, as it is of the Supreme Gods. They allow unlimited scope in morality,

¹ *The Study of Religion*, p. 185.

provided they are kept on good terms by having food and drink supplied them regularly. The people live in constant dread of them ; they fear them, but I doubt very much if they worship them. I cannot regard the food and drink propitiation of the savage as anything approaching worship ; there may be selfishness and servility combined, but reverence or respect there is none. Mr. Hobhouse makes a statement to the point, though it militates against his own theory :—

Essentially the cult of animism is not an adoration of a being higher than man, but a mode of influencing beings conceived as possessing powers which may be useful or harmful to the believer. And spirit as animism conceives it, though certainly implying enough of intelligence to comprehend the meaning of promise or threat, is far from implying a higher type of moral or mental power than that of the human ' worshipper' . . . in truth the majority of the beings worshipped by primitive man are not human but something less than human. The distinctly evil tendencies are more prominent than the good, for why should savage man trouble himself to please great spirits who are naturally benevolent ? It is the bad spirit, who will otherwise make himself troublesome, that the savage is anxious to conciliate with the best of his store.¹

The case is admirably put. How, then, did ' the great spirits who are naturally benevolent ' ever get on the scene when ' the bad spirit, who might otherwise make himself troublesome,' is selfish enough to claim all the attention. This state of religion, be it remarked, does not obtain amongst the lowest savages ; it is only as people rise in culture that this gross materialism finds a place in their religious cult : as the material side advances the religious degenerates. This food and drink service may be a ' sugaring over the devil himself,' but it can scarcely be called worship in any intelligible sense of the word. And I am strongly inclined to think that ghost-worship of any kind is not to be found amongst the rudest races. It is a great mistake to regard savage ceremonialism in connexion with

¹ *Morals in Evolution*, ii., p. 11-12.

the dead as in any way pertaining to worship. A great margin should be left (and of course none is left) for emotion and imagination without further motive. If our own conventions and our own ritual relating to the dead were found among savages, we should set about theorizing and building up systems of religion for them immediately. If the closing scene in the *Old Curiosity Shop*, for instance, was enacted in savage life, 'travellers' would at once assure the whole civilized world that beyond doubt savages are ghost worshippers. But, then, our own treatment of the dead, we will be told, is a survival of primitive savagery. Very well; if it is, then primitive savages were not ghost worshippers. But they do worship a Supreme Good Being.

Let me give a brief illustration of this, for the present; the point will be considered more fully as we proceed. The Fuegians are certainly on a very low level of culture, if culture it may be called. Dr. Lang quotes Fitzroy for the statement that with them, 'a great black man is supposed to be always wandering about the woods and mountains, who is certain of knowing every word and every action, who cannot be escaped, and who influences the weather according to men's conduct.' This big man's strong point is morality. He forbids the killing of an enemy, even when caught in the act of robbery. Is this an apotheosized chief? The Fuegians 'have no superiority of one over another;' they are not, therefore, ancestor worshippers; they do not look upon 'the big man' as having ever died. How, then, did he get evolved from malicious ghosts? The Chonos, a neighbouring tribe, 'have great faith in a good spirit whom they call Yerri Yuppon, and consider to be the author of all good; him they invoke in distress and danger.' They do not touch food till a short prayer has been said over each portion, 'the praying man looking upwards.' Dr. Lang concludes: 'If Fuegian and Chono religion is on this level, and if this be the earliest, then the theology of many higher savages (as of the Zulus) is decidedly degenerate.'¹

¹ *The Making of Religion*, pp. 188, 189.

GHOSTS AND GODS

I.

Now the existence of great and good spirits is certainly reported among many primitive peoples, but three questions have to be settled before we can determine their place in primitive religion, viz. : (1) how far these reports are trustworthy ; (2) how far when the good spirit really exists, is it an importation from Christianity or some other civilized religion ; (3) how far is the good spirit, when recognized, an object of worship, and therefore an integral part of religion.¹

With regard to the trustworthiness of reports great precaution is of course necessary to preclude the acceptance of Good Supreme Beings as native to the soil, which in reality may be importations from Christianity. At the same time we must bear in mind that too far east is west. Over-caution or over-sight, no doubt, accounts for the curious fact that almost all anthropologists have omitted from their writings reports as important and as acceptable as those they make use of, except that they convey facts which do not exactly fit in with the animistic theory. Now among low races we do find Supreme Beings who can scarcely have come from Europe. The Fuegians are but poor subjects for proselytizing, for, 'when discovered by strangers the instant impulse of a Fuegian family is to run off into the woods.' Bushmen live a life of isolation sufficient to prevent their theology being influenced to any serious extent by 'modern thought.' The Australians are the lowest types of human beings on earth, savages without metals, agriculture, or fixed habitations, nor are any traces of a higher culture anywhere found, so that the chances of European influence are a minimum. Yet these, the lowest representatives of savage life on three vast continents, are monotheistic in religion and have severally a Supreme God who never passed through the gates of death. The next point to be settled, according to Mr. Hobhouse, before we can determine the place of Good and Great Spirits in primitive religion is 'How far the

¹ Hobhouse, *Morals in Evolution*, ii., p. 28.

Good Spirit when recognized is the object of worship and an integral part of religion.'

In the first place we must observe that the question is not about a Good *Spirit* at all but about a Supreme *Being* not necessarily, not at all a spirit. But whether spirit or non-spiritual the important thing to determine, we are told, is his place in the religion of the savage. Exactly. And had this point been determined or impartially examined by anthropologists they could scarcely venture to reassure mankind with the consoling information, that in the light of modern research the Supreme Beings of savage races are 'definitely established' non-entities. If we find a Supreme Being fresh in the minds and prominent in the religion of the rudest races, and find him partially or wholly neglected as we ascend the scale of culture, the discovery will undoubtedly help us in our study of the evolution of religion. Shall we pronounce the process advance or retrogression?

Materialistic anthropology presents a rather curious anomaly in the development from animism of a now almost or wholly neglected Supreme God, passing in the meantime through an Ethical Creative Supreme Being who takes a practical and lively interest in his people. There are both progress and relapse in such a system, but progress and relapse which fit in very awkwardly with the ghost theory or any other theory for that matter. Even in the light of 'modern research' the way is not clear to animistic theories. Though the question of the position occupied by the Supreme Spirit, as he calls him, has been raised by Mr. Hobhouse, I do not see that it has been frankly faced by him. A couple of pages are evidently sufficient for the discussion of this, the most important, and at the same time the most sadly neglected aspect of the whole question;¹ but a long chapter hardly affords scope

¹ Dr. Lang is again an exception. Realizing that Supreme Gods of low savages are by far the most important study in the evolution of religion, he examines this side of the question in some of the most interesting chapters of his scholarly work, *The Making of Religion*. The conclusions one is forced to draw from his discussion of savage Supreme Beings may be summed up in the following: (1) The ghost theory is not needed to explain the religion of savages, is in fact contradicted by the

enough to satisfy the animistic zeal of the author in the usual blasphemous ribaldry against the God of Hebrew tradition and the God of the Christian ; it is the ordinary stock-in-trade of the school which in sixpenny volumes propagates a religion, the members of which are politely requested to kneel down with all due reverence and adore—Nothing. Mr. Hobhouse's conclusion is rather surprising. We must cite his words in full :—

Lastly, where Great and Good Spirits are recognized in savage religion we constantly find that they are neglected for the active, present, and possibly dangerous spirits of the immediate surroundings of man. The evidence on this point comes from all parts of the world. The Good Spirits, the Algonquins held, could only do good. It was the bad ones that needed propitiation. The Dakotahs knew little about what the Great Spirits would do. All the fear they had was about the spirits of the departed. The Caribs *recognized a higher spirit but paid him no honours*. Thus even when the belief in a greater God has, from whatever cause, arisen, *it maintains no touch with the working religion of the savage*. It is exotic and not the normal and native expression of savage modes of thought.¹

Now, it surely occurred to Mr. Hobhouse that there may be a difficulty here which it would not be prudent to pass without examining. How have the notions of these Supreme Beings originated and why are they retained at all? If troops of hungry ghosts, who get board wages simply for minding their own business, are the only preternatural beings of any consequence in the religion of prudent, practical savages, it is not easy to see how a Supreme Good Being could ever get an opportunity of intruding himself.

religion of many of the lowest races ; (2) Everywhere ghosts and Supreme Beings are explicitly contrasted, and in the savage mind separated by an impassable gulf, the valley of death ; (3) An impartial examination of what evidence we have points undoubtedly to the fact that the notion of a non-human Eternal Creator was prior to ghost-worship, and that the latter is a comparatively late development. These conclusions are drawn from the only evidence anthropology will or can accept, from a knowledge, viz., of the rites, customs, and notions of Australians, Bushmen, Dinkas, Yao, Fuegians, Guinaese, Andamanese, Fijians, etc.

¹ *Morals in Evolution*, p. 31. Italics are mine.

II.

The two main assumptions of animists are: (1) Low savage races have no Supreme Beings; (2) Where such Beings are found (*sic*) they are not in 'touch with the working religion of the savage.' If there is anything proved in the whole wide field of ethnology, it is that both those assumptions are false. It is not a fact that the lowest savage races have not a moral Supreme God, nor is it a fact that this God does not play a very practical part in the life of the people. Notwithstanding the opinion of Mr. Hobhouse that among the Australians and North American Indians (the best types of primitive savagery) 'recent research seems to have established definitely that at least among a large proportion of the tribes there is nothing comparable to the worship of a divine creator and sustainer of all things,'¹ we still venture to assert that such worship does exist, and such a Being does hold a very distinguished place in the religious cult of Australian and American aborigines and other primitive races. Among S. E. Australians, Mr. Hobhouse tells us, that what was taken for a Supreme God is now regarded as a 'venerable, kindly headman of a tribe, full of knowledge and tribal wisdom, and all powerful in magic of which he is the source, with virtues, failings, and passions such as the aborigines regard them.'² Now, it strikes one at once that evidence of this kind can scarcely 'establish definitely' the animistic hypothesis. Seeing that such a Being, envisaged though he be as a headman, has a place at all in the thoughts of the people, may he not, just as likely, be a degenerate god as a deified chief? Why have these primitive tribes any notion whatever of a venerable, kindly ancestor, or try to please him by religious worship since 'it is the bad spirit (inferior ghosts), who will otherwise make himself troublesome, that the savage is anxious to conciliate with the best of his store.' We should naturally expect that a

¹ *loc. cit.*, p. 28.

² Hobhouse, *loc. cit.*, p. 29, citing Howitt, *Native Tribes of S. E. Australia*, p. 500.

Moral Supreme Being should always remain an 'airy nothing' without ever acquiring 'a local habitation and a name,' seeing that the bad spirits have a monopoly of attention. And if he did manage, by some mistake, to materialize, it would be but practical prudence of sensible savages to leave him to work out his own destiny unhonoured and unsung. Yet the *Bora* ritual fully attests the religious awe in which Darumulun is held by his people; even his name (his real name) is too sacred to be mentioned except at the mysteries, at other times he is 'Master' or 'Father.' Referring to Howitt's account of the S. E. Australians, who 'it seems to me,' says Howitt, 'represents the defunct headman,' Dr. Lang observes that 'the traces of headship among the tribes is extremely faint; no such headman rules large areas of country, *none is known to be worshipped after death.*'¹ Again: 'Ghost worship and dead ancestor worship are impossible before the ancestor is dead and is a ghost. But the essential idea of Darumulun and Baiame and most of the high gods of Australia and of other low races is that they never died at all.'²

How does this tally with the ghost theory? And were it granted (which we feel no necessity to grant) that the Supreme Being is a first ancestor, it is difficult to see how, if he preceded death, he could be evolved from ghosts; and the difficulty is increased when we take into account the fact that savages, as anthropology informs us, regard death as introduced by the wantonness of some cross spirit, accidentally and needlessly. If death was caused by a spirit, the spirit must have preceded it, and if he preceded it the ghost theory falls through. But, then, perhaps savages do not rightly understand the principle of causation any more than we ourselves. But this much, in any case, is certain that there is in the savage mind a clear line of demarcation between ghosts of dead men on the one hand, and gods who were never human and never died, on the other. 'The distinction—ghost on one side; eternal being, not a man, not a ghost of a man on the other—

¹ *The Making of Religion*, p. 192. Italics mine.

² *Ibid.*, p. 205.

is radical and nearly universal in savage religion.¹ Darumulun and Baiame of the Australians are not 'almost forgotten ancestors,' and these Supreme Beings have a very great influence on the material and moral lives of their primitive peoples, who are not known to be ancestor worshippers, and among whom 'the traces of headmanship are very faint.' Or, to change the scene for a moment, the Big Black Man of the Fuegians who wanders about the woods and mountains and who is not a ghost, is certainly of a very practical turn and a very strict guardian of morality.

York's brother (York was a Fuegian brought to England by Fitzroy) killed a 'wild man' who was stealing his birds. 'Rain come down, snow come down, wind blow, blow, very much blow. Very bad to kill man. Big man in woods no like it, he very angry.' Here be ethics in savage religion. The Sixth Commandment is in force. The being also prohibits the slaying of flappers before they can fly. 'Very bad to shoot little duck, come wind, come rain, blow, very much blow.'²

Modern civilization might get some useful lessons from a Fuegian handbook on ethics. Cagn of the Bushmen is another Supreme Being looked upon by the natives as practical, if anything. 'Cagn made all these things and we pray to him; thus: O Cagn, O Cagn, are we not thy children? Do you not see us hungry? Give us food!'³ But, then, this is to selfish savages the most practical part of the *Pater Noster* introduced by the whites!

III.

The North American Indians are, says Mr. Hobhouse, the other principal group of primitive people who have been held to believe in a Divine Creator. But the Great Spirit, he tells us, is probably 'either (1) a misunderstanding or (2) borrowed from the whites, or (3) an anthropomorphic nature god.'⁴ 1. The Great Spirit, is probably a misunderstanding. He is probably not. Are not all spirits, great

¹ *The Making of Religion*, p. 215.

² *Ibid.*, p. 188.

³ Lang, *op. cit.*, p. 210, citing the account given to Mr. Orpen by Quing, a Bushman, who 'had never before seen the face of a white man except fighting.'

⁴ *Morals in Evolution*, ii., p. 29.

and little, a misunderstanding according to the animistic teaching? Are they not all literally

‘Such stuff
As dreams are made on’ and whose ‘little life
Is rounded with a sleep.’

With whom does the misunderstanding arise—the natives or the ‘travellers,’ or the writers of books? 2. He is probably borrowed from the whites. Again, he is probably not borrowed from the whites. We want proof, or at least probable reasons for probable opinions. I have already pointed out that the gods of primitive tribes in America, Africa, and Australia cannot have been imported. When they find among savages a Supreme Being or traditions corresponding to passages in the Book of Genesis, anthropologists, Hobhouse, Tylor, Powers and the rest, put it down at once to the influence of the whites or of meddling missionaries. In their dealings with these primitive races (were the fact of any intercourse established) I wonder what white men or missionaries would have to do with ‘the usual story of the deluge,’ for instance, which in some form or other is current among all savages? Far too much weight has been attached to the likelihood of European interference. Do not the failures of missionaries, or at least their exceedingly great trouble, where they do succeed, in disturbing primitive religions clearly show that even an individual savage cannot be proselytised without the greatest difficulty? And if this is true of the individual, what shall we say of the tribe? 3. The Great Spirit ‘is probably an anthropomorphic nature god.’ Very good; what follows? That he arose from animism? Is not another explanation conceivable? Here is a sample of nature gods taken by Mr. Hobhouse from Schoolcraft¹:—

At the place of light
At the end of the sky
I (the Great Spirit)
Come and hang. Bright Sign.

I am the living body of the Great Spirit above
(The Great Spirit, the Everlasting Spirit above).
I illumine earth,
I illumine heaven.²

¹ *Morals in Evolution*, i., 398.

² *Loc. cit.*, p. 30.

Does not this fit in with the degeneration theory far better than with the ghost theory? To my mind it is immensely easier to conceive a primal, eternal, creative Being coming, in course of time, to be identified with one or several of the most striking objects in nature than to conceive the hungry malicious ghosts of dirty medicine men, divested in the savage mind, of their malevolence and mischief-making, till they rose to the dignity of foreign ambassador of One, Great, Everlasting Spirit.¹ And whence came the latter? It should be proved that he is of European extraction. The direct reference in the hymn quoted is obviously to the sun. But it is equally obvious, call it anthropomorphic nature-worship or what you like, that the underlying idea is essentially monotheistic, approaching very near to the notion of God they have in Great Britain.

For the rest I must be satisfied with merely pointing out what the learned author of *The Making of Religion* has to say on American Supreme Beings. With the Blackfeet of the Rocky Mountains, a primitive enough people,

the Creator is Na-pi, Old Man. . . . Na-pi is simply a primal Being, an Immortal Man² who was before death came into the world, concerning which one of the usual tales of the origin of death is told. 'All things he had made understood him when he spoke to them—birds, animals, and people,' as in the first chapter of Genesis. . . . Na-pi created man and woman, out of clay, but the folly of the woman introduced death.³

Here we have undoubtedly a Supreme, Eternal Creator, who is familiar with the birds, animals, and people. He was before death and is immortal; he cannot, consequently, ever have been a ghost or the descendant of ghosts. Supreme Beings of this kind are found all over savage America, among the Hurons, Pawnees, Peruvians, etc.

¹ I am not sure that 'spirit' is the correct word here. If it is, we have an exception to the general savage conception of the Supreme Being.

² As envisaged here Na-pi is not a spirit. The question of spirit or non-spirit has not arisen.

³ *The Making of Religion*, p. 260.

Dr. Lang's chapter on 'American Creators' should make anthropologists pause before pronouncing as 'definitely established' a theory the very opposite of which Dr. Lang *does* establish with an abundance of evidence. But his 'array of moral and august savage supreme beings (the first who come to hand) will, for some reason, not be found in anthropological treatises on the origin of religion. They appear somehow to have been overlooked by philosophers.'¹

IV.

Coming now to the Zulus, the determination of 'how far is the Good Spirit an object of worship and therefore an integral part of religion' will throw a curious light on the ghost theory of the evolution of religion.² The Zulus, with their monarchical government and standing army, are savages of a high order of culture as savage culture goes. But just as their culture went forward, their religion seems to have fallen into abeyance. They have a first ancestor, Unkulunkulu, whom they regard as the maker of all things. But unfortunately ancestral spirits crowded out Unkulunkulu and his worship, so that he is now reduced to a mere name. More important still, there is 'a king who is above,' 'a heavenly king.' 'But he is not like Unkulunkulu who, we say, made all things.' Here we have (1) a heavenly king 'who is above' and whom the Zulus merely hear of, (2) Unkulunkulu, a demiurge, who though 'he made all things' has got shelved for (3) Amadhlozi (spirits) who afford opportunities for occasional banqueting on the best Zululand can produce. These Norsemen of the South are a practical people, with a disciplined army and a keen eye to business; they have not time or inclination to study metaphysics, nor are they troubled to know what are the peculiar attributes of Unkulunkulu, or the 'heavenly king.' Let them have a few not too troublesome ordinary ghosts, who like themselves get hungry and thirsty occasionally, but who are generous and temperate enough not to be too greedy when the banquet is set forth, and they

¹*The Making of Religion*, p. 276.

² Our authority is Dr. Callaway, *Religion of Amazulu*, pp. 1-50.

are satisfied. Obviously we have here degeneration. If the Supreme God is the latest development, why is he not freshest in the minds of the people? The latest is always the most fashionable, and therefore the Supreme Being in this case cannot be the last evolved for 'the Heavenly King,' 'the King who is above,' is to the Zulus *vox et præterea nihil*, while his marshal-general is all but driven off the field by a host of ghosts who board out, and are conveniently possessed of a number of redeeming vices. Zulu religion is frankly degenerate.

Another standing example of a practically godless ghost-worshipping people is the Guianese, who have a Supreme Being, God, Great Spirit, etc., now all forgotten except in name. But perhaps enough has been said to indicate, at least in a general way, the positions Supreme Gods hold in savage religious worship.

V.

Now, does the ghost theory satisfy the case? We have savages of the lowest type whose lives are greatly influenced by a supreme, eternal, creative, ethical Being, who sees all their actions, prompt to punish the wicked and reward the good. As we rise in culture we find savage tribes with cattle, agriculture, armies, and kings, practical ghost-worshippers with extremely hazy notions of a good Supreme Being. Is not the natural, the only explanation that the ghosts have crowded out the God till he has all but disappeared? I think I can see some meaning in the theories of religion advocated by Professor Tiele, Max Muller, Professor Jastrow and the rest who hold that we have religion simply because we cannot help having it. But when a system of ghost theories is elaborated to such an extent that you really cannot see the wood for the trees, when a hypothesis is *assumed* and a theory tentatively worked out into which the facts of the case will not fit, try as you will, you are naturally loath to pin your faith to the conclusions, backed though they be, by the authority of men whose names are a passport to the respectful consideration of their readers.

Surveying the broad, uneven field of savage religion, I cannot help concluding that degeneration and not progressive evolution produced the condition of religion amongst the most materially advanced savages.

Not only is there degeneration from the Australian conception of Darumulun to the conception of the Semitic Gods in general, but, 'humanly speaking,' if religion began in a pure form among low savages, degeneration was inevitable. Advancing social conditions compelled men into degeneration.¹

There is a great amount of human nature even in a savage; whether savage or civilized 'a man's a man for a' that,' and to me it seems very strange that with an obliging family ghost, not over scrupulous about morality, savages not particularly anxious about devotion, would not oppose the intrusion of a god who, instead of winking at faults, provided he gets a chop for his breakfast, insists on enforcing a very strict code of morality. To put the case in the mildest form, in the words of Dr. Lang:—

It is logically conceivable that savages may have worshipped deities like Baïame and Darumulun before they ever evolved the notion that Tom, Dick or Harry has a separable soul capable of surviving his bodily decease. Deities of the higher sort by the very nature of savage reflection on death and on its non-original casual character are prior, or may be prior, or cannot be shown not to be prior to the ghost theory—the alleged origin of religion. For their evolution the ghost theory is not logically demanded, they can do without it. . . . Come from what germ he may, Jehovah or Allah does not come from a ghost.²

Surely the Supreme Beings of the lowest races must differ *toto caelo*, even in the most primitive savage mind, from the ghosts of the dead which they frighten away from from their rude habitations with terrible howlings.

Looking at the religion of the lowest savages, and with them anthropology says the investigation must begin, and then considering the despised and ridiculed Supreme Beings of the highest savage tribes, it seems very strange how

¹ *The Making of Religion*, p. 284.

² *Op. cit.*, p. 208.

writers, professing unbounded admiration for impartiality and truth, endeavour to persuade themselves that ghost-worship ever did precede God-worship in the history of mankind. Primitive godless savages are simply the fanciful creations of modern godless writers. The rudest races worship and have always, as far as we know, worshipped one eternal Supreme Being. But as primitive men advanced in culture, so called,

they became vain in their thoughts and their foolish heart was darkened. . . . And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things Wherefore God gave them up to the desires of their heart . . . Who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.¹

There is a possible theory of religion which it would be well for anthropologists to take into consideration before 'definitely' bringing God into line with Darwinism. For my own part, as far as the light thrown on the subject by anthropology enables me to see, I still find it as easy to believe that God 'left not Himself without a testimony, doing good from heaven, giving rains and fruitful seasons filling our hearts with food and gladness,'² as to believe that the God of the early Christian martyrs ever got evolved from the meddlesome, mischievous ghosts of anthropology.

R. FULLERTON.

¹ Rom. i. 21-25.

² Acts xiv. 16.

GLIMPSES OF THE PENAL TIMES

IV.

AT the end of the seventeenth century the condition of Catholics in Ireland was deplorable. Calamities and misfortunes of every kind then reached their climax. And from the implacable hatred of those in power it became only too evident that if iniquitous laws could avail, this state of things was to last till there would no longer be anyone to persecute. Hope of justice under the existing laws, *there was none* : hope of the repeal of those laws, *there was none*. A contemporary writer exclaims : ‘Coronidem ruinae totius Hiberniae posuit in diebus nostris Princeps Auriacus !’ The King and Parliament had resolved on accomplishing nothing less than the extinction of the Irish Catholic—in his person, or in his religion. In order, therefore, to attain either the one object or the other, no means, however base and barbarous it might be, was left unemployed. Of course if the nation could have been made to give up its creed, this would be the more desirable result. Its apostasy would be regarded as preferable even to its extermination, for nationality was not detested so much as Catholicity, and the persecution was primarily a religious one. But the Irish people determined never to abandon the faith which St. Patrick preached, and therefore soon saw itself reduced to the last extremity. It clung to divine truth as close as in the dark days of Queen Elizabeth and Cromwell, if not closer than even then ; and in consequence, humanly speaking, was doomed to destruction. Under William III and the bigoted assembly in College Green, Dublin, there was question not merely of individuals ; it looked as if the world was about to behold the martyrdom of a nation.

At this crisis, the bishops and priests and laity were

fortunate in having an account sent to Rome in order to acquaint the Pope with the real state of affairs. Well they knew that lies were being industriously circulated by English ambassadors. That some one in their name informed Innocent XII of their sufferings, we learn from his own statement, of which either the draft or the copy is preserved here in the archives of St. Clement's. It begins thus: 'Il stato deplorabile dei Cattolici Romani nel Regno di Hibernia é tale, che si sta sul'orlo della disperazione, non essendovi altra speranza per conservare la fede Cattolica in detto Regno che quella che si ficevano [*sic*] dalla Corte di Roma.' The writer goes on to say that as at the peace [*of Ryswick*] the defence of Ireland's cause was utterly neglected by the Catholic powers, nothing now remains for the helpless people but to have recourse to the Father of the Faithful. He then gives a summary of the Penal Laws and describes the results of their heartless execution. Referring to them he remarks that Father Burke, O.S.F., of St. Isidore's, Rome, had already presented a printed compendium of these laws, and that in consequence His Holiness had addressed Briefs to Catholic sovereigns, and would have done more but for the false reports spread by Protestants, and also by some persons in the Church whom the writer styles 'piu politici che Cattolici.'

Finally, in obedience to the Pope and Cardinals, he indicates the course of action which in his humble opinion ought to be taken. The head of the Holy Roman Empire, the Kings of France and Spain, Catholic princes and prelates all over the Continent should be appealed to. Legates *a latere* should be sent to them, and in order to compel England to cease committing such injustice, all commercial intercourse with it should be forbidden to Catholic nations. The memorial, which concludes with these words: 'Noi domandiamo solo la liberta di coscienza, conforme havevamo in tempo delli rei eretici e particolarmente di Carlo secondo, e l'osservanza delle capitolazioni di Galvia e Limberick,' and which is endorsed 'Alla Sacra Congregazione, Deputato per il Clero e Popolo d'Hibernia' (*Status deplorabilis Fidei*

in Hibernia. Die 5a Novembris, 1698), was referred to a commission composed of the following Cardinals: Altieri, Acciaiolo, Carpegna, Spada, Panciatici, Ianara, Cornaro, and Albani. Attached to the Clementine MS. of this memorial is another containing a secretary's minutes of the *vota* or *pareri* of these Cardinals respectively. Enough to say that they approved the suggestion of an appeal, or of a jubilee, or of a *legate*; but that none of them favoured the boycotting proposal.

Greater zeal than even that of their Eminences was shown by the aged Pope himself. By his order on February 25, 1699, a solemn procession in supplication wended its way from San Lorenzo in Damaso, the church of the Papal Chancery, to that of SS. Trinità dei Pellegrini. He also granted a plenary indulgence to all the faithful in Italy and the adjacent islands that would pray or perform other works of charity in behalf of the Irish people 'ever true to the faith.' In the allocution delivered in a secret consistory (1st June, 1699) he exhorted the Cardinals 'who enjoyed in their benefices the use of the goods of the poor' to contribute to the aid of the persecuted Irish, and on June 8, he issued to all bishops an Encyclical to the same effect. Innocent himself had set the example. To mention only what he gave about this time his donations for some months before January, 1699, amounted to ten thousand francs, in February he gave almost twelve thousand, and in March six thousand. The result of his Encyclical was that the bishops in Italy, Austria, Belgium, France, Spain and Portugal, gave proofs of the greatest charity and liberality.

The deputy of the Irish Catholics to whose representations and pleadings all this was originally due, does not give his name, but in order to show that in contrast to the Williamite ones his account was reliable, does mention the following circumstances, viz., that he was an eye-witness of what he relates, that he had been several months in prison, that at the risk of his life he had brought printed copies of the Penal Laws, a translation of which was by the desire of Cardinal Altieri, Protector

of Ireland, read in all the Roman churches and throughout Italy, and that he was acting by commission of the hierarchy and the laity in Ireland.

There is every reason for thinking that the anonymous writer was Dominic Burke, O.P., the great Bishop of Elphin. This illustrious man was born about 1629, and made his vows about 1648. Soon after his profession he left his native shore for Spain, but the vessel was taken by an English ship, and he was brought back and thrown into prison in Kinsale. Some time afterwards he succeeded in making his escape and in finding his way to his mother's house.

She tried to keep him at home, but notwithstanding her representations he went once more on board a vessel at Galway, and this time had the happiness of reaching Spain. Several young Irish Dominicans were then studying theology there in various universities and houses of their Order. Dominic Burke spent six years in Segovia. Later on he was in Venice, and in Milan where among those entrusted to his care was Vincenzo Maria Orsini, the future Benedict XIII, who always spoke of him in terms of the highest esteem.

To Father Burke's surprise in 1671, Clement X made him Bishop of Elphin, in which see he was destined to labour for thirty-three years. So great was his energy and influence, that a few years afterwards two hundred pounds reward was set on his head. This was in 1680, when Oliver Plunkett was captured. From his prison cell in Dublin, the Primate frequently sent to his friend, the Bishop of Elphin, timely notice of the crafty plans of the Privy Council. Forewarned was forearmed. Thus the incarceration of one prelate turned out to be the occasion of the other's deliverance. In spite of snares and dangers, partly through the good offices of his kinsman Lord Clanrickard, the Bishop was for many years enabled to do everything that his heroic zeal prompted, and when at length he was banished, his efforts in behalf of the people did not cease. Though he was informed by Mgr. Piazza, the Internuncio in Brussels, that it would

not be possible to procure a pass allowing him to return to Ireland, and though even in Belgium he was not safe from the persecutors' hands, he did not neglect his obligations, but on the contrary did all that was possible for one in his position. The appeals which in July, 1695, he commenced to address to the Pope and to other Catholic sovereigns, and the copies of his work on the Penal Laws which he distributed broadcast, moved many Continental nations to great sympathy with Ireland.

Another service which he rendered to his native country should never be forgotten. It was the obtaining, after repeated failures on the part of others, of absolution from Rinuccini's censures. About the year 1698, thirty-three Bulls to this effect were addressed to the Irish diocese.

We may add that the Bishop of Elphin, writing from Louvain on December 4, 1700, to Clement XI, again asks help for Ireland, 'the woes of which would fill a thick volume,' but these, he remarks, will be described by the bearer of the letter, Father Burke, O.S.F., the Guardian of St. Isidore's,¹ who was, we presume, identical with the person mentioned in the MS. of which a copy is preserved here in St. Clement's.

Owing to the dearth of priests in Ireland as well as to the almost insuperable obstacles in the way of properly training ecclesiastical students there, it became imperatively necessary to maintain the Irish seminaries abroad in an efficient condition, and to furnish the newly-ordained

¹ Another influential Irishman in Rome at this time was Father Joseph Power, O.D.C., of Loughrea. He acted as agent of the Irish Bishops. A MS. by Father Edmond De Burgo, O.P., which is now preserved in the Dominican General's Archives, referring to Father Power mentions the following incident. Mgr. Orazio Spada, Internuncio in Brussels, believing the reports of William III's ministers stated in a letter to the Pope that the Penal Laws against Bishops and Regulars had been repealed. When Irish Catholics had an audience and spoke of the persecution at home, Innocent XII used to say: 'I am better informed. You will be glad to hear of what has lately been done in your favour.' The day that Father Power was presented, when this remark was kindly made, he respectfully told his Holiness that the report was utterly false, a proof of this being that he himself was one of hundreds who a short time before had been banished to France. From that day, we may be sure, the good Pope never repeated the remark.

priests with the means of returning home, Innocent XII contributed largely to the support of the Continental missionary colleges. The voluminous correspondence of the period now preserved in the archives of Propaganda contain frequent allusions to this subject. Also from the lists of the parish priests registered in 1704, it appears that there were at the end of the preceding century but few in Ireland, and that even among them, and presumably still more among their juniors, only a small number had been ordained at home. After 1698 it was exceedingly difficult for the bishops and others aimed at by the Act of Banishment to stay in Ireland. If it was no easy task to remain, it was still less so to run the blockade. Nevertheless the Government was distressed and alarmed at hearing that in spite of every precaution, in spite of the watchfulness of priest-hunters and the activity of sheriffs, its enactment was futile, for some ecclesiastics had the audacity to remain, and others even to return, so to whet the zeal of all trusty Protestants, on August 23, 1699, a Proclamation was issued, by which fifty pounds were offered for a bishop, and ten for a Jesuit, friar, or monk.

That inducements such as these had the desired effect on numerous spies will easily be understood. Dr. Comerford of Cashel, writing to Propaganda on 8th June, 1702, observes that he is now the only Archbishop in Ireland, and that as a reward of £100 has recently been offered for the capture of an Archbishop, he is in imminent danger. Some time before he wrote, the last suffragan bishop remaining in Ireland, Dr. Donnelly of Dromore, had been taken, and he was then a prisoner in Dublin on the usual charge of high treason.¹ It may be mentioned

¹ It must be admitted that Newgate was an extraordinary place, and that some extraordinary things were done within its walls. On the 24th of August, 1707, Bishop Donnelly of Dromore, in his own cell, assisted by Dr. Edmond Byrne, then Archbishop of Dublin, and the Very Rev. Fergus O'Ferrall, Archdeacon of Ardagh, actually consecrated Thaddeus O'Rorke, O.S.F., Bishop of Killala. Imprisonment did not prevent the Bishop of Dromore from conferring Orders. And, as we shall see in the next article, a Father Dominic Egan, O.P., for several years said Mass in Newgate Prison every day.

here that the Consistorial Record (Vatican Archives), states that he was born about 1647. He obtained the degree of LL.D., and was Vicar-General of Armagh, his native diocese, when he was appointed to the see of Dromore, in 1697. The following deposition of an informer respecting him will be read with interest :—

Indictments, Queen's Bench, 1706 (2 F. 16. 17 No. 24.)

The examination of John Duffy. The said Examinant being duly sworn and examined saith that he has for several years last past known one Doctor Patrick Donnelly, Titular Bishop of Dromore in the North of Ireland, which said Patrick Donnelly this Examinant believes and is credibly informed is now in Dublin, and this Examinant was present in this kingdom att a certain place in the North of Ireland in the year 1700 and saw the said Doctor Patrick Donnelly ordain and make severall priests or put severall persons in orders of Priesthood according to the ceremony of the Church of Rome, and this Examinant knows the said Patrick Donnelly is a Papist and verily believes he is a Bishop of the Romish Religion for that he the said Patrick Donnelly did wear a mitre and habit of a Bishop in the said year 1700, when he did ordain and put in orders severall persons as aforesaid.

Jurat. coram me 28 die Novembris, 1706.

JO : MACARTNEY.

John Duffy, etc., etc.

This will be sufficient to show the dangers all ecclesiastics of the classes mentioned in the foregoing Proclamation exposed themselves to, if they had the courage to remain at home. To illustrate, on the other hand, the difficulty in returning to Ireland at a time when every port was guarded, one instance may be enough. It is that of a priest who says in a letter sent to Propaganda, that for eight years he had looked in vain for an opportunity. He was ordained for the Irish mission, but finding the fulfilment of his obligation impossible at the time, he took a position meanwhile in a hospital in Lyons :—

Scritti Originali (vol. 566).

(16 Aprilis, 1709.)

Ulisse, altrimente detto Ludovico Kelly, sacerdot. Ibernese espone all' EE. VV. come otto anni fa con disp. Apost. fu pro-

mosso a sacri Ordini a titolo di Missione e con obbligo di portarsi quanto prima in Ibernia. Haver egli in questo tempo fatto il possibile per passarvi, ma non haver potuto ciò fare pei rigorosi editti di quel governo eretico. Onde, per consiglio dell' Ordinario e di altri ha preso impiego in un Ospedale di Lione in Francia, e benché da alcune dotte e pie persone non si stimi obbligato a transferirsi nel suddetto Regno, atteso l'evidente pericolo, supplica nondimeno per quiete della sua coscienza EE. VV. a degnarsi di dispensarlo dal portarsi alla Missione sino a tempo migliore e che sieno cessati i presenti pericoli.

Intorno a ciò mi fo lecito a dire all' EE. VV. che l'ordinazione ad titulum Missionis non é passato per questa S. C., e che altre volte a simili istanze hanno rescritto—*consulat conscientiae suae*—o l'hanno rimessa all' arbitrio dei Nunzii, o pure hanno **conceduto** la licenza *ad tempus*.

Né ha del probabile sia mai ricorso a S. Nunzio in Parigi, mentre l'EE. VV. li diedero ordine, che unitamente coll' Abbate Internunzio in Bruxelles, trovassero sin al numero di sei sacerdoti originari per mandarli a quelle Missioni, e se li dasse 30 per viatico a ciascheduno, come sia risoluto nella Congr. dei 26 Settembre 1708, e nell' altra delli 14 Genn. pross.

(Rescriptum).

Consulat conscientiae suae et recurrat ad Dnm. Nuntium Parisiis commorantem, quoties intendat se conferre ad Missionem.

Let us hope that Father O'Kelly was able soon afterwards to return. Zealous priests were sorely needed, for at the very time he wrote this letter the prospects of Catholics in Ireland were far from being bright. Indeed, humanly speaking, they could hardly be darker. A keen and candid observer thus describes in his 'Letter to a Member of Parliament against the repealing the Sacramental Test,' 1708, the impression made on him by the condition of Catholics: 'We look upon them to be altogether as inconsiderable as the women and children—their lands are almost taken away from them, and they are incapable of purchasing more; and for the little that remains, provision is made in the late Act against Popery, that it will daily crumble away.' But Dean Swift saw everything

from a Protestant standpoint, his view was that of an outsider. Little as he perceived them, the signs of approaching victory were already visible within. The futility of the Penal system, with its innumerable diabolical contrivances and regulations and enactments, became patent in the reign of Queen Anne. That a people bereft of assistance, reduced to an inconsiderable number, persecuted by a powerful and relentless foe, should win the battle was a miracle.

When all temporal evils were ruthlessly inflicted by Protestants and cheerfully borne with by Catholics, when all temporal advantages were cunningly proffered by Protestants and indignantly spurned by Catholics : it was true to say : *Digitus Dei est hic*. The invincible fidelity of the Irish nation throughout the Penal times was in the highest degree a *motivum credibilitatis*. It acted as such on several Protestants. One of the most extraordinary and instructive episodes in the history of that period is the following. When in 1704 it was considered advisable to declare that any who should dare to be reconciled to the Catholic Church after a certain date, were to be condemned as guilty of high treason : what was the result ? Only this—that in order not to incur greater punishment by renouncing Protestantism *after* the day fixed, several renounced it *before*.¹ So far as very limited knowledge enables one to speak, the only record of this occurrence is preserved in a contemporary memorial addressed to Leopold of Austria, the head of the Holy Roman Empire, of which there is a copy in the archives of St. Clement's ; so the passage may be quoted :—

Quand on a veu tout ce que l'on fait souffrir en Irlande a ceux qui ont assez de courage pour persévére dans la com-

¹ This is an extraordinary occurrence. To get any one resembling it in the whole course of history, it appears necessary to go back to the early ages of the Church. We find one instance mentioned by Tertullian (*Ad Scapulam* V.). When the proconsul of Asia, Arrius Antoninus, was persecuting the Christians, and acting most cruelly, the inhabitants of a town presented themselves before his tribunal. The proconsul, amazed at the sight of such a crowd, cried out, 'If you want to die, have you not ropes and precipices ?'

munion de l'Eglise Catholique, l'on ne se douteroit pas qu'il y eût besoin de Loix pour empêcher ceux qui n'y ont pas été élevés de l'embrasser. Cependant en 1704, l'on crût nécessaire de le défendre en condamnant au *Praemunire*¹ ceux qui se reconcilieroient à l'Eglise Romaine après le 24 Mars de la même année.

Mais les auteurs de cet Loy furent bien étonnés du premier effet qui en parut. Plusieurs personnes en étant allarmées à un tel point qu'ils prirent le parti de se déclarer Catholiques avant le jour marqué par l'Acte pour n'avoir pas à le faire après avec plus de danger.

Such was the result on conscientious honest Protestants produced by beholding the constancy of Catholics. When the latter were treated barbarously, how had they acted? Was apostasy committed wholesale? Was there any general departure from the shores of the Green Island? Was evasion or tergiversation in any of its manifold forms resorted to? *No*. The people were ready to die where they stood. They did not even wait for the bailiffs or the soldiers to come to their homes, to the little houses on the hills or to the cabins in the bogs: *no*, they faced the troops on the roads and the myrmidons of the law in the courts. An arch-persecutor, Cromwell, exclaimed on beholding a fertile and far-stretching plain: 'Is not this a land worth fighting for?' With how much more reason could the priests of God say: 'Is not this a people worth fighting for?' So in spite of hardships and dangers, those who succeeded in escaping detection remained at their posts, and those who succeeded in returning unobserved came to help them. The heroic deeds performed by many in this fight for the faith are known only in heaven; but the names of some who fell into the hands of the enemy have been preserved on earth. We do not

¹ The Statute of *Praemunire* as enacted finally in 1393, provided that 'all persons procuring in the court of Rome or elsewhere such translations, processes, sentences of excommunication, bulls, instruments, or other things which touch the King, his crown, regality or realm, should suffer the penalties of *praemunire*—which included imprisonment and forfeiture of goods.' The name '*Praemunire*' is taken from the word with which the sheriff's writ in this case began.

judge their career to have been a failure, on the contrary, their subsequent sufferings in prison brought countless graces down on those still actively engaged in missionary warfare.

1. At the period we have now reached, the first of the priests whose indictments and examinations are still in the Record Office, Dublin, was a Franciscan. The several indictments need not be quoted; all have much the same form, and one indictment was given in the last article. Father Conner's indictment is No. 3 among the Crown Office, Queen's Bench Indictments, Michaelmas Term, 1699. The concluding words are: '*Billa vera, Humphrey Jervis cum sociis. Cognovit se esse sacerdotem ideo committitur till he be transported.*'

Father Conner's name is apparently not mentioned in any part of the numerous papers belonging to the Irish Franciscan Province, so but for the subjoined legal documents we should probably never know about him. Our readers will notice that he declined to disclose the names of those who had at risk to themselves given him shelter. These are the examinations of his captor and of himself respectively:—

[1.] The examination of Thomas Lehunt at Cashel in the County of Typperary, gent., taken the 26th day of Sept., 1699.

Who being duly sworne and examined sayeth that this day he mett one Ffrancis Conner whom he knew to be a regular ffryer, being formerly acquainted with him, whom when the Examinant had saluted he brought him the said Ffrancis Conner before the Lord Mayor, being sensible of his the said Ffrancis Conner's disobedience in stayinge in this country contrary to y^e Act of Parliament made in that case prohibiting all persons of his the said Conner's qualifications to stay in the said kingdom after the first of May, 1698.

THOMAS LEHUNT.

Jurat. coram nobis.

Thomas Quine.

Jo. Smith.

Thomas Lehunt bounde in twenty pounds to appear in the Kinges Bench the next Michaelmas term and to prosecute.

[2.] The examination of Ffrancis Conner,

taken as above, who being duly examined sayeth and acknowledged that hee is a regular ffryer of the Order of St. Francis, and that though hee, the examinant, knew of the Act of Parliament prohibiting all regular ffryers to stay in this kingdom after the first day of May, 1698, that because of his indisposition by reason of sickness hee, y^e examinant, could not goe out of the same : part of the time since the aforesaid he had been at a place within four miles of this Cittie in Palmerstowne Roade, but this examt. cannot tell the town where he was in or the person's name in whose house he was in for eight days or thereabouts, and that after that hee, y^e examinant, went into Comagh (?) neare Jamestowne, but hee, y^e examinant, cannot tell at whose house he was entertained, and that the examinant came up to Dublin with intention to shipp himself away to Cales (?) in Spain, and that hee hath beene in this city about three weekes, but he doth not knowe in what place he lodged whilst hee hath beene in Dublin.

Francis Conner

Capt. coram nobis 26th Sept., 1699.

Thomas Quine, Jo. Smith.

[Endorsed] 26th Sept., 1699. The examination of Thomas Lehunt against Francis Conner staying in y^e Kingdom contrary to y^e Act. In custody in Newgate.

The informer received a reward, as appears from the entry in the Vice-Treasurer's ledger :—

[1700, page 71] Paid to Ensigne Le Hunt for apprehending the body of Francis Conner, a Fryer, pursuant to a late Proclamation as by Warrant dated the 5th of December, 1699, with Acquittance appears, £11 os. 1½d.

The Concordatum Warrant to which the Vice-Treasurer refers is the following one. (Q. 43.2.8705).

By the Lords Justices & Council,
Gallway.

BERKELEY,

We think it fitt & soe doe conclude condescende and agree by these our Letters of Concordatum to grant that Ensign

Thomas Lehunt shall have and receive y^e Sume of Eleaven pounds one penny halfe penny for apprehending y^e body of Francis Conner a Fryar pursuant to y^e late Proclamation. These are, therefore, to will and require you, out of such her Majesty's Treasure as now remaines under your charge or shall next come to your hands, to pay the said Ensign Thomas Lehunt, or his assignes, the said Sume of Eleaven pounds & one penny halfpenny, and for your soe doing, these our Letters of Concordatum, together with his acquittance or the acquittance of his assignes shall be as well unto you as to the Comptrollers of your acc^{ts} & all other persons concerned therein a sufficient Warr^t and Discharge in that Behalfe.

Given at the Council Chamber in Dublin the 5th day of December, 1699.

To the Receiv^r or Receiv^r Generall of her Mat^{ties} Revenue in this Kingdome their Deputy or Deputys.

ROBT. DOYNE.
W. PLUNKETT.

DROGHEDA.
BLESINTON.
RT. PYNE.
CHAS. WANDESFORD.
H. INGOLDSBY.

The nature and conditions of a Concordatum Warrant will be explained in the next article, where a better opportunity will occur. The only original Concordatum Warrants (i.e., *written on dockets*) still preserved, referring to priests whose Examinations are given in this article, are apparently this and the following. The similar warrant relating to No. 3 here, i.e., Father John Kelly, is not in the Record Office. Nor is the official transcript of it in the so-called 'Warrant Books' extant. The first of these volumes at present in existence is dated 1711. Those of earlier years were all destroyed in the great fire that raged for three days, in 1711, in the muniment rooms of the Privy Council, Essex Street. It is fortunate that the Vice-Treasurer's ledgers were at the time in the old Custom House.

The signatories of the Warrant were Privy Councillors. The names of some (i.e., judges) we have met already. As regards the others, Drogheda was Henry, 3rd Earl of; Blesinton was Murrough, son of Michael Boyle, Arch-

bishop of Armagh ; Wandesford was M.P. for S. Kannis, *alias* Irishtown, Co. Kilkenny, and Sir Walter Plunkett was M.P. for Granard. A Sir Richard Ingoldsby was at the time a General in the Army.

2. The next priest condemned to Newgate on a similar charge was Father John Keating, O.P. Neither O'Heyne nor De Burgo mention his name. The only extant reference to him appears to be that contained in the *Liber Provinciae*. He is there said to have been present at the canonical visitation of St. Saviour's, Dublin, held by the Provincial Father Thaddeus O'Daly, on March 7, 1693.

This Indictment is No. 4. On the parchment scroll the last words are : '*Cognovit Indictamentum* [i.e., he pleaded guilty]. *Committitur* for a year and a day, and to be transported.' The annexed sheet of paper contains what in the language of the courts is called an 'examination,' i.e., the confession or avowal made by the prisoner.

The examination of John Keating, ffryer of y^e Order of St. Dominic, taken the 25th October, 1699, he being of the age of 59 years ; or thereabouts.

Who being duly-sworn and examined sayeth he is a native of Spain, though of Irish parents, and was born in the city of Seville, and was not brought into Ireland till he was eight years old, and when he was twenty years old he went to the said city of Seville and there took upon him the habit of the said Order, where he studyed and entered into priesthood at y^e age of twenty-four, and stayed there till about the year 1684, and then was appointed to come into the province of Munster, where he stayed for some time, and then came to y^e City of Dublin and other places in Leinster, where he remained till within three years last past, and then went into England and from London went in a Dutch ship to Ostend whence he went to Louvain, and there he fell ill of a consumption and was advised by his physicians that the most effectuall way for his recovery was to come for Ireland, and about August last he came for Ireland thorow England, and landed in Dublin out of a Liverpool ship, the 22nd of August last, and this examinant further sayth that he was never in Ffrance but as he passed through part of that

kingdom in his way from Spain to London in the time of King Charles the Second.

John Keating

Jur. coram me.

Humph. Jervis.

He further sayth, by reason of his dimness of sight and the palsy in his hand he is not capable of exercising any ecclesiastical function.

H. J.

[Endorsed] 25th October, '99.

Examination of John Keating, Dominican Fryer, prisoner in Newgate, for being a regular coming from beyond seas, punishment by the Act, a year's imprisonment and to be transported.

A John Morrison was about this time jailer of Newgate. It is most probable that he was the individual whom the Vice-Treasurer mentioned in this entry. His writing as seen in the Newgate Calendars is extremely bad. So is that of the man who signed this Acquittance. In both documents the writing may well be by the same hand.

[1700, p. 71.] Paid to John Morrison for taking and apprehending John Keating, a Dominican Fryer, by virtue of a late Act of Parliament as by Warrant dated the 5th of December, 1699, with Acquittance appears, £11 os. 1½d.

(Q.43.2.8705.)

By the Lords Justices & Council,
Gallway.

BERKELY,

We think fitt and soe doe conclude condescend and agree by these our Letters of Concordatum to grant that John Morrison shall have and receive the Sume of Eleven Pounds one penny halfe penny for taking and apprehending the Body of John Keating, a Dominican Fryer, lately tryed & confined for a year and a day by Vertue of a late Act of Parliament as appears by Mr. Justice Coote's Certificate. These are, therefore, to will and require you, out of such her Majesty's Treasure as now remains under your charge or shall next come to your hands,

to pay the said John Morrison, or his assignes, the said Sume of Eleven Pounds & one penny halfpenny, and for your soe doing, these our Letters of Concordatum, together with his acquittance or the acquittance of his assignes shall be as well unto you as to the Comptrollers of your acc^{ts} & all other persons concerned therein a sufficient Warr^t and Discharge in that Behalfe.

Given at the Council Chamber in Dublin the 5th day of December, 1699.

To the Receiv^r or Receiv^r Generall of her Ma^{ties} Revenue in this Kingdome their Deputy or Deputys.

Intr. ISAAC WILD,

Dep. Clarke, Pells.

W. A. PLUNKETT.

DROGHEDA.

BLESINTON.

RT. PYNE.

CHRIS. WANDESFORD.

H. INGOLDSBY.

John Morrison, £II os. 1½d.

[Reverse side] Received the Contents £II os. 1½d.

John Morrison.

[Endorsed] 3rd December, 1699.

Concordatum.

John Morrison for taking & apprehending John Keating, a Dominican Fryar, by virtue of a late Act of Parliam^t.

				£II	0	1½
Poundage	..	..	0	5	6½	
Pells	..	..	0	1	1¼	
Ballance	..	..	10	13	6	
			£II	0	1½	

3. The next priest, Father John Kelly, *alias* Purcell, was a Franciscan. In the official documents of the Irish Province both names occur. 'Father John Kelly was appointed Guardian of Kilconnell in 1697, and again in 1703.' 'Father John Purcell was empowered to preach and hear confessions of seculars in 1697: in 1720 he was made Guardian of Buttevant.' It is uncertain whether these names belong to one person or to two. As we shall see

presently in a Judge's return to Parliament, the individual 'Father John Kelly, *alias* Purcell,' was transported before the end of October, 1703. If there was only one person, it would be to us a signal proof of his devotion and courage in case we knew that ere the year was out he was back again as Guardian of Kilconnell, though we should prefer to know that he lived till 1720 to be Guardian of Buttevant, a place where the Franciscans kept the faith through the Penal times. The 'Doctor Byrne' to whom Father Kelly says he was 'coadjutor,' was presumably Edmond Byrne, who a few years later (1707, March 15) became Archbishop of Dublin. Other papers in the Record Office (to be quoted in their place) mention Edmond Byrne in connexion with Francis Street, the chapel which then served as the Pro-Cathedral.

The Indictment (sub-number 16) ends thus: 'Triatum culpabiliter et committ. Billa vera Humph: Jervis cum sociis. Peruse the annexed examination for proof of this Bill.'

The examination of John Kelly, alias Purcell, Parish Priest of St. Francis in the City of Dublin, and coadjutor to Doctor Byrne, taken before me this 5th day of Feb., 1700.

Who being examined saith y^t he this Ex^t was bred up in Poitiers in France among the Jesuits, that seven years since this Ex^t came from France through Portugall to Kilkenny, y^t he continued there for three yeares and came from thence hither, confesses y^t he is a Franciscan friar and was ordained in France at Poitiers, that being sickly and weak he could not depart this Kingdom as the law required.



Capt. coram me 5th Feb., 1700.
Rt. Payne.

It is almost certain that the following entry in the Vice-Treasurer's ledger refers to Father Kelly and his captor.

The only other regular priest known to have been taken in this period that may have been a Franciscan is Father George Antony Martin, but he was tried four years later (Trinity Term, 1704). On the other hand, all the indictments for more than twelve years, as well as the extant warrants, have been examined, and so far as appears, there was no other Franciscan for Davenport to give information about.

[1702, p. 75.] Paid Edward Davenport, Esq., for his service in discovering a Franciscan Fryer as by Warrant dated the 20th of July, 1702, with Acquittance appears, £11 os. 1½d.

4. The next priest to claim our attention is Father Chamberlain, S.J. From Foley's *Records of the English Province*, vol. vii. (Appendix. Chronological Catalogue of the Irish Members of the Society, from 1550 to 1814, p. 54) we take this biographical notice of him :—

Chamberlain, Edward, born in Dublin, August 4, 1641, entered the Society, October 28, was a Spiritual Coadjutor, and died in Dublin, October 5, 1709. In 1683 he was in Ireland, in our Dublin College; Penitentiary in Loreto for three years; Procurator of Poitiers; three years in London: in Spain A.D. 1695; in 1697 was living near the Dominican Convent, Cook Street, Dublin. (Report of a spy in St. Patrick's Library, MSS. vol. iii.)

This MS. is entitled 'Particular Account of the Romish Clergy Secular and Regular in every parrish of the Diocese of Dublin' (press mark, v. 3, 1, 18); and the relevant passage is 'Edward Chamberlain a Jesuit living near the convent in Cook Street.' The Indictment of Father Chamberlain for being a Jesuit may still be seen in the Record Office, Dublin. It contains an obvious error of an amusing nature, for it sets forth that he was both a Jesuit and a Dominican: 'Edward Chamberlain de Dublin in com. civit. Dublin. sacerdos de Romana religione anglice a Jesuite de ordine Sancti Dominici,' etc. The error may have been occasioned by the fact that he lived near the Dominican house. The Indictment ends thus: 'Billa

vera, peruse the annexed examinations for prooffe of this bill.' But at present no papers are attached to the scroll which contains the Indictment. The only other instance of this phenomenal absence of the evidential documents which came under the present writer's notice was that of the examinations belonging to the Indictment of Father George Antony Martin.¹

Though the bundles of Indictments for several years were examined, in none of them were the examinations respectively of these priests discovered. As every facility was afforded for the search, and all extant documents are kept in admirable order, it is not improbable that these were deliberately made away with.

Also these two cases agree in another extraordinary particular: they are the *only* cases of priests arrested to which the Vice-Treasurer's ledgers do not refer expressly; and, moreover, these ledgers contain two entries worded so far exactly alike, that if not of a suspicious character, they are at least remarkable for a certain discreet reticence. In all the other entries the object for which money was paid is openly specified. Of this our readers have already seen samples. But as we said just above, no cases resemble the two with which we are concerned here. The entry which may covertly refer to Father Chamberlain runs thus:—

[1701, p. 116.] Paid His Grace the Lord Archbishop of Dublin for secret service as by Warrant dated the 14th November, 1701, with Acquittance appears, £11 os. 1d.

His Grace is, of course, Narcissus Marsh, who was Archbishop of Dublin till his translation to the primatial see.²

Two circumstances are deserving of note: one, that the MS. 'Particular Account,' in which mention of Father Chamberlain occurs, was deposited in Marsh's own library; the other, that the date of the entry (14th November, 1701)

¹ See I. E. RECORD, July, 1907, note, page 82.

² Vide Clinton's *Fasti*, i.e., the lists of dignitaries of the Protestant body in Ireland, s.v. Marsh, Narcissus.

is only a few days earlier than that of Father Chamberlain's Indictment, 'Vicesimo quinto die Novembris, 1701.' An almost similar relation exists between the other mysterious entry alluded to above, viz. :—

[1703, p. 76.] Paid Narcissus, Lord Archbishop of Ardmagh, for secret service as by Warrant dated the 10th August, 1703, and Acquittance appears, £11 os. 1½d.

and the date of Father George Martin's arrest 'vicesimo die Novembris, 1703.' Our readers will not take it amiss if here we observe that in one of these entries the exact amount of 'blood money' for a priest (£11 os. 1½d.) is said to have been paid, and that the amount mentioned in the other entry is only a halfpenny less.

Now to confine our attention to Father Chamberlain. He was condemned to Newgate, and there, as we shall see, he remained for some time. But since his name does not appear in the first of the Newgate Calendars at present preserved, we infer that he had left the prison before its date (6th November, 1705). He is said to have denied that he was a Jesuit, so we assume that he had got a temporary dispensation from his vows or secularization at the time he spoke. His Indictment, which concludes with: 'Billa vera. Culpabilis. Hil. 13^o,' is No. 18 in Hilary Term, 1701 (2 F. 16, 1): these recognizances and examinations are in Michaelmas Term, 1701 (2 F. 15, 8).

Dominus Rex versus Edward Chamberlain	{	Recognizance in Idem Edwardus cognovit se dno Regi, 100. Michael Chamberlain de Civit. Dublin, armiger, 50. Bryen Kernayne de Smithfield, hospitarius, 50.
Conditio ut supra		Capta coram me 24 ^o Decembris. T. COOTE.

The condition of the recognizance that Robert Cavines shall personally be and appeare the first of the next Hilary Term in the King's Court to answer, etc., and not depart, etc.

Capta coram me 24^o Novembris, 1701.
 T. COOTE.

The examination of James Russell, of Cook Street, Gentleman,
taken before me this 25th November, 1701.

Who being duly sworn and examined saith that he has known Edward Chamberlain for about twelve or thirteen years, that all the said tyme he was reputed and taken to be a Jesuit, but y^t this examinant was not by or present when he was taken or received into the Order, created Jesuit, as aforesaid.

James Russell in 40¹
ad prosec.

The examination of Edward Byrne of Ffrancis Street, in y^e City of Dublin, Priest, sworn before me this 25th November, 1701.

Who being duly sworn and examined saith y^t for about seaven yeares he has known Father Chamberlain, during which time he took and esteemed him to be (by vulgar opinion) a Jesuite, but the certainty thereof this Examinant knows not, being told the contrary by Ffather Chamberlain himself.

Edmund Byrne in 40¹
ad prosec.

Jur^m cor^m me 25th Novembris, 1701.

The examination of Edward Murphy, secular priest of St. Audian's Parish in y^e Citty of Dublin.

Who being duly sworn and examined saith y^t he has known ffa. Edward Chamberlain for about sixteen or eighteen yeares, y^t during y^e said tyme he was reputed and taken to be a Regular by some, and by others esteemed a secular, but of this Examinant's owne knowledge knows nothing of his order, only y^t the said ffa. Chamberlain about a twelvemonth since told this Examinant he was a secular priest, and further saith not.

Jur^m cor^m me 25th Novb^{ris}, 1701.

Edward Murphy in 40¹¹
ad prosec.

The examination of Matthew Browne of St. Thomas Street, in the Citty of Dublin, Brewer.

Who being duly sworne and examined saith that about three yeaeres before the Breck¹ at the Boyne he knew ffa. Edward

¹ Breck here means defeat. See *Oxford Dictionary*, s.v. BRECK. I. A breach, blemish, failing. (*Fuller*) 'No breck was ever found in her veil so holy was her conversation.'—A colloquial phrase 'to be broken horse and foot' signifying utter defeat is a better parallel to expression used above

Chamberlain, and that it was generally reported the said Chamberlain was a Jesuit, and y^t this Examinant heard him say mass severall tymes, but this Examinant cannot make any judgment of the said Chamberlain's order, not being by or present when he was created or ordained, but by generall opinion he was believed to be a Jesuit.

Jur^m cor^m me 25th Novb^{ris}
1701.

Matt Browne in 40^{ll}
ad prosec.

The examination of Cornelius Browne, of St. Thomas St.,
Baker.

Who being duly sworne and ex^{ed} saith y^t this Ex^t has known ffa. Edward Chamberlain for about fourteen or fifteen yeares, y^t he was taken and esteemed to be a Jesuite, and y^t this Ex^t always took and esteemed him to be such, and never understood the contrary from anybody whatever.

Jur^m cor^m me 25^o Novb^{ris},
1701.

RT. PYNE.

Cornelius Browne
in 40^{ll} ad prosec.

About eighteen years ago, when the present writer was occupied in seeking evidence for the cause of the Irish martyrs, he came, in the Record Office, Dublin, by chance on a document of this date approximately (1703), which stated that a Jesuit who had for some time been imprisoned in Newgate, had been bailed out. As it was interesting, he copied it for the late Father Denis Murphy, S.J., who was then Postulator of the cause of the Irish martyrs. So far as he could recollect, whenever he thought on the matter since, the Jesuit's name was either Chamberlain, or Somerville. He did not make a note of it, for when his transcript was once in Father Murphy's capable hands, he felt his part was done. Somewhere or other, in the *Mare Magnum* of Indictments, that MS. relating to the Jesuit's bail must be, but a person might spend a long time in the search before finding it.

We shall now, in concluding this, quote a return in

which occur the names of several priests mentioned in the previous articles, and also of all in this, with the exception of Father Conner, who appears to have been transported before the return was written. It is that of the Lord Chief Justice of Queen's Bench :—

In obedience to the order of the honourable House of Commons bearing date the fifth instant, I have caused Mr. Tisdall, Deputy Clerke of the Crowne, to make diligent search into the records of the Court of Queene's Bench in order to lay before the honorable house the proceedings against the Popish regular clergy, from whom I received the annexed certificate.

And haveing perused my Circuit Bookes I find that at the Assizes held att Wexford, the 24th of Aprill, in the thirteenth year of his late Majestie, Anthony Molloy and Redmond Murphy were convicted as ffryers and received judgment to be transported according to the statute.

That att the assizes held the seventh of March, in the fourteenth yeare of his late Majestie, they were left on the Callendar in Gaol till transported. That at the same assizes John Matthews and Thomas Johnson, being committed as being ffryers and returning into this kingdom contrary to the statute, and there not being full evidence against them, they were transmitted to the Naas.

That at the assizes held the 12th day of August in the thirteenth year of his late Majestie in the county of the Citty of Cork, Peter Morrogh, accused as a Popish Viccar Generall, was bound by recognizance to appeare but did not and Exact. non entered on the Bayle.

That at the assizes held at Lymericke the eighth day of August, in the thirteenth yeare of his late Majestie, Daniell Curee being committed for being a Priest and returning into this Kingdome contrary to the late statute, there not being sufficient evidence against him, was to remaine in custody unless he found good security to appeare at the next assizes.

Which are all the proceedings I find against any of the Popish regular clergy since the last statute.

That on the conviction of any Popish regular clergyman immediately I gave notice to the Government thereof in order to his transportation.

That the Grand Jury of the County of the Citty of Corke att their summer assizes, 1700, and also att their summer assizes, 1702, to the best of my remembrance addressed the Government

by way of presentment that Doctor Creagh, Titular Popish Bishop, might be transported (who for some time remained there in prison on pretence of sickness, great inability and weakness to undergo a voyage att sea, which was the reason of the indulgence of the Government to him) but since I am well assured that he has been transported beyond seas, all which I humbly certify to this honorable house, this 25th day of October, 1703.

RT. PYNE.

[*Document enclosed*]

Search being made among the Pleas of the Crowne in her Majestie's Court of Chiefe Place, Irelande, I find that John Keatinge was in Michaelmas Terme, 1699, convicted of being a ffryer, and that in Hillary Terme, 1700, John Kelly *alias* Purcell, was likewise convicted of being a ffryer, and that in Michaelmas Terme, 1701, Edward Chamberlain was likewise convicted of being a Jesuite, and that in Easter Terme, 1702, Dominic *alias* Constantine Egan was likewise convicted of being a ffryer, all which persons were committed to the Gaole of Newgate, there to remaine without Bayle or Mainprize until they should be transported. And by looking over the Callendar of the last Terme I find that said Chamberlain and Egan are still continued in Gaole and ye Gaoler informs me that the said Purcell has been transported and that the said Egan died in Gaole. All which I certifie this 12th October, 1703. I further certify that I doe not find any other or further proceedings against the said persons or any other regulars in ye said Court.

RICHARD TISDALL,
Deputy Clerk.

Our readers will not fail to notice that at the end the name 'Egan' occurs twice. The second time it does so by mistake, for Father Egan was still alive. Tisdall should have written 'Keating' here, and intended to do so, but through inadvertence he put down 'Egan.' As three successive Prison Calendars show, Father Egan remained in Newgate for years afterwards, but not even in the earliest of them (6th November, 1705), is Father Keating's name to be seen. We take this as a conclusive negative proof of his having died before that date. Nor are we surprised. The hardships of such a place as Newgate would soon have this result in the case of one so infirm and feeble.

Father Chamberlain's name also is not in this, the first Calendar, therefore he had already left prison.

Father Egan's history is a particularly interesting one. There will be a good deal to say about him in the next article. Meanwhile it may be observed that his name and Father Keating's are among those of the 'Irish martyrs' whose cause has now begun in Rome.

REGINALD WALSH, O.P.

[To be continued.]

A PILGRIMAGE TO A SCOTTISH MONASTERY

IT was in the autumn when two tourists decided to go on a pilgrimage, not to far distant shrines amid foreign scenery, where every peasant belongs to the Catholic Faith, but to Protestant Scotland, that land of ruined churches, desecrated shrines, broken vows, violated promises, the land of Knox, where raged more fiercely than in any other land the fires of hatred, lust and greed which finally overthrew, in half a century, the Catholic Church, and destroyed nearly every emblem of the Faith. And yet in this once hostile and still indifferent land, our pilgrims were seeking for men whose ancestry is more ancient than any Scottish nobility can boast of, and a shrine of one who, despising riches, birth, and worldly gain, has made a name for himself dear to thousands who are proud to be called his spiritual children.

In England monasteries true and false are not unknown, and the ruined remains of pre-Reformation buildings are often still fairly well preserved, but in Scotland, even the ruins are but fragments; and to find a real true community of Benedictine monks requires some exertion, for only one such community exists, and that at Fort Augustus on the shores of the lake which marked the limit of Cæsar's triumphant conquest of Britain. Although situated far in the north, the journey is well worth the trouble, and in those days of luxury and fast trains it can easily be accomplished from Edinburgh in about six or seven hours travelling by railway all the way and with only one change of trains, but by far the more beautiful way is to take the train to Glasgow, Oban, or Inverness, and finish the latter part of the journey by steamer up or down the Caledonian Canal.

Formerly an inspection of the monastery could be made, while the steamer was passing through the nine locks at Fort Augustus, but tourists so abused the privilege that it had to be withdrawn, and now an invitation or permission must be obtained from one of the monks. We had

no difficulty in this matter, because we had received an invitation from the Prior to come to Fort Augustus and to stay as long as we wished, and seated in a comfortable railway carriage, on a perfectly ideal day, when the lights and shades on mountain and loch were too lovely for any written description, we gave ourselves up to the happiest reflections possible.

All nature, as we have said, seemed steeped with lessons for our benefit. The heather was but only past its bloom and reddening with autumnal hues, while every tree gave indications more or less of the approaching winter time. The very air itself breathed somewhat the chills of winter and gave warning of the wane of nature's life, and its approaching sleep. What, then, more timely than to study at headquarters, as it were, that life of holiness and prayer which, if any life can, befits men to pass from this world of waning manhood through the sleep portals to the new spring life beyond. No more lovely life exists than that of the monk, for it feels no evening, it has no shadows, it fears not death. From early dawn to dewy eve he praises God, and contemplates that future to which death itself is but the key. His work, the leading souls to heaven, his prayers prevail as Moses' hands prevailed to defeat Amalek and to encourage Israel. No one can estimate—God alone knows—what the value of the monkish prayers may be, which, summer and autumn, winter and spring, continually beseech for us all the protection of Almighty God and the powerful protection of our Blessed Lady. Such were our thoughts as we sped along and saw those gigantic mountains which seemed indeed everlasting compared with the shortness of human life and the vanity of human aims.

Not many centuries have passed since all these valleys were peopled with monastic establishments similar to that which we were going to see. Each shrine echoed with the sacred chant and psalm, and high up even on the rocky crag from hermit cell went up the echo of the prayers and praises sounding below. And then again these very glens beneath our eyes ring with the notes of battle and man fights with his brother man, and Cain kills Abel once again,

and cairns of stone mark where God once was worshipped, or the martyred dead are lying. We see only the fragmentary remains beautiful in their decay, but what of their glory before the greed of wicked Scottish nobles wrecked and plundered these shrines, and robbery and murder, quarrels, rancour and apathy, pulled down at last what loving Christian hands had built.

And yet how joyfully our thoughts leap forward when we remember once more that even here in Scotland we are on our way to one of these very homes, cradles of Christianity which once gave Christ to this then heathen land, and that we soon would be joining in the prayers and praises of that glorious race of men who, in their Benedictine garb, though shrinking in the flesh but dauntless in the spirit, came with mighty St. Columba to rocky Iona's isle to give to Scotland the most precious gift that man could ever have, the entrance into the kingdom of God. And as the darkness began to fall and hid the giant-like form of Ben Nevis, our hearts rejoiced again, that such a refuge was left to us in Scotland, where the weary still might turn and learn the truth from these who have preserved it still unbroken amid the changes, chances, and vicissitudes of all these years.

We have not attempted to describe the natural features of the journey to Fort Augustus, because many pens have attempted in vain to do justice to the superb scenery of the Western Highlands, and the journey as we shot past mountain and moor, loch and river, hills and crags with the snow and mist oft mantling on their distant tops, made an impression on us which we believe can never be effaced. They seem indeed to us as God's great choir of nature singing the chants long silent in their valleys, and we found ourselves joining them in their monastic hymn of praise. 'All the works of the Lord, bless ye the Lord, praise Him and magnify Him for ever.'

The shadows of evening were long upon the grass, and the last rays of the sun were reflected on the loch when we reached the little terminus of the railway, and stood on the platform of the station at Fort Augustus. We enquired

of a bright little Highland boy, clad only in shirt and kilt, the way to the monastery, and finding it was not far from the station set off on foot to walk thither, accompanied by our bare-legged little friend as a guide, who with the frank confidence of childhood gave us the information that he was a Catholic, and had lived in Fort Augustus all his life, which meant some nine summers, or about as long as a monastery had existed there. He informed us during our short walk that half the inhabitants of Fort Augustus were Catholics, and that the monastery served them as a parish church, one of the monks acting as parish priest. We also learned that cabs and carriages were practically unknown. The Lord Abbot owned one and several horses, but except a stray motor and farm carts we saw none during our stay there. When we came to the door of the monastery, our small guide left us, after politely touching his forehead in acknowledgment of the small gratuity we gave him.

As we walked up the drive we had time to examine the noble pile of buildings. The guest house, which is entered by a covered way over the old moat, is the original castle, and must have been a place of considerable strength. The centre buildings with tower and clock were the boys' school, at present untenanted, and on the furthest side nearest the loch are the monastic parts of the monastery. The church, alas ! is only an iron and wood structure, quite inadequate for the needs even of the parish, and had the Fathers not failed in a friendly law suit, involving huge sums of money, they would have had by now a magnificent building worthy of serving Almighty God, the plans of which can be seen inside the hall of the monastery. If only every Catholic would but send a shilling who may read this article, or who has had pleasant recollections of Fort Augustus or Scotland, the scheme so long abandoned could be at once carried out, and God's praises would sound again in a building more fitted to honour Him.

The modern aspect of the place was what struck us first, for to gain admittance we rang no heavy pealing bell, nor knocked at heavy knocker, but pressed the electric

button, and almost immediately the door was opened by Brother Meinradus, who welcomed us with that kind, winning courtesy which has endeared him to every guest. Having shown us into a pleasantly lighted room, once the guard room of the castle, he went to announce our arrival to the guest-master, who was not long in making his appearance, and immediately offered us supper which, as we had already dined, we did not accept. Next he explained to us the services, hours and rules, and then we spent an hour in pleasant conversation about the Faith and practices of the Catholic Church, for the monks of St. Benedict by constant study and practice know as much, if not more of their Faith, than any other religious community. We attended the services of Compline, and soon after, wearied with our long journey and its complete novelty, we retired to rest. In each bedroom hung a card with the monastic rules written on it, a crucifix, and little holy water stoup, and in every other respect it was as comfortably furnished as any bedroom in a modern hotel. A thick carpet covered the floor, and a comfortable arm-chair and writing table with paper, pens, etc., all complete, lay spread before us, inviting us to write to far distant friends whose faces seem to present themselves to us as we sat and meditated while the chiming of the tower clock alone broke the silence and reminded us that for the first time we were about to the sleep under the monastic roof of St. Benedict's Abbey.

After a thorough rest in a most comfortable bed, we awoke early, and drawing back the window blinds looked out on a perfect day. The sky was cloudless and deep blue, and the lights and shadows on hill and tree were as vivid as yesterday. The mist was just slowly rolling from the valley, and the loch was like a sheet of silvered glass, while the larks already were singing their matin song, and the gulls whistled and squawked their greeting overheard. Every blade of grass glistened with its pearl drops in the sharp morning air, as we paced the gravel drive till the time had come for the morning Masses to be said.

The present church, as we have said, is a most unsuitable structure of iron and wood, stayed up by outside props from falling down altogether. Inside it is clean and neat, and contains five altars at which as many monks were saying Mass, each assisted by a lay-brother in black. We knelt on boards of penitential hardness, and the novelty of the whole scene made it somewhat difficult for us at first to collect our thoughts. Two circumstances specially drew our attention. A bare-legged Highland boy, about fifteen years old, came in to pray. After kneeling a few moments, deeply engaged in devotion before one of the side altars, during which his lips moved rapidly although no words were audible, he rose and joined one of the bands of communicants at an altar where Mass was just beginning. His whole face and behaviour struck one as that of a real boy saint, a sort of St. Aloysius in Highland garb. On the entrance of the priest to say Mass, we note with interest that he wore the amice on his head like a cowl, and as he walked across the high altar to the side chapel where he was about to say his Mass, accompanied by a cowled lay-brother, the latter figure against the white-robed priest was like the priest and his shadow moving side by side, for each genuflected and moved in perfect sympathy and unison.

After Mass we assembled in the guest house to breakfast, and were surprised to find that we were not the only guests in the monastery, for many other guests invisible the night before, of various nationalities, sat down with us. One was a Belgian priest, one a French student, and another had come from Austria, while clergy from all parts of England, Scotland and Ireland, made up our total of some dozen guests. In such a company the conversation was interesting, but not of sufficient consequence to mention here. When breakfast was ended, we went for a ramble round the grounds down to the monks' boat house and harbour, and admired its position, which is charming in every detail. The stillness, save for the sounds of nature, such as the flap-flap of the water against the rocky shore, or the screaming of the gulls, gave more a thrill of that Sabbath calm so peculiar to Scottish life. The very air

seemed tinged with devotion, and that sad, quiet beauty so sweet and yet so undefinable when one attempts to describe it in prose.

After our ramble we went into the Church for the parish Mass, to which families of ladies and gentlemen, accompanied by many well dressed boys and girls, were hastening, a congregation varied as any town church can present, and the service as the Abbot sat in state³ in his chair, while the Prior and two assistant priests sang High Mass, was as impressive as any Pontifical Mass can be. The long lines of black-robed brethren alone reminding one of the difference between the two, and the regular rise and fall of the Gregorian chanting, which is here heard at its best. After Mass a monk preached an eloquent and impressive sermon, which was listened to in rapt attention by all the congregation, for scarcely one left the church after Mass till the sermon was ended.

Then came a few moments of relaxation as monks and congregation wandered or sat in groups in the Abbey grounds, and soon after the monks and guests went in to dinner. Dinner is served in the refectory, a long, square oak-ceiled room. The guests take their seats in the centre, and the monks sit at side tables with their backs to the side walls on either side, the Abbot's table is on a raised dais at the end, the whole arrangement corresponding very much to that of the colleges at Oxford or Cambridge. The dinner is passed through a hatch from the buttery, and is served by lay-brothers, while one monk reads a lesson from the rostrum, and one or two monks wait on the guests and Abbot. These have their dinner at a later hour, after their duties are over. During dinner absolute silence is enjoined on guests and monks. The dinner itself consisted of vegetable soup, roast mutton, venison, chicken and pudding, and wine and spirits were offered to each guest. It was excellently cooked and splendidly served by the quick observant monks who waited upon us, and supplied every want even before we had ourselves discovered it. Grace is said both before and after meals, according to the rule of Catholic practice, and then the guests and monks filed

out into the grounds for rest and recreation. Some of the brothers went with flowers to the sick, some walked in the gardens and grounds, while others took their siesta which is permitted at this hour.

We seized the opportunity to accompany the guest-master over a round of inspection of the buildings, and first made our way to the catacombs or relic room, where many objects of interest were shown to us, passing round the cloisters we passed many doors with *claustra* written over them, we observed that, contrary to the usual custom, the cloister windows are glazed, and it struck us as a great improvement both in comfort and appearance, and the warmth and absence of draughts added to them is worthy of imitation in new buildings where cloisters are employed. We went first over the deserted school buildings, replete with every comfort and necessity for educational life. The largest class-room is an excellent one, and contains an interesting picture of St. Benedict and his vision, not forgetting his favourite raven, which is also depicted on his medal, and which one visitor took in all seriousness to be the Jackdaw of Rheims. Two young monks were busily engaged in this room in learning the piano, and showed a very advanced knowledge of the instrument, for music is passionately loved and cultivated by the sons of St. Benedict.

Leaving this room we visited the library, which is a most noble one, and is fitted with every convenience for study—there are desks, electric lighting, and a perfect system of cataloguing which makes study and research a pleasure, nor is it surprising to learn that some of the monks of Fort Augustus are already in the field as authors themselves of several well written and interesting works, among which we had the pleasure of reading Father Columba's *Early Celtic Christianity*, published by Sands & Co., and worthy of a place in every library of historical works.

After visiting the dormitories, playing field, boat house, etc., we longed to see the brothers able to re-open the school they once had, for never before have we seen such

a perfect place for the education of the young, or men more capable of supplying their every want. If anything about Fort Augustus needs regeneration it is this and this alone—we miss the voices of boyhood, and as boyhood, youth and age play their part in daily life, so it seems to us they ought to be blended, even in a monastery; and here where nature, science, and art have made every provision for them, there is no excuse that they are lacking.

The monks' garden was next visited, where the profusion of flowers, fruit, and vegetables showed the old industry for which monks were ever famous. Our guide showed us, with pardonable pride, the magnificent sweet peas, unusually large in flower, and the apples unsurpassed anywhere else. The cemetery lies near at hand, a true place of rest after life's busy day is o'er. There on a rocky promontory, overlooking the calm loch, rest the monks after their life of toil is done, waiting in their black-robed dress for the 'Well done : good and faithful servant,' from Him whose life was their example in life and their stay in death.

After a pleasant tea and chat in the guest house, we again went into church for the time of Vespers had come, and we watched with even heightened interest the long line of monks and brothers as they walked in swiftly and silently, two by two, the Abbot at their head as shepherd of the sheep, while last, accompanied by two in gorgeous vestments, came the Prior habited to sing the Office. The high altar was now a blaze of light, and the singing of the *O Salutaris* and *Tantum Ergo* carried us back again into the Middle Ages, and we felt as if the whole world was one again and dissent was still unknown. We were all once more one family, one fold, one faith, clustered round one God. It was the old Church, the old Faith, the old road by which the saints had attained their reward. We almost seemed in a dream as we joined in heart and soul and voice those monks in their solemn *Magnificat*. Only too soon the sweet sounds of the Gregorian chanting died away, the lights were extinguished, and the monks were gone, and in the darkness we still prayed on, till the hour of Compline had come, and

the black-robed figures came back again, for the last monastic service of the day.

This time the altar, save for two glimmering tapers was unlit, the monotoned service unaccompanied and the lay-brothers scattered throughout the congregation. It almost seemed a penitential service of reparation for a nation's sins, a sighing and sobbing after the glories of heaven had passed, and the impression was further heightened when at its close, Abbot and monks went to the altar of St. Benedict, and knelt in silent prayer before his relics for a short while before repairing to their rest. When they at length rose and left the church, the evening star was high in the heavens, perchance the star that rose o'er Bethlehem, and it seemed to us, as it did then to many, a star of hope, the promise of a bright and happy dawn. Many such as holy Simeon and Anna had watched and waited for that star, and to us and to the monks of Fort Augustus we felt that it will rise again, and will assuredly scatter those clouds of night.

After our last night's rest was over, and Mass had been heard again, we left the hospitable doors of the monastery, just as the rising sun was flooding the valley with its glorious light, and we gazed back lovingly on those quiet Abbey towers lost in the sweetest of contemplation, as we wistfully contemplated our late glimpse of heaven and felt we should ever long and yearn for its return. At last the train shot round a corner, and hid all from our gaze, and the voice of an old farmer brought us suddenly back to earthly contemplation with the words, 'A grand morning for the crops.'

A. BAPTIST STAVERT, M.A.

'HISTORY OF THE ENGLISH CHURCH IN THE SIXTEENTH CENTURY' ¹

IT would be a very tedious task, were it a profitable one, to endeavour to enumerate all the historians who, at home and abroad, have written on the so-called Reformation that took place in this country in the sixteenth century. The Reformation has many fascinations for the English historian apart altogether from the religious change that it brought about. The Reformation in England marks off very fairly, a period of history differing entirely from any preceding period. The printing press, which had been introduced into England in 1476, had only become popular in the early days of the Reformation. The Renaissance movement had given a stimulus to the study of the classics. By means of the printing press books had been multiplied and translations of the classics became available, so that apart altogether from the religious change brought about by the quarrel of Henry VIII with the Pope, there were many other questions at the time of the Reformation full of interest to the historian.

But, undoubtedly, the religious question is the one of greatest interest. It is at the bottom of all the other questions. No history of this period is complete without an account of the religious change. Many have written on it, and yet, it is true to say, that the true history of the Reformation has yet to be published. The most competent scholars are the most ready to admit this. Many important sources of information have not yet been investigated, or, if investigated, the result is not yet known. Most of our information on the Reformation is derived from Protestant historians, whose religious belief has highly coloured the thread of their narrative when it has not warped their judgment. There are notable exceptions, it is true, and especially as we approach nearer to our own time. In our age a more impartial spirit of writing history

¹ By James Gairdner, C.B., LL.D. Macmillan & Co. 1904.

obtains. We live in a matter of fact age. People now desire to know the why and the wherefore of everything, and clamour for facts however unpalatable they may prove to be, and however little they may influence their action or belief afterwards.

Many causes have conspired to bring about a more impartial state of mind amongst historians of our time. First, Protestantism has lost much of its prestige; the results of the Reformation are too plain to deceive the thinking man. Protestants cannot agree amongst themselves. They are truly a divided house. Much of the energy and effort that Protestantism in its heyday used to expend in its attacks upon Catholicism, are now sorely needed within its own communion, to bolster up a tottering establishment, and to endeavour to maintain a superficial unity in the midst of many jarring elements.

Secondly, there is the spirit of the age—always a potent factor for good or for evil. The distinction of class is fast breaking down. Criticism seems to be in the air we breathe. It has permeated every class from the highest to the lowest. Traditions however sacred, and personalities however dignified, are not outside its sphere. And yet we must confess, however much we may deplore some of its methods, that this criticism, call it ‘high’ or ‘low’ as you will, has effected much that is good. It is certainly not an un-mixed evil. It may be deplored, for instance, that this criticism has engendered scepticism, indifference, and unbelief—triple daughters of Protestantism. But, on the other hand, and for this very reason, while Protestantism has been attacked and crippled in the encounter with these, her own disobedient and unbelieving children, Catholicism in this country has had time to draw its breath, to study the weak points of Protestantism, to learn secrets from her rebellious children, and to obtain a store of information on obscure and controverted points of history.

Thirdly, many sources of information are now available, that until recent years were denied us. Historical and antiquarian associations have been formed to foster a knowledge of history. Historical Parliamentary associations have

sat and published the results of their deliberations and labours. The State Papers of Henry VII and Henry VIII, foreign and domestic, have been edited and given to the world. The archives of cathedrals have been searched, and their contents published ; and county historical societies have brought to light many things of historical interest not included in one or other of the publications already mentioned. The net result of all this is to throw much light on the history of the Reformation. Much that has been written on it, can now be proved to be false. Many long-cherished theories must be brushed aside in the face of modern research. A death-blow has been dealt to Protestant tradition and prejudice. Some of their chief sources of information have been demonstrated to be unreliable and untrustworthy wherever the Catholic Church is concerned. Protestants have, in the past, largely borrowed from Foxe's *Acts and Monuments of the Martyrs* and Hall's *Chronicle*. Both of these works, especially the former, have been shown to be entirely unreliable and sometimes positively dishonest when treating of questions bearing upon Catholic faith and practice. Here is what Dr. Gairdner, of whom we shall hear more in this paper, says about these two sources of information, from which are drawn the current stock-in-trade objections against the Catholic Church of this period, and are periodically dressed up and related from public platforms and diffused up and down the country by the daily Press.

Let us take what he says of Hall's *Chronicle* first :—

It must be conceded indeed that Hall's *Chronicle* is for the reign of Henry VIII quite an invaluable source of information, being in fact a careful orderly, and in most things an accurate account, but we must be on our guard against the author's bias for his unfairness on some subjects goes the length of positive dishonesty.¹

And then Mr. Gairdner proceeds to show how unfair and inaccurate and biassed Hall is when relating the jury verdict in the case of one heretic, Hunne, who, it seems, was found hanged in his cell. Hall endeavours to show

¹ *History of the English Church in the Sixteenth Century*, p. 27.

that the Chancellor Horsely was party to the death of this man. Dr. Gairdner rightly dismisses this charge, on the internal evidence of Hall's *Chronicle*, but more especially on the authority of Blessed Thomas More, who was in a better position to know the facts of this case, in virtue of his office, and also for the good reason that Hall wrote his *Chronicle* some years after the death of More. 'On the merits of the case,' says Gairdner, 'however we may appeal to one who was not a clergyman, and whose honesty and judgment are above suspicion' (Sir Thomas More). And, then, in the same passage he shows that Sir Thomas looked upon the report that Horsley had something to do with the death of Hunne as 'absolutely groundless.' Hall, nevertheless, though he must have known More's views on this matter, repeats the story, insinuating suspicions against Horsely. Hall hands down the story to Foxe. From Foxe it is handed on to Burnet, and at the present day finds very general acceptance. For, as Gairdner judiciously observes, 'though the *Acts and Monuments* have gone through many editions, More's *Dialogue* (from which the preceding testimony is culled) is scarcely to be seen, except in public libraries, and many public libraries are without it.' We have said enough about Hall without stopping to show his bias against the clergy in general and Wolsley in particular. Let us now pass on to examine the testimony of Foxe—the greater prevaricator of the two and the more notoriously prejudiced. Foxe, contrary to the most authentic documents, has not one good word to say on behalf of Queen Mary. According to him she was a plotter, inhuman in her cruelty towards heretics and in her zeal to restore the old religion. He it was who first gave her, most unjustly though, that horrible name, 'bloody' Mary.

Let us hear, however, the worth of his testimony by the same unprejudiced authority, whom we have already quoted. Dr. Gairdner, speaking of the number of persecutions for heresy (page 50), says: 'But as regards our chief authority, it is important to note the object with which he (Foxe) wrote. . . . He (Foxe) expressly tells us that his object was to stop the mouths of Roman Catholics,

who were continually asking at the time he wrote, where this our Church and religion was within these fifty or sixty years.' Foxe was not very scrupulous as to the means he employed to try to stop the mouths of the Roman Catholics. He circulated malicious lies about Blessed Thomas More, their greatest champion. In his *Acts and Monuments* he charges More with cruelty towards heretics. But, it seems, that in an earlier edition the charge was not against More, but against a man whose name is Tewkesbury. Foxe never hesitated to change a name, if it better suited his purpose. The charge against More is unfounded. Dr. Gairdner says 'the story (i.e. against More) is one of those malicious lies, which began to be circulated about More in his own days, and which More himself expressly denounces as such in one passage of his writings. But Foxe was above all things credulous, and accepted every idle tale to the discredit of the old religion.' We might multiply quotations from Gairdner's work alone to show how biassed and how unjust Foxe is, when he treats of anything Catholic. Let it suffice to say that he was 'notoriously prejudiced,' and that according to Dr. Gairdner, 'Foxe's narrative has been exposed as untrustworthy by reason of its bias.'

We think we have said enough about two great sources of Protestant information, still popular amongst a certain class of writers, to justify some of our assertions earlier in this paper. We are grateful to Dr. Gairdner for so much information on the authority of Hall's *Chronicle* and Foxe's *Acts and Monuments*. Dr. Gairdner is a great authority on the sources of information for the reign of Henry VIII. Abbot Gasquet looks upon him as the most competent scholar living on this period.¹ Then he is not a Catholic. No one can accuse him of partiality towards the Catholic Church—so that when he speaks in favour of the Catholic Church or her system, or defends her from the attacks of opponents, we can safely say that we have the weight of an authority who has had the most exceptional opportunities of forming a judgment on Reformation questions.

¹ Cf. preface to the *Eve of the Reformation*.

Dr. Gairdner has been in a good training school. Early in life he became a Government official in the Public Record Office. He passed through various grades in this office, from clerk to assistant, and from assistant to editor for the Master of the Rolls. And when, in 1879, the late Mr. Brewer died, Mr. Gairdner was chosen as his successor to continue the editing of the State Papers of Henry VIII. He has already edited many volumes of these papers. Besides that he has edited for the late Camden Society, and has written a learned life of Richard III, and contributed many articles to historical magazines, chiefly on the reign of Henry VIII.

He came to write his *English Church in the Sixteenth Century* in this way. Some years ago, it was felt by leading men of the Church of England, that there was no thoroughly satisfactory history of the Church of England from the earliest times down to the end of the eighteenth century. And as the task of writing a satisfactory history from the earliest times down nearly to our own was thought to be too much for any living man, however competent, it was agreed to divide the whole period from the introduction of Christianity by St. Augustine down to our own time into a number of smaller periods, each smaller period to be dealt with by a competent scholar of that period. And to maintain the continuity of the whole, and preserve the parts from contradictions, the whole series, though each author's work is published separately, passed under the joint editorship of two clergymen of the Church of England.

Mr. Gairdner was selected to write the Church History of the Sixteenth Century, and the work of this name is the result of his labour and research. It is, undoubtedly, a great boon to those desirous of a truer history of the Reformation. The Catholic apologist, the student of Church history, the priest who preaches controversial sermons, and who finds it a source of strength to be able to quote or indicate Protestant authorities on his side on many burning points of faith and practice, will derive great advantage from consulting Gairdner's *History of the Church in England in the Sixteenth Century*.

When we say this we do not mean to assert that we agree with Mr. Gairdner in all his statements and conclusions. We could hardly expect such an agreement with an historian of the Church of England. On the contrary, there are very many very important statements made by him with which no Catholic could agree. This is especially true of some of his assertions and conclusions in the last chapter of his work, which deals with the causes of the Reformation, and is a summary of the rest of the book. Here is a specimen of what he says there (page 393) :—

Rome also saw the value of temporal support, so that kings could obtain, too often, indulgences of a questionable kind, such as dispensations, which enabled them to play fast and loose with the marriage tie. Abstract principles of right and wrong were indeed safeguarded. The sanctity of marriage was always upheld in theory, and divorce in the true sense of the word was never regarded as admissible; but abundant casuistry was exercised at times in disputing the validity of marriages, which had actually taken place, with the result that a most sacred tie was rendered practically insecure, and was not so highly honoured as it should have been. This together with the sad effects of clerical celibacy and discipline produced social results amongst the people which were simply deplorable.

One would have thought that such an authority as Mr. Gairdner would not have committed himself to so loose a statement as this. Some of the bitterest enemies of the Catholic Church readily admit that to her honour the Catholic Church has ever defended the sanctity of the marriage bond. It is only a short time since the Protestant Bishop of London, speaking on this very question of divorce and condemning it, said the Catholic Church has always stood out against divorce, 'all honour to her for it.'¹

Evidently the celibacy of the clergy is too much for Mr. Gairdner. One wonders is he aware of the teaching of St. Paul, 1 Cor. vii. 8; or has he read the Fathers of the Church. St. Jerome says that heaven is peopled with virgins. With regard to his statement about laxity of discipline, it is not clear whether he means laxity in morals

¹ Cf. *Encyclopædia Britannica*, article on Divorce.

or general laxity. But in either case, he will find, I fear, the facts of history against him. Sir Thomas More, whom he himself acknowledges to be trustworthy, again and again, while admitting that some of the clergy are 'naught,' says, 'but their faults have ever been their own, and should not be imputed to the whole body.'¹ And in the same passage, he says that the clergy of England were as good and as commendable as any clergy in Christendom. But, besides the evidence of Sir Thomas More, we have these strong words—as well as others of the same tenor, from Mr. Brewer, Gairdner's predecessor in the editing of the State Papers:—

Considering the temper of the English people, it is not probable that immorality could have existed among the ancient clergy to the degree which the exaggeration of poets, preachers, and satirists might lead us to suppose. The existence of such corruption is not justified by authentic documents, or by any impartial and broad estimate of the character and conduct of the nation before the Reformation. If these complaints of preachers and moralists are to be accepted as authoritative on this head, there would be no difficulty in producing abundant evidence from the reformers themselves that the abuses and enormities of their own age, under Edward VI and Elizabeth, were far greater than in the ages preceding.²

Students of Irish history will hardly agree with him, when he assumes that Hadrian IV handed over the 'Lordship of Ireland to Henry II.' Much less will they agree with him on the authority of John Bale that the Irish were 'depraved and demoralized' in the reign of Edward VI. The authority he quotes is so interesting that we must hear more of him.

John Bale was a Carmelite friar at Ipswich. In those troublesome days he left his monastery, got married, and became a protégé of Cromwell, on whose fall he fled to the continent. After the accession of Edward VI, he returned to England, got a living in Hampshire, and from this living was promoted by Edward VI to be Bishop of Ossory. On

¹ Cf. *Eve of Reformation*, chapter 'Clergy and Laity.'

² *Ibid.*

the accession of Mary he had to leave Ireland, and betook himself to Holland, where he wrote a work entitled *The Vacacyon of John Bale to the Bishoprick of Ossorie in Irelande*. He was known as 'foul mouthed' Bale. And yet here is what Dr. Gairdner says of his work :—

Of its contents, interesting as they are, all that need be said here is that they exhibit no small pertinacity on the part of the author in setting forth an unpopular religion, while they also bear witness to great depravity and demoralization on the part of the Irish.

On many other points, as, for instance, his ideas of continuity and his estimate of Cranmer, no Catholic could agree with him. Dr. Gairdner says that Cranmer with all his weaknesses had a conscience. Gairdner's notions of a conscience must be somewhat lax, for he himself admits that Cranmer in the same hour took two contradictory oaths, and that when he took the oath of allegiance and loyalty to the Pope he did not mean to keep it. Surely this does not show that Cranmer had a conscience.¹ But religious conviction, I suppose, even in the case of Gardiner, like charity, covers a multitude of faults. And we must not be too severe on one whose task is to show the continuity of the English Church from the earliest times, and whose belief forces him to say that 'the Thirty Nine Articles constitute a more real Catholicism than the Council of Trent.'

Making due allowance for Mr. Gairdner's bias in favour of the Church of England, the student of the history of the Church in the sixteenth century, will derive much profit from consulting his work. He admits many things that have been long contended for by Catholic historians. And what is more important, his work supplies us with many facts. And facts are the important factors in interpreting history. 'The first matter of importance is to get the facts accurately reported, and then we can proceed to draw our conclusions from them.'² This seems to be the

¹ Cf. Hallam's *Constitutional History of England*, vol. i., p. 98, and note.

² Preface to a *Short History of the Catholic Church in England*.

especial merit of Dr. Gairdner's work that it supplies us with much information on old burning points between Catholics and Protestants. On any one of the following points his work may be consulted with much profit: the Church and heresy; pleas for the justification of the burning of heretics; the fires of Smithfield; the number of those persecuted and burnt in the early days of the Reformation; the nature of their crimes; the Catholic Church and its attitude towards the Bible; the first English translations of the Bible before the time of Tyndale or Wycliffe; the corruptions of Tyndale's Bible; the bishops justified in condemning it; the bishops not inimical to authorized translations of the Bible; the general relations between the clergy and the laity at the commencement of the Reformation.

It must not be thought that the points we have indicated exhaust the many interesting religious topics discussed by Dr. Gairdner very impartially. Those named are but specimens of the worth of his work. We sincerely wish that the *English Church in the Sixteenth Century* may be widely read by Anglicans in this country. It cannot fail to show to any impartial reader what the faith of England was before the Reformation, and the 'immoral and degrading influences' by which the Reformation had been brought about in the first instance.

Every doctrine, every religious practice now accepted by Catholics was then received everywhere throughout England. Papal supremacy, the necessity of communion with Rome, the Mass, the Real Presence, Transubstantiation, devotion to the Mother of God, the intercessory power of the saints, the utility of prayers for the dead, reverence and respect for relics and images was then everywhere on the the authority of Dr. Gairdner, the order of the day. And Dr. Gairdner, who admits all this, also asserts, that the Church of England, which has condemned all these beliefs and practices, is in continuous continuity with the Church founded by St. Augustine.

JOHN O'DOHERTY.

AKABAH: ITS POSITION IN FACT AND IN HISTORY

THERE is many a place of historical interest that has remained for centuries in obscurity, until some important event has brought it once more into prominence. Akabah is a case in point. The late crisis between His Majesty's Government and the Khedive on the one side, and the Sublime Port on the other, created considerable interest in what at the time was an almost forgotten locality, situated on the confines of the map of Asia. Indeed the possibility of war became so imminently near an actual realization that now probably few will be unwilling to have their attention drawn to the scene of the *casus belli*. It is with this thought that the present writer offers in the following lines a description of the place, as well as a sketch, cursory though it may be, of the historical role Akabah has filled in the past.

Stretching in a somewhat north-westerly direction from the straits of Bab el Mandeb in the south, the Red Sea, at the approximate latitude of 28° North, bifurcates into two arms, which are named respectively the Gulf of Suez on the one hand and the Gulf of Akabah on the other. The Gulf of Suez, which was known to the ancients as the Sea of Egypt,¹ has an expanse of water some 186 miles in length, extending from the Sinaitic headland of Râs Muhammed in the south to the town of Suez in the north, whence Lesseps' famous canal crosses the isthmus to Port Said. From Suez, it is interesting to note, in the days of the glories of Egypt, the pharaoh Necho II² dug a canal which, like the Suez Canal, had for its object the joining up of the two great thoroughfares of commerce, the Great

¹ Is. xi. 15.

² Some early Egyptologists have ascribed the making of this canal to the energy of Rameses II, the Pharaoh of the Oppression, but erroneously. The Necho in question was the son of Psammetichus I, who utterly routed the Assyrian invaders of Egypt at the decisive battle of Memphis, and reigned about 610-594 B.C.

Sea and the Sea of Egypt—the Mediterranean and the Red Sea. Necho's canal corresponded with Lesseps' only in the stretch from Suez to the head of the Bitter Lakes, whence, instead of going further north, it turned west past the ancient treasure-city of Pithom, built by the Israelites, and joined the Pelusiatic branch of the Nile, probably not far from the ancient town of Bubastis, now Zagazig.

The Gulf of Akabah has many points of resemblance to that of Suez, but its length is somewhat less, being only about 133 miles. At its head, in an analogous position to the port of Suez, stands the town of Akabah, about a mile from the shore, and situated on a low-lying hillock some two miles east of the gulf-head. The place has been for the last eight or nine centuries of very slight importance. The crisis with Turkey has brought it into renewed prominence, on account of its strategic position, and of its being a frontier town on the confines of Egyptian territory, and not at all because of any known material wealth to be found in the place itself. Situated at the head of the gulf of the same name, Akabah, though considered in Turkish estimation to be a town of no mean consequence as the head-quarters of the district and the residence of the Ottoman governor, is in reality nothing more than a large straggling eastern village with some two or three hundred inhabitants.

Surrounded with luxuriant palm-groves and fertile gardens, the town presents from a distance a vista refreshing to behold, and the frowning towers of the castle, standing as they do in the midst of the verdure, lend an air of dignity to the place. Should the pilgrim or traveller be coming from the direction of Egypt, the sight of this pleasant-looking oasis is one which never fails to raise his flagging spirits to the pitch of enthusiasm, as parched and weary he trends his way, either on camel or on foot, through the barren wastes, cliffs, and precipices which border the eastern escarpment of the Sinaitic promontory. After passing by the awe-inspiring mountains of Sinai, where at times his path has narrowed down to a width of not more than six or eight yards, between walls of cliffs that rise

perpendicularly often to a height of 2,000 feet above him, the traveller cannot but be glad to step once more into the open and to see again signs of human habitation! But, alas, as is too generally the case with eastern towns, a closer inspection dispels at once the initial idea gained from afar of the prosperity of the place. The town itself is composed for the most part of mud-built houses, surrounded by dilapidated stone-walls which enclose well-cared-for gardens by no means destitute of vegetables and fruit. In the centre of most of these gardens, under the shade of palm or almond trees, is a kind of 'summerhouse' constructed of palm poles and palm leaves, which in the broiling heat of an Arabian sun is pleasant enough. But the general aspect of the place, in its normal state, is that of a half deserted eastern town with a stagnant bazaar and a remarkably lazy set of 'buyers and sellers,' who spend most of their time by the sea shore. Arriving at the fort, which is situated about a mile from the beach, a very short inspection is all that is necessary to even a non-military eye to realize the tumble-down and utterly neglected state of this depot or *place d'armes* of the Turkish Empire. William Charles Maughan, who himself entered the fort, has given the following description of it:—

It stands [he says] somewhat on a rising ground, with the mud-houses of the town built close up to its sides, and on the east are ranges of low sand hills, which gradually slope upwards to lofty mountains bordering the Arabian side of the gulf. The building is square, with walls of alternate bands of red and white stones, strengthened at the corners by towers, and is supposed to have been erected in the sixteenth century. In the centre of the north wall, which is about thirty feet high, is a massive archway admitting to the fortress, with stone divans inside its thick walls, above which are hung a miscellaneous collection of long rusty flint muskets that had certainly seen their best days. The interior is an open courtyard, round which extends a series of rickety wooden and plaster buildings, with small windows to admit light, formed of wood crossed, thus entirely dispensing glass. In these miserable dwellings we are told that the wives of the governor, the gunner, and other officials live. At one end of the paved court is a deep well of good water, which supplies the inhabitants and pilgrims; and there are, besides, stowing-

places for the corn that is dispensed to the pilgrims. We ascended by a rude staircase to the top of a tower on the north wall, and found there a solitary cannon, evidently of great antiquity, and quite unfit for use, mounted on the parapet by way of terrifying the lawless Bedouins who encamp outside the town at certain seasons. Down below in the courtyard there is a more respectable brass cannon, mounted on wheels, which, with the flint muskets in the gateway, constituted the whole armament of this formidable fortress.¹

But the real importance of the present-day Akabah lies in the fact of its being a military station, and the first Turkish town on the great Haj or pilgrim route from Egypt to Mecca. It is the third fortified post from Cairo, the first being a little to the west of the canal at Suez, on the border of what may be called Egypt proper, at a place called Kūl'at Ajûrd, and the second at Kūl'at en-Nūkhī, the 'Castle of the Palm-tree,' an oasis in the centre of the desert or wilderness of Et-et-Tih, north of the mountainous region of Sinai, and about midway between the two other posts of Kūl'at Ajûrd and Akabah. On the approach of the Mecca caravan, especially if coming from the direction of Egypt, when the pilgrims are still comparatively rich, sleepy Akabah at once assumes an air of life and energy, and then it becomes a regular Babel.

Even a slight acquaintance with the ways of the East would enable one to imagine this, but the Akabah Arabs, of all Arabs, seem to have but one object of existence, namely, that of fleecing every passer-by, be he 'a dog of an infidel' or 'a son of Mohammed,' a European, a Turk, or a Jew. Probably the Arab feels a kind of prescriptive right—handed down from father to son—to his backsheesh from every stranger, whether rich or poor, high or low, and in a place like Akabah, no doubt, he generally manages to squeeze out of his more or less helpless victim at least a portion of what he has thought fit to deem his due. Indeed it is this spirit alone that energizes the native of the 'Desert Valley' sufficiently to enable him to cultivate, by a mere scratching, a soil that would with more generous care bring

¹ *Alps of Arabia*, by W. C. Maughan, p. 161.

forth abundant fruit, and to gather together during the non-lucrative months any commodity that he may know from experience can be stored with advantage, as cash in prospect, against the coming of the hungry stranger. It is on the arrival of the pilgrimage, too, that the quarrelsome Bedouin tribes from all around crowd into the town, or camp in the vicinity, in the hope of disposing of some of their sheep, goats, butter and milk ; and, unruly members ' of society ' as they always are, they never fail to add more than a little to the noise and confusion. Indeed, this is the time that the Turkish cannon on the fort wall, already referred to, should, if ever, have its effect, and the Turkish garrison of some forty men all told may well be supposed to have a difficult task to preserve order, and, as far as possible, prevent thieving.¹

The pilgrim caravan travels with an escort of Bedouins, bedecked in their gayest costumes, mounted on superb horses, or on fleet dromedaries, who take care to duly impress the long procession of devotees by the skilful way they manage their steeds, wheeling about hither and thither, and giving a display of their excellent horsemanship. Indeed it is to these semi-wild barbarians that the safe conduct of the pilgrimage is entrusted, and they ride around the caravan armed to the teeth. Bartlett, who met the caravan not far from Akabah, describes the main body as ' preceded by a crowd of stragglers from among the lowest class of inhabitants of Cairo ; some on foot, some on donkeys, women even bearing their children on their shoulders, all of whom have set out in blind reliance on the providence of Allah—many of them, alas ! destined to fall victims to the immense fatigues of the journey.' After these unfortunates, the procession proper commences, ' the caravan marching five camels abreast,' and in the van are cannon drawn by camels, on each of which a soldier rides whose especial duty it is to announce the hours of the day and the halts, by gunfire. Next follow the gay palanquins ' radiant with

¹ The number of men quoted in the text was the strength of the *personnel* of the fort some years ago ; most probably the present Turkish garrison far exceeds that number, especially since the 'Akabah crisis.'

crimson or green silk, embroidered with gold, surmounted with glittering crescents, and having small windows, latticed without and lined within.' Then comes the elaborate carriage of the Emir el-Hadj, who rules over the whole caravan; and lastly the costly caparisoned and well cared-for camel specially selected to bear on its back the magnificent canopy under which is placed the copy of the Koran, which is to be carried to Mecca. 'The canopy itself is a most elaborate one; it consists of a square wooden frame, terminating in a pyramidal form, covered with a dark brocade, and highly ornamented with gilt fringes and tassels.'¹ It is pleasant to think that a camel that has once borne this burden the whole length of the thirty-seven days' journey between Cairo and Mecca, is exempt ever after from all the common burdens of ordinary life.

But now that the Mecca caravan has come to a standstill at Akabah, we may do well to take ourselves to the shore. The still growing Arabian sun is now setting, and as it sinks towards the western horizon it casts a lurid glow of colouring on the hills around, and we are at once struck with the marvellous grandeur of the scenery. We stand by the shore facing out to sea—the Red Sea, and our eyes travel swiftly down the length of the Gulf of Akabah as far as they can go.

On each side of the gulf are mountains of immense splendour, rough, rugged, red, blue, yellow, and green, for such is the visual effect. To the west, that is to say, to our right as we stand, in the distance can be discerned the red granite heights of Sinai, eighty or ninety miles away, perhaps snow-clad, but always wild and magnificent, stretching with mighty precipices from the sky-line nine thousand feet high to the gravelly shore that skirts the water's edge, or plunging almost directly into the sea. All along the western coast-line as our eyes travel up north towards where we are standing, the view is still reddened by the vivid colouring of the sand-stone cliffs, lower indeed than those beyond but almost as grand, broken here and there by a wady where occasional groves of palm-trees

¹ *Alps of Arabia*, by W. C. Maughan, p. 163.

paint it green ; till at length our attention is stayed by a detached granite hill a few miles west of Akabah, running sheer down into the sea ; behind this hill is the deep wady of Tabah, the scene of the incident which caused so much diplomatic trouble between Turkey and England. There is no reason to doubt that the strategical value of this hill, overlooking and completely dominating 'Akabah and the trade-routes as it does, was the cause of the Turkish aggression, if such it was.

Turning now to our left, we find that the east coast of the gulf is formed of lofty serrated ranges of massive red granite cliffs even more jagged and precipitous than those on the other side, though rising to an altitude of not more than two or three thousand feet. So precipitous indeed are these hills that after leaving Akabah the Mecca caravan has to wend its way for some miles along the sea shore until at length it turns east into the great black-looking pass known to the Arabs as the Wady el-Mebruk. Akabah indeed is said to take its name from this dangerous path between the mountains and the deep sea ; for Akabah means a pass or a defile, and Kūl'at el-Akahah means 'the Castle of the Pass.' The Gulf of Akabah itself has all the appearance of a great gorge by reason of the precipitous nature of the mountains on each side of it, and though no doubt it borrows its name from the town, it is for all that a veritable Akabah. The Hebrews called this gulf the 'Sea of Plants,' on account of the plant-like appearance beneath the water of the red and white coral reefs which are found abundantly on both its shores. Before turning away from the beautiful view before us, we must not fail to notice also the most wonderful variety of sea shells, entirely bleached by the scorching rays of the sun, that are strewn with lavish generosity all along the gravelly beach.

Modern Akabah is merely a collection of mud houses, clustering round what is in all probability a medieval fortress of no mean strength ; but in earlier days there stood here two towns of considerable consequence, both of which were not a little connected with the vicissitudes and fortunes of the Chosen People. These towns or ports were

Ezion-geber—'the Giant's backbone,' a name derived from the Hebrew verb *זק*, 'to be firm,' and Elath, 'the grove,' or 'the trees,' in a generic sense, the word being the plural of the Hebrew word El (*ל*), which means 'a tree.' The site of Elath we know to be approximately that of the present town of 'Akabah, which stands, as has been noticed, on rising ground rather to the east than centre of the gulf-head; Ezion-geber on the other hand was probably situated rather to the north-west of its neighbour, and, as is generally supposed, rather more inland. This supposition is accounted for by the fact that since the times of which we are treating, the waters of the gulf have receded considerably, the level of the Red Sea being considerably lower now than then, and it may be safe to conjecture that at the time of the Exodus and the reign of Solomon, Elath stood on a kind of promontory east and somewhat south of the end of the bay, which would then have extended more inland than now, and as far north as the port of Ezion-geber, which is to be located about the centre of the great Wady el-Arabah or Desert Valley.

Both these towns have an extended history, which, as we know it, commences at least as far back as the Hebrew Exodus from Egypt. In the Book of Numbers¹ we read: 'And the Israelites departed from Ebronah, and encamped at Ezion-geber. And they removed from Ezion-geber, and pitched in the wilderness of Zin, which is Kadesh.' 'These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the Lord.'² The distance from Sinai to Ezion-geber is about one hundred miles, and we learn from the Book of Deuteronomy (i., ii.) that the Israelites, encumbered as they were with women and children, baggage and cattle, in accomplishing it encamped no less than twenty times. They halted then at Ezion-geber in the

¹ xxxiii. 35, 36.

² xxxiii 1, 2.

neighbourhood of Elath, and from there went up north to Kadesh, whence

Moses, by command of the Lord, sent twelve men to spy out the land of Canaan, and said unto them: Get you up this way southward, and go up into the mountain. . . . So they went up, and searched the land from the wilderness of Zin. . . . And they ascended by the south, and came unto Hebron. . . . And they came unto the brook of Eskhol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and of the figs.¹

But the Israelites could by no means circumvent the Amalekites, the Canaanites, and the Amorites, who repulsed them and would not allow them to pass, and the Jews murmured against the Lord, and their punishment followed, and they abode in the wilderness 'thirty and eight years: until all the generation of the men of war were wasted out from among the host, as the Lord sware unto them.'² Passage was refused also by the Edomites, who inhabited the two rows of hills from the Gulf of Elath to the Dead Sea; the Israelites were thus compelled to retrace their steps to Ezion-geber along the route they had traversed no less than thirty-eight years before. 'And they journeyed from Mount Hor'—where, by the command of God, Aaron was led up to die, and where the whole house of Israel 'mourned for Aaron for thirty days'—'by way of the Red Sea, to compass the land of Edom,'³ which stretched on the eastern side of the valley of the Akabah. 'And (passing) through the way of the plain from Elath, and from Ezion-geber, they turned and passed by the way of the wilderness of Moab,'⁴ probably along the road that leads through the Wady el-Ithm, east of Akabah, between the rough hills of the Edomites on the west, and the limestone plateau of the great Arabian desert on the east.

The children of Israel had had good cause to remember their stay of forty years in the neighbourhood of Ezion-

¹ Num. xiii.

² Deut. ii. 14.

³ Num. xxi. 4.

⁴ Deut. ii. 9.

geber, and after the several wars of King David with the tribes to the south of the land of Judea, no doubt the victorious people of God were glad enough to enroll in the list of the dominions of the great king 'Elath of the Edomites;' and David 'put garrisons in Edom, throughout all Edom he put garrisons, and all they of Edom became David's servants.'¹

But the history and notoriety of Ezion-geber was only commencing in the reign of the Psalmist King. Solomon, when he had consolidated his father's kingdom, began to extend the trade and intercourse of his people with distant lands. He made an alliance with Hiram, King of Tyre, 'and King Solomon made a navy of ships at Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.'² And so this deserted sea was opened up as a great channel of commerce and activity, and the Gulf of Akabah, which now sees neither keel nor sail but once a year, when the store-boats come round from Suez with provisions for the Mecca caravan, became in the days of Solomon the receiving port for the gold and riches of Ophir. And the ships of Solomon came 'to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to the King Solomon.'³ 'And King Solomon exceeded all the kings of the earth for riches and wisdom.'⁴ And 'the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, besides that he had of the merchantmen, and of all the kings of Arabia, and of the governors of the country.'⁵ Such was the success of the navy which Solomon built by Ezion-geber, which was at the head of the 'Sea of Weeds.'

But where was this Ophir to which the ships thus fitted out went to procure the gold? The answer to this question is still shrouded in complete obscurity. Some have thought

¹ 2 Sam. viii. 14.

² 1 Kings ix. 26, 27.

³ 1 Kings ix. 21.

⁴ 1 Kings x. 23.

⁵ 1 Kings x. 14, 15.

Ophir was situated in the region of the Gulf of Aden, somewhere south of the Red Sea, possibly Ethiopia or Abyssinia; others have supposed India or the Malay archipelago; and others again seem agreed that in all probability it was as far distant from Ezion-geber as the country now known as Rhodesia. What commodity Solomon sent to this El Dorado by way of exchange for the gold he obtained there, authorities have been unable to conjecture. It has been suggested tentatively that the gold that came to Solomon through the port of Ezion-geber was merely what nowadays might be known as 'transit' or 'port' dues—payments, that is, to Solomon by the Tyrian and other merchants for the facilities of the port of Ezion-geber, and for the right of transit through his dominions.

Be this as it may, the evidence that Rhodesia was actually the locality in which the gold mines of King Solomon were to be found seemed to many students of the subject quite overwhelming. In 1891, the late Mr. Rhodes was anxious to have the matter scientifically investigated, and chiefly at his instigation, the late Mr. Theodore Bent proceeded to South Africa, and carried out very extensive researches. The results of his work are incorporated in *The Ruined Cities of Mashonaland*, which has been read far and wide, and to which most of us at once pinned our faith. It was no longer possible to doubt, the credence of the general public was complete; and the readers of Rider Haggard's excellent novel, *King Solomon's Mines*, were delighted. A few incredulous experts alone dared to face with a denial the *vox populi*. Many things were decided. It was proved that cities built by pre-Islamic Arabs existed in Rhodesia, and that the mines in question had been, and probably would still prove to be, of fabulous wealth. It was calculated that no less than the enormous sum of £75,000,000 worth of gold must have been extracted from the ancient mines, in what was then the land of Havilah. It was argued that in the time of Solomon these mines had been worked by the South Arabian Himyarites, and after them by the Phœnicians. The port for this output of Rhodesian gold was none other than the famous

Tharshish, which was identified with the present Sofala, on the east coast of Africa, in what is now Portuguese territory opposite the island of Zanzibar. This explanation was intensely interesting to students of Biblical exegesis, and it was accepted as eminently satisfactory by the man in the street.

It happened, however, that in the year 1905, that learned body, the British Association, visited South Africa. They were interested in Mashonaland, and they took the opportunity of examining the whole matter for themselves, in the person of Mr. Randall-Maciver. Proceeding to South Africa before the Association itself, upon its arrival this learned archæologist and experienced excavator was able to present a report which was destined to dissipate into the region of exploded myths all the studied history of the gold mines and cities of Rhodesia, at least in the form in which they had been accepted by the public. The cities in question were proved to be the work not of a highly civilized, but of an uncivilized race; the walls were those merely of royal kraals, built to protect huts within; and no object of foreign manufacture could be found dating earlier than about the eleventh century A.D.

King Solomon's mines are still, therefore, to be found. But it is interesting to note that Professor Keane, in *The Gold of Ophir*, maintains that Ophir was not the actual gold-producing country, but merely the emporium or gold-market, which was situated on the southern coast of Arabia, opposite the British island of Perim, and on the site of the modern Mocha, known to the Romans as Portus Nobilis. Hither, then, the gold of Solomon was brought in ships from the port of Tharshish, and thence to the home port of Ezion-geber.

Throughout Solomon's reign Ezion-geber was at the height of its prosperity; and even after his time it continued to be a place of great consequence; but the succeeding kings were not the equals of the son of David, and the importance of the town gradually lessened. Jehoshaphat attempted to revive the trade, but failed. And in those days 'There was no king in Edom: a deputy was

king. Jehoshaphat made ships of Tharshish to go to Ophir for gold : but they went not ; for the ships were broken at Ezion-geber.' ¹ Whether these ships were wrecked on the wild shores of this often stormy and treacherous gulf, or perished in the harbour itself, it is impossible to say ; but it has been suggested, though there is no mention of it in the sacred text, that the calamity which befell this adventurous attempt was the result of a raid by the Sabaans, who may have invaded this inland arm of the sea to destroy a rival fleet.

Ezion-geber and Elath were lost to Judah in the reign of Jehoram, the son of Jehoshaphat. Taken once more by Judah, when Amaziah and Uzziah defeated the Edomites in successive wars, Elath was rebuilt, and refortified. Both towns were taken home fifty years later by Rezin, king of Syria. From this date Ezion-geber is entirely lost to sight, though Josephus tells us that it was afterwards known as Berenice ; Elath, or Ailah, henceforth quite eclipsed the sister city. Such, roughly, is the Biblical history of these towns, but their story does not end with Israel nor yet with Judah.

Later on the country fell under the dominion of the Roman Empire, which held it till the time of the Persian invasion of Palestine under Choroës II, who captured Jerusalem in the year 614. History records how during the reign of Cæsar Augustus (B.C. 27—A.D. 14), Aelius Gallus, the Roman governor of Egypt, built at Cleopatris, the ancient Heroopolis, a large fleet of galleys, with which he set out on his great expedition to Arabia Petra, Ailah being naturally the port of disembarkation.² Indeed, this town was an important military post of the Empire, as well as a commercial mart of no small value. Here, then, as now, the trade routes met, and in the days of St. Jerome Ailah was still a trade centre for goods coming from India. From this point Roman roads lead to Egypt, Gaza, Hebron, Damascus, and to the south along the east coast of the Red Sea. In very early Christian times Ailah became the

¹ 1 Kings xxii. 47, 48.

² Strabo, xvi. 4, 23.

seat of a bishopric, and four of its bishops were present at various councils between A.D. 320 and 536.¹ From A.D. 620, the date of Mohammed's invasion, Ailah is lost sight of till the times of the Crusades.

After the establishment of the Latin kingdom of Jerusalem in 1099, Baldwin I, who became king on the death of Godfrey de Bouillon, made an expedition against the Saracens, and gained possession of Ailah, which the enemy did not remain to defend. Saladin, however, retook the place fifty years later, and transported thither a fleet of boats on the backs of camels and launched them on the Gulf of Ailah. It must have been Saladin, too, who fortified very strongly an island, about two miles from Ailah, on the western side of the gulf, named Juzerat Pharoun, which was important as enclosing an excellent harbour, in a very inhospitable sea. Whether this Isle de Graye was ever utilized by the Crusading Franks is not quite evident; in recent years, however, it has been the scene of an incident worthy of a knight-errant of the crusading times. M. Laborde, an enthusiastic French explorer, managed with difficulty to reach the island on a raft, and in very scanty attire; struck with the magnitude of his achievement he at once proceeded to hoist the French flag, and to declare the island a French possession.

In A.D. 1182, Renaud de Chatillon, then knight of the Latin fief of Kerack, to which belonged the lands east of the Dead Sea, who was known under the title of 'Prince of Antioch and Lord of the Lands beyond the Jordan,' made an attempt on Saladin's position at Ailah, but was unsuccessful. It was the reckless action of this unfortunate Renaud, which brought to an end the Latin kingdom of Jerusalem. A truce had been concluded with the noble Saladin, when Renaud, whose fief at Petra (then Kerack) commanded the trade route from Damascus to Medina, plundered a caravan of merchants. This so enraged Saladin that he vowed to put Renaud to death with his

¹ Several of the facts are taken from Robinson's *Biblical Researches in Palestine*, vol. i. p. 170.

own hand, on oath, which he fulfilled to the letter after the fatal battle of Hattin, in 1187.

After this Akabah shared the fate of all Mohammedan conquests, and sank into a stagnation of semi-barbarism. Recent events seem likely to restore it some at least of the importance which it possessed in the past. The projected line of railway from Damascus to Medina and Mecca, along the ancient trade and pilgrim route, will send a branch to Akabah, whence, in all probability, it will some day be continued into Egypt.

B. WELD, O.S.B.

THE CARTHUSIANS IN IRELAND

KINALEHIN PRIORY (1280-1321)

JUST eighteen years ago, in his excellent *History of the Charterhouse*, Dom Lawrence Hendriks, monk of St. Hugh's Charterhouse, Sussex,¹ devoted one paragraph to the 'Irish Charterhouse,' as follows:—

The Irish Charterhouse is the next in chronological order. *Its situation and its founder are both unknown. It seems to have been simply an unsuccessful attempt to establish the Order in Ireland.* It is said to have lasted about forty years; but all that we know for certain is its suppression by order of the General Chapter of 1321. The monks were transferred to various houses.

Brief and unsatisfactory as this reference was, I determined to pursue my researches as to the founder, situation, and fortunes of this solitary house of the sons of St. Bruno in Ireland, but it was only within the past year that I pieced together the fragments collected from various authentic sources, for the purpose of this article. Considering that the very existence of any house of the Carthusians has not been alluded to by any of our Irish historians, a sketch of Kinalehin Priory—for such is the name of the foundation—in the early years of the fourteenth century will doubtless prove of interest to many readers of the I. E. RECORD.

Let me at once state that the Carthusian Priory of Kinalehin (Cenel-Fechen), was an ideal foundation, according to the teachings of St. Bruno, and was situated on the declivity of Sliabh Echtge (Slieve-Aughty) in South Connacht, in the diocese of Clonfert. Sliabh Echtge is famed as the native place of Flann mac Lonain, 'the Virgil of Ireland,' who flourished in the tenth century. In one of his poems he describes the travels of Ilbrechtach,

¹ I must express my obligation to Father John Baptist, of St. Hugh's Parkminster, Sussex, for a copy of this book, and for several interesting letters with extracts from Carthusian writers.

the harper, over the mountains along with Mac Liag, the bard of Brian Boru'; and the poem, beginning *Aoibhinn aoibhinn Echtge ara*, consists of one hundred and thirty-two lines.¹

But, before going further, it may be well to say something of the founder of the Carthusians, and of the Order itself—an Order that has produced many saints like St. Hugh of Lincoln, Pope St. Urban II, and others, including the eighteen Carthusian martyrs beatified by the late Pope.

St. Bruno was a native of Cologne, where he was born in 1038, but was sent to France at an early age, becoming a Canon of Rheims, in 1070, on which account he has often been claimed as a Frenchman. In 1080 he felt impelled to adopt a life of solitude and silence, far from the turmoil of the world, and in 1083, got together six disciples who proceeded with him to Grenoble, where they were given a foundation by St. Hugh in the desert of Chartreuse. Thus, in 1084, was begun the monastery of Chartreuse, a name which has been corruptly anglicized to 'Charterhouse.' St. Bruno founded a second monastery in the desert of Calabria, and there he died on October 6, 1101.

The Carthusian rule is very much akin to the old Irish monastic rule of St. Carthach of Lismore. The Order is strictly contemplative—prayer, study, spiritual reading and manual labour filling up the intervals of the canonical hours. Practically, the Carthusian day begins with the singing of the Divine Office at midnight. Their 'office' is longer than any now used in the Church, and the chant is slower and more severe than the Cistercian. After a private office in their cells each monk retires to rest at 2.30 and is up again at 5.30. Mass, meditation, spiritual reading, and portion of the office occupy the time from 5.30 to 10. From 10 to 2.30 p.m. is given over to intellectual and manual work, except a half hour for dinner. Vespers are sung at 2.45, and the monks retire to their cells at 6.30. Such is the Carthusian day.

¹ See Dr. Hyde's *Literary History of Ireland* pp. 427-8.

As is generally known, the Carthusian is a solitary, living in his cell all the time, save thrice daily (at Matins, Mass and Vespers), when he goes to the monastic church. On certain greater feasts this solitude is mitigated, as he then sings all the canonical hours with his brethren in choir, and on these occasions, too, dinner and supper are served in the refectory. A weekly walk, or *Spatialementum*, outside the enclosure has been permitted since 1265.

Witham, on the borders of Selwood Forest, was the first priory, or Charterhouse, established in England, founded by King Henry II, in 1178, of which St. Hugh of Lincoln was the third prior, in 1184. The second English house was at Hinton, in Somersetshire, founded by Earl William de Longespée, in 1227. Beauvale, in Nottinghamshire, was the third, in 1343, due to the munificence of Nicholas de Cantelope.

In chronological order the Carthusian annals place the Irish foundation as *after* that of Hinton, and its dissolution as some years *before* that of the establishment of Beauvale. No other scrap of information is to be found in any of their writers, except that embodied in the paragraph at the commencement of this paper.

Hinton Priory, as has been stated, dates from 1227, and was endowed by Ella, Countess of Salisbury, widow of William de Longespée, in 1248. This Ella founded Lacock Abbey, of which she became abbess, and died there in 1263. Her husband was a Crusader, and it is remarkable that to this day the Carthusian monks continue to say special prayers daily for the restoration of the Holy Land to the Christians. Now, William's brother, Stephen de Longespée, was married to Emmelina, Countess of Ulster, in 1244, whose son was Walter de Burgh. In right of his wife's dowry, this Stephen obtained, in 1249, a third part of five cantreds of land in Ireland. He was appointed Justiciary of Ireland in 1258. Walter de Burgh, Earl of Ulster, died at Galway Castle, July 26, 1271, and was succeeded by his eldest son Richard, popularly known as the Red Earl, Lord of Connacht.

In 1280, Richard de Burgh was virtually ruler

of Connacht, and on June 28, 1283, there was a grant given him and his wife, Margaret, of the land which Emmelina, late Countess of Ulster, held in Ulster. It is therefore more than probable that Emmelina, Dowager Countess of Ulster, suggested to the Red Earl, to make a foundation for the Carthusian Order in Connacht. Anyhow, in or about the year 1280, Richard de Burgo established a monastery for the Chartreuse brethren at Kinalehin, doubtless, colonized from Hinton. King Edward I was favourably disposed towards the new foundation, and, on July 27, 1282, issued letters, dated from Rhuddlan, guaranteeing English protection 'for the prior, monks, and lay brothers of the Carthusian Order, *de Domo Dei*, in Kinalehin.' It is not a little remarkable that whilst Hinton Priory was named *Locus Dei* by the Carthusians, Kinalehin Priory is written *Domus Dei*, as appears from the Calendar of Patent Rolls.¹

John de Alatri, Bishop of Clonfert, Papal Nuncio and Collector, was a munificent patron of the Kinalehin house from 1281 to 1295, in which latter year he was translated by Pope Boniface VIII to the Archbishopric of Benevento. His successor, Robert, an English Benedictine monk of Canterbury, was consecrated at Rome by Gerard, Bishop of Sabina, in December, 1295. It is evident from the State Papers that these two bishops of Clonfert were in the favour of the Holy See and of Edward I, and both were on intimate terms with the Red Earl. The Carthusians had also a friend in Stephen de Fulburn, Archbishop of Tuam, who was Lord Justice of Ireland in 1286. William Bermingham, his successor, was also a generous patron, to the detriment, as it would seem, of the English Dominicans of Athenry.

In 1300, Richard de Burgo founded the Carmelite Priory of Loughrea, which soon became one of the most important foundations of that Order in Ireland. It was colonized from England, as were the other Irish Carmelite houses, which were all under the jurisdiction of the English

¹ Pat., 10 Edw. I. m. 8.

province. Not long afterwards the founder was summoned by King Edward I to take part in the Scottish campaign, and he set out for Scotland in the spring of the year 1301, remaining in that country for twelve months. In 1305 he endowed twenty-four priests with lands to celebrate daily Mass (for his own soul and the souls of his ancestors) at Loughrea and Tipperbride (Ballintobber, Co. Roscommon), in a chapel to be newly built ; and for this purpose he granted them the advowsons of the Churches of Loughrea, Portrush, Carrickfergus, Greencastle, Ballymoney, Dieucross, Loughguile and Tipperbride. The church of Loughrea was then valued at £20 a year, and Tipperbride (Ballintober) at six marks annually.

The next entry we meet with concerning Kinalehin is in the ecclesiastical taxation made by order of Pope Boniface VIII, in 1302, which, however, was not completed till the year 1307, under Pope Clement V. In this taxation, the Carthusian Priory of Kinalehin, written 'Kenaloyne,' is valued at £6 13s. 4d., the tenth being given as 13s. 4d. It is stated to be in the deanery of 'Dondery'—now Duniry—in which there were then five rectories, namely, those of Duniry, Lickmolassy, Kinalehin, Lickerrig, and Kilconickny—and six vicarages, viz., Duniry, Lickmolassy, Kinalehin, Kilcorban, Kilmalinoge and Drummackee. The vicarage of Kinalehin is valued at £1 7s. 4d. yearly, and the tenth at 2s. 8½d.—the sum total of the deanery of Duniry being given as £22 2s. 8d.

Richard de Burgo, Earl of Ulster, was almost at the pinnacle of his power in 1307, and on June 15, 1308, he was appointed for a time as Lord Lieutenant of Ireland. In November, 1307, Robert, Bishop of Clonfert, died, and a licence to elect was issued by Edward II on December, 7 of the same year. The chapter elected Gregory O'Brogan Dean of Clonfert, to the vacant see, who received restitution of temporalities on March 22, 1308. A few months later, Edward de Burgo was provided by Pope Clement V as Provost of Tuam.

The Bruce invasion occasioned considerable unrest in the years 1315-1318, and though the fortunes of war seemed

to favour Edward Bruce (who was joined by his brother Robert, in 1317), the victory of Faughart, near Dundalk, on October 14, 1318, established the English power more securely than before.

In Connacht, the death of Felim O'Connor at the battle of Athenry, led to a civil war, and in 1318, Turlough O'Connor had a rival in Cathal O'Connor. The Red Earl, weary of war alarms, retired to the Abbey of Athassel, Co. Tipperary, leaving his vast estates to his grandson William. The English in Thomond got a crushing defeat at Dysert O'Dea, on May 10, 1318. No wonder that the Carthusian monks of Kinalehin felt insecure. What with the retirement of the Red Earl, the constant attacks on Sir William de Burgo, and the internecine feuds of the Irish, the year 1320 found the brethren of the *Domus Dei* on the slope of Sliabh Echtge, in a pitiable plight. The worthy Bishop of Clonfert died in 1319, and no election of a successor could be made for two years, 'owing to the fighting in these parts,' as stated in the brief appointing his successor, John (Archdeacon of Kilmacduagh), in 1322. Accordingly, in 1321, the priory was suppressed by order of the General Chapter of the Grande Chartreuse, and in the same year the Carthusians left Kinalehin for ever. Sir William de Burgo died in 1324, and the Red Earl died penitently with the Augustinian monks of Athassal, on July 29, 1326, being succeeded in his title and possessions by his grandson William, murdered in 1333.

It only remains to add that in 1371 the Franciscans were given the ruinous priory of Kinalehin by Pope Gregory XI, and the friary was built in 1372. It flourished till 1740. Yet, though the Carthusians left Ireland in the fourteenth century, it was an Irish monk of that Order, Father John Tynbegh, Prior of the London Charterhouse, who gave the habit of St. Bruno to Blessed John Houghton in 1516, and may thus be regarded as a link with the Carthusian house of Kinalehin.

Notes and Queries

LITURGY

PRIVATE 'REQUIEM' MASSES. 'ALLELUIA' IN VERSICLES AND RESPONSES AT BENEDICTION OF THE MOST HOLY SACRAMENT

REV. DEAR SIR,—Will you be so good as to answer the following questions ?

1. With regard to low Masses of *Requiem*—celebrated *corpore praesenti (in domo)*—I will take a concrete case. In a religious house a member of the community dies, say, on Sunday. The funeral, with solemn Mass of *Requiem*, takes place on the following Wednesday. It is, I think, clear that all the priests in the house may celebrate low Masses of *Requiem* on the Wednesday. May they do so also on the Monday and Tuesday (1) if there is a solemn *Requiem* Mass on these days, (2) even if there is not ? I am supposing all the days in question to be ordinary doubles.

2. During Benediction in Paschal time should *Alleluia* be added to any other versicle besides the *Panem de Coelo* ? The question has, I believe, been decided in the negative with regard to the *Ora pro nobis*, etc., following the Litany of Loretto, but what about some versicle taken from the Breviary, e.g., one of those following the *Veni Creator*, should this latter hymn be sung at Benediction ?

SACERDOS.

1. In the remarks which were made in the June issue of the I. E. RECORD about Private Masses *de Requiem*, it was stated that they may be celebrated—except on the days excepted—in churches and oratories, whether public or semi-public, on the day on which the *solemn Exequiae* are carried out, provided that the remains are present, either physically or morally, and that the Masses are offered for the deceased person. It was also observed in the following sentence (the meaning of which was rendered more or less obscure owing to the erroneous transposition of a word) that the same holds true of those *private* oratories which may happen to be attached to a church or public oratory in which the funeral service is performed. Thus, for instance, if in our College here the *exequiae* are held

in the principal chapel, where the remains are present, on a certain day, then the Masses said on this day in the other oratories of the College may be *de Requiem*, provided they are said for deceased and that the day is not a Sunday, a holiday of obligation, a double of the first class, or a day that excludes it. So much seems clear to our correspondent. But he now wishes to ascertain whether private Masses *pro defunctis* may be said in the same circumstances on any one day intervening between the death and interment on which the *Exequiae* are performed, and also on an intervening day in which the *Funeralia* does not take place. In regard to the first question the answer is affirmative, for the privileges belong equally to any one of these days. But in regard to the second point a distinction is to be made between oratories that are purely private or domestic and those that are not. In the case of the former every Mass that is permitted to be said in them may be *De Requie*, as long as the remains are present, subject to the restrictions already mentioned in regard to the intention and the day. In churches, however, and in public or semi-public oratories (and also in private oratories connected with these), private Masses *pro defunctis* can only be said on the day on which the exequial rites are celebrated, unless of course the ritus is such as permits ordinary private votive Masses. The point raised was in doubt for some time after the issuing of the recent Decrees of 1896 and 1897, which modified considerably the legislation in regard to Exequial Masses, but has been definitely settled by a late decision of the Congregation of Rites.¹ The following paragraph from the current number of the *Ephemerides Liturgicae*² embodies these various decisions:—

Missae privatae celebrari nequeunt sine applicatione pro defuncto cujus cadaver sit physice vel moraliter praesens; non permittuntur in ecclesiis vel oratoriis publicis, nisi eadem die fiat funus cum Missa Exequiali; in oratoriis autem privatis (non semipublicis quae locum tenent Ecclesiae) Missae quae in iis legi permittuntur, possunt esse de requie omnibus et singulis diebus superius non exceptis, ab obitu usque ad sepulturam,

¹ 10 Nov. 1906, vide I. E. RECORD, June, 1907, p. 642.

² July-Aug. 1907, p. 421.

dummodo cadaver sit adhuc physice praesens in domo ; sed si agatur de ecclesiis vel publicis oratoriis seminariorum, collegiorum religiosarumque communitatum semel tantum in una ex tribus diebus ab obitu usque ad sepulturam decurrentibus.

There is one thing that may give rise to a doubt on reading the foregoing. It is said that low Masses *de Requie* may not be said in the public oratories of colleges or seminaries on any of the intervening days of double rite unless the *Exequiae* are held. What about a private oratory that may exist in such a college or seminary ? It would seem that even here such Masses are not lawful, for the principle, *Accessorium sequitur principale*, seems to rule the case. When the rite of the office recurring permits private *Requiem* Masses, then if the Mass happens to be said on any of the privileged days there should be only one prayer with the Sequence. Thus, if a priest is asked to say Mass for a deceased person on a certain day, and if this day is a semidouble and, moreover, happens to be the anniversary, or the *third, seventh, or thirtieth* from death or burial, there should be only one prayer, and the *Dies irae* should not be omitted.

2. Our correspondent is quite right in regard to the *Alleluia* in connexion with the *Panem de Calo*, etc., and the *Ora pro nobis*, etc. The adding of the *Alleluia* is prescribed in the former case during Pascal time, while in the latter it is expressly forbidden. In connexion with other Versicles and Responses that may occur at Benediction of the Blessed Sacrament, the following is laid down in a note by Appeltern :¹ ' *Usus autem addendi Alleluia tempore Paschali ad versus in exercitiis devotionis, quae extra Officium Canonicum, maxime coram Smo. Sacramento, habentur, tolerari nequit.*' For this statement he cites the authority of the *Ephemerides Liturgicae*, and also refers to a Decree of the Congregation of Rites. This Decree does not occur in the new collection at the date assigned,² but there seems to be no doubt that it represents the correct view.

P. MORRISROE.

¹ *Manuale Liturgicum*, v. i., p. 371.

² 3 June, 1892.

DOCUMENTS

DECREE OF SACRED CONGREGATION OF THE HOLY OFFICE CONDEMNING PROPOSITION

S. CONGREGATIO OFFICII.

DECRETUM.

QUO NONNULLAE PROPOSITIONES DAMNANTUR AC PROSCRIBUNTUR

Feria IV. die 3 Iulii, 1907.

Lamentabili sane exitu aetas nostra freni impatiens in rerum summis rationibus indagandis ita nova non raro sequitur ut, dimissa humani generis quasi haereditate, in errores incidat gravissimos. Qui errores longe erunt perniciosiores, si de disciplinis agitur sacris, si de Sacra Scriptura interpretanda, si de fidei praecipuis mysteriis. Dolendum autem vehementer inveniri etiam inter catholicos non ita paucos scriptores qui, praetergressi fines a patribus ac ab ipsa Sancta Ecclesia statutos, altioris intelligentiae specie et historicae considerationis nomine, eum dogmatum progressum quaerunt qui, reipsa, eorum corruptela est.

Ne vero huius generis errores, qui quotidie inter fideles sparguntur, in eorum animis radices figant ac fidei sinceritatem corrumpant, placuit SSmo D. N. Pio divina providentia Pp. X ut per hoc Sacrae Romanae et Universalis Inquisitionis officium ii qui inter eos praecipui essent, notarentur et reprobarentur.

Quare, instituto diligentissimo examine, praehabitoque RR. DD. Consultorum voto, Eñi ac Rñi Cardinales, in rebus fidei et morum Inquisitores Generales, propositiones quae sequuntur reprobandas ac proscribendas esse indicarunt, prouti hoc generali Decreto reprobantur ac proscribuntur :

1. Ecclesiastica lex quae praescribit subiicere praevias censurae libros Divinas respicientes Scripturas, ad cultores critices aut exegeseos scientificae librorum Veteris et Novi Testamenti non extenditur.

2. Ecclesiae interpretatio Sacrorum Librorum non est quidem spernenda, subiacet tamen accuratiori exegetarum iudicio et correctioni.

3. Ex iudiciis et censuris ecclesiasticis contra liberam et cultiorem exegesis latis colligi potest fidem ab Ecclesia propositam contradicere historiae, et dogmata catholica cum

verioribus christianae religionis originibus componi reipsa non posse.

4. Magisterium Ecclesiae ne per dogmaticas quidem definitiones genuinum Sacrarum Scripturarum sensum determinare potest.

5. Quum in deposito fidei veritates tantum revelatae contineantur, nullo sub respectu ad Ecclesiam pertinet iudicium ferre de assertionibus disciplinarum humanarum.

6. In definiendis veritatibus ita collaborant discens et docens Ecclesia, ut docenti Ecclesiae nihil supersit nisi communes discentis opiniones sancire.

7. Ecclesia, cum proscribit errores, nequit a fidelibus exigere ullum internum assensum, quo iudicia a se edita complectantur.

8. Ab omni culpa immunes existimandi sunt qui reprobationes a Sacra Congregatione Indicis aliisve Sacris Romanis Congregationibus latas nihili pendunt.

9. Nimiam simplicitatem aut ignorantiam prae se ferunt qui Deum credunt vere esse Scripturae Sacrae auctorem.

10. Inspiratio librorum Veteris Testamenti in eo constitit quod scriptores israelitae religiosas doctrinas sub peculiari quodam aspectu, gentique parum noto aut ignoto, tradiderunt.

11. Inspiratio divina non ita ad totam Scripturam Sacram extenditur, ut omnes et singulas eius partes ab omni errore praemuniat.

12. Exegeta, si velit utiliter studiis biblicis incumbere, in primis quamlibet praeconceptam opinionem de supernaturali origine Scripturae Sacrae reponere debet, eamque non aliter interpretari quam cetera documenta mere humana.

13. Parabolas evangelicas ipsimet Evangelistae ac christiani secundae et tertiae generationis artificiose digesserunt, atque ita rationem dederunt exigui fructus praedicationis Christi apud iudaeos.

14. In pluribus narrationibus non tam quae vera sunt Evangelistae retulerunt, quam quae lectoribus, etsi falsa, censuerunt magis proficuo.

15. Evangelia usque ad definitum constitutumque canonem continuis additionibus et correctionibus aucta fuerunt; in ipsis proinde doctrinae Christi non remansit nisi tenue et incertum vestigium.

16. Narrationes Ioannis non sunt proprie historia, sed mystica Evangelii contemplatio; sermones, in eius evangelio contenti, sunt meditationes theologicae circa mysterium salutis historica veritate destitutae.

17. Quantum Evangelium miracula exaggeravit non tantum ut extraordinaria magis apparerent, sed etiam ut aptiora fierent ad significandum opus et gloriam Verbi Incarnati.

18. Ioannes sibi videri indicat quidem rationem testis de Christo ; re tamen vera non est eximius testis vitae christianae, seu vitae Christi in Ecclesia, exeunte primo saeculo.

19. Heterodoxi exegetae fidelius expresserunt sensum verum Scripturarum quam exegetae catholici.

20. Revelatio nihil aliud esse potuit quam acquisita ab homine suae ad Deum relationis conscientia.

21. Revelatio, obiectum fidei catholicae constituens, non fuit cum Apostolis completa.

22. Dogmata quae Ecclesia perhibet tamquam revelata, non sunt veritates e coelo delapsae, sed sunt interpretatio quaedam factorum religiosorum quam humana mens laborioso conatu sibi comparavit.

23. Existere potest et re ipsa existit oppositio inter facta quae in Sacra Scriptura narrantur eisque innixa Ecclesiae dogmata ; ita ut criticus tamquam falsa reicere possit facta quae Ecclesia tamquam certissima credit.

24. Reprobandus non est exegeta qui praemissas adstruit, ex quibus sequitur dogmata historice falsa aut dubia esse, dummodo dogmata ipsa directe non neget.

25. Assensus fidei ultimo innititur in congerie probabilitatum.

26. Dogmata fidei retinenda sunt tantummodo iuxta sensum practicum, idest tanquam norma praeceptiva agendi, non vero tanquam norma credendi.

27. Divinitas Iesu Christi ex Evangeliiis non probatur ; sed est dogma quod conscientia christiana e notione Messiae deduxit.

28. Iesus, quum ministerium suum exercebat, non in eum finem loquebatur ut doceret se esse Messiam, neque eius miracula eo spectabant ut id demonstraret.

29. Concedere licet Christum quem exhibet historia, multo inferiorem esse Christo qui est obiectum fidei.

30. In omnibus textibus evangelicis nomen *Filius Dei* aequivalet tantum nomen *Messias*, minime vero significat Christum esse verum et naturalem Dei Filium.

31. Doctrina de Christo quam tradunt Paulus, Ioannes et Concilia Nicaenum, Ephesinum, Chalcedonense, non est ea quam Iesus docuit, sed quam de Iesu concepit conscientia christiana.

32. Conciliari nequit sensus naturalis textuum evangelicorum cum eo quod nostri theologi docent de conscientia et scientia infallibili Iesu Christi.

33. Evidens est cuique qui praeconceptis non ducitur opinionibus, Iesum aut errorem de proximo messianico adventu fuisse professum, aut maiorem partem ipsius doctrinae in Evangeliiis Synopticis contentae authenticitate carere.

34. Criticus nequit asserere Christo scientiam nullo circumscriptam limite nisi facta hypothesi, quae historice haud concipi potest quaeque sensui morali repugnat, nempe Christum uti hominem habuisse scientiam Dei et nihilominus noluisse notitiam tot rerum communicare cum discipulis ac posteritate.

35. Christus non semper habuit conscientiam suae dignitatis messianicae.

36. Resurrectio Salvatoris non est proprie factum ordinis historici, sed factum ordinis mere supernaturalis, nec demonstratum nec demonstrabile, quod conscientia christiana sensim ex aliis derivavit.

37. Fides in resurrectionem Christi ab initio fuit non tam de facto ipso resurrectionis, quam de vita Christi immortalis apud Deum.

38. Doctrina de morte piaculari Christi non est evangelica sed tantum paulina.

39. Opiniones de origine sacramentorum, quibus Patres Tridentini imbuti erant quaeque in eorum canones dogmaticos procul dubio influxum haberunt, longe distant ab iis quae nunc penes historicos rei christianae indagatores merito obtinent.

40. Sacramenta ortum habuerunt ex eo quod Apostoli eorumque successores ideam aliquam et intentionem Christi, suadentibus et moventibus circumstantiis et eventibus, interpretati sunt.

41. Sacramenta eo tantum spectant ut in mentem hominis revocent praesentiam Creatoris semper beneficam.

42. Communitas christiana necessitatem baptismi induxit, adoptans illum tamquam ritum necessarium, eique professionis christianae obligationes adnectens.

43. Usus conferendi baptismum infantibus evolutio fuit disciplinaria quae una ex causis extitit ut sacramentum resolveretur in duo, in baptismum scilicet et poenitentiam.

44. Nihil probat ritum sacramenti confirmationis usurpatum fuisse ab Apostolis : formalis autem distinctio duorum sacramentorum, baptismi scilicet et confirmationis, haud spectat ad historiam christianismi primitivi.

45. Non omnia, quae narrat Paulus de institutione Eucharistiae (I. Cor. xi, 23-25), historice sunt sumenda.

46. Non adfuit in primitiva Ecclesia conceptus de christiano peccatore auctoritate Ecclesiae reconciliato, sed Ecclesia nonnisi admodum lente huiusmodi conceptui assuevit. Imo etiam postquam poenitentia tanquam Ecclesiae institutio agnita fuit, non appellabatur sacramenti nomine, eo quod haberetur uti sacramentum probrosum.

47. Verba Domini : *Accipite Spiritum Sanctum ; quorum*

remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt (lo. xx, 22 et 23) minime referuntur ad sacramentum poenitentiae, quidquid Patribus Tridentinis asserere placuit.

48. Iacobus in sua epistola (vv. 14 et 15) non intendit promulgare aliquid sacramentum Christi, sed commendare pium aliquem morem, et si in hoc more forte cernit medium aliquod gratiae, id non accipit eo rigore, quo acceperunt theologi qui notionem et numerum sacramentorum statuerunt.

49. Coena christiana paullatim indolem actionis liturgicae assumente, hi, qui Coenae praeesse consueverant, characterem sacerdotalem acquisiverunt.

50. Seniores qui in christianorum coetibus invigilandi munere fungebantur, instituti sunt ab Apostolis presbyteri aut episcopi ad providendum necessariae crescentium communitatum ordinationi, non proprie ad perpetuandam missionem et potestatem Apostolicam.

51. Matrimonium non potuit evadere sacramentum novae legis nisi serius in Ecclesia; siquidem ut matrimonium pro sacramento haberetur necesse erat ut praecederet plena doctrinae de gratia et sacramentis theologica explicatio.

52. Alienum fuit a mente Christi Ecclesiam constituere veluti societatem super terram per longam saeculorum seriem duraturam; quin imo in mente Christi regnum coeli una cum fine mundi iamiam adventurum erat.

53. Constitutio organica Ecclesiae non est immutabilis; sed societas christiana perpetuae evolutioni aequae ac societas humana est obnoxia.

54. Dogmata, sacramenta, hierarchia, tum quod ad notionem tum quod ad realitatem attinet, non sunt nisi intelligentiae christianae interpretationes evolutionesque quae exiguum germen in Evangelio latens externis incrementis auxerunt perfec(er)eruntque.

55. Simon Petrus ne suspicatus quidem unquam est sibi a Christo demandatum esse primatum in Ecclesia.

56. Ecclesia Romana non ex divinae providentiae ordinatione, sed ex mere politicis conditionibus caput omnium Ecclesiarum effecta est.

57. Ecclesia sese praebet scientiarum naturalium et theologiarum progressibus infensam.

58. Veritas non est immutabilis plusquam ipse homo, quippe quae cum ipso, in ipso et per ipsum evolvitur.

59. Christus determinatum doctrinae corpus omnibus temporibus cunctisque hominibus applicabile non docuit, sed potius inchoavit motum quemdam religiosum diversis temporibus ac locis adaptatum vel adoptandum.

60. Doctrina christiana in suis exordiis fuit iudaica, sed

facta est per successivas evolutiones primum paulina, tum ioannica, demum hellenica et universalis.

61. Dici potest absque paradoxo nullum Scripturae caput, a primo Genesis ad postremum Apocalypsis, continere doctrinam prorsus identicam illi quam super eadem re tradit Ecclesia, et idcirco nullum Scripturae caput habere eundem sensum pro critico ac pro theologo.

62. Praecipui articuli Symboli Apostolici non eandem pro christianis primorum temporum significationem habebant quam habent pro christianis nostri temporis.

63. Ecclesia sese praebebat imparem ethicae evangelicae efficaciter tuendae, quia obstinate adhaeret immutabilibus doctrinis quae cum hodiernis progressibus componi nequeunt.

64. Progressus scientiarum postulat ut reformatur conceptus doctrinae christianae de Deo, ne Creatione, de Revelatione, ne Persona Verbi Incarnati, de Redemptione.

65. Catholicismus hodiernus cum vera scientia componi nequit nisi transformetur in quemdam christianismum non dogmaticum, id est in protestantismum latum et liberalem.

Sequenti vero feria V die eisdem mensis et anni, facta de his omnibus SS.mo D. N. Pio Pp. X accurata relatione, Sanctitas Suc Decretum Eñorum Patrum adprobavit et confirmavit, ac omnes et singulas supra recensitas propositiones ceu reprobatas ac proscriptas ab omnibus haberi mandavit.

PETRUS PALOMBELLI,
S.R.U.I. Notarius.

CELEBRATION OF MASS IN ORATORIES AND OUTSIDE CHAPELS OF RELIGIOUS HOUSES

S. RITUUM CONGREGATIO

SECOVIEN.

DUBIA CIRCA NOVA ORATORIA IN DOMIBUS EXTRANEIS A MONASTERIIS VEL IN IPSIS MONASTERIIS

Rmus. Dnus. Leopoldus Schuster, Episcopus Secoviensis, Sacrorum Rituum Congregationi reverenter exposuit et enixe petiit, ut sequentia dubia solvantur; nimirum.

In dioecesi Secoviensi, vasta sunt quinque monasteria, nimirum tria Ordinis S. Benedicti, unum Ordinis Cisterciensis et unum Canonicorum Regularium Lateranensium; insuper per multa coenobia aliorum Ordinum Mendicantium S. Francisci et S. Domici, S. Ioannis de Deo, etc. Interdum in illis monas-

terius casus accidit, ut novum oratorium e.g. pro recitando Officio tempore hiemali in aedibus monasterii erigatur simul cum altari sive fixo, sive portatili, ut ubi etiam Missa celebrari possit ab infirmis et senibus debilibus. Praeterea talia oratoria cum altari interdum etiam in domibus extraneis, quae a monasterio sive longe, sive parum distant et peculium monasterii sunt, eriguntur, in quibus domibus unus vel plures Patres per aliquod tempus sive oeconomiae sive sanitatis colendae causa versantur. Hinc quaeritur :

I. Estne licentia, Missam ibi celebrandi, ab Episcopo Ordinario petenda, an sufficit necessitas vel utilitas communitalis religiosae ? Et si affirmative ad secundam.

II. Valet hoc etiam oratoriis, quae extra monasterium ipsum sita sunt, sed ad eius peculium pertinent ?

Porro Sacra Rituum Congregatio, exquisita Commissionis Liturgicae sententia, reque maturo examine perpensa, ita respondere rata est :

Ad I. *' Si agatur de Regularibus proprie dictis, negative ad primam partem affirmative ad secundam, de licentia superioris generatis aut provincialis iuxta decretum n. 4007 Super oratorii semipublicis 23 Ianuari 1899 ;¹ si vero sermo sit da aliis com-*

¹ 4007.—*Decretum super oratoriis semipublicis.* A Sacra Rituum Congregatione saepe postulatam est quatenus oratoria ceu semipublica habenda sin. Constat porro Oratoria publica ea esse, quae auctoritate ordinarii ad publicum Dei cultum perpetuo dedicata, benedicta vel etiam solemniter consecrata ianuam habent in via, vel liberum a publica via fidelibus universim pandunt ingressum. Privata e contra stricto sensu dicuntur Oratoria, quae in privatis aedibus in commodum alicuius personae vel familiae ex indulto Sanctae Sedis erecta sunt. Quae medium inter haec duo locum tenent, ut nomen ipsum indicat, Oratoria semipublica sunt et vocantur.

Ut autem quaelibet ambiguitas circa haec Oratoria amoveatur Sanctissimus Dominus noster Leo Papa XII ex Sacrorum Rituum Congregationis consulto, statuit et declaravit : Oratoria semipublica ea esse quae etsi in loco quodammodo privato, vel non absolute publico, auctoritate ordinarii erecta sunt ; commodo tamen non fidelium omnium nec privatae tantum personae aut familiae, sed alicuius communitalis vel personarum coetus inserviunt. In his sicut auctoritate Ordinarii sacrosanctum missae sacrificium offerri potest, ita omnes eidem intersunt, praecepto audiendi sacrum satisfacere valent. Huius generis Oratoria sunt quae pertinent ad Seminaria et Collegia ecclesiastica ; ad pia Instituta et Societates votorum simplicium, aliasque communitates sub regula sive statutis saltem ab ordinario approbatis ; ad Domus spiritualibus exercitiis addictas ; ad convictus et Hospitia iuventuti litteris, scientiis aut artibus instituendae destinata ; ad Nosocomia, Orphanotrophia, nec non ad Arces et Carceres ; atque similia Oratoria, in quibus ex instituto aliquis Christifidelium coetus convenire solet ad audiendam Missam. Quibus adiungi debent Cappellae, in Coemeterio rite erectae, dummodo in Missae celebratione non iis tantum ad quos pertinet, sed aliis etiam fidelibus aditus pateat.

Voluit autem Sanctitas Sua sarcta et tecta iura ac privilegia Ora-

munitatibus, servetur decretum n. 3484 Nivernen. 8 Martii 1879 ad II.'

Ad II. '*Negative, nisi adsit indultum.*'

Atque ita rescipsit. Die 10 Novembris 1906.

S. Card. CRETONI, *Praefectus.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secretarius.*

REGULATION REGARDING THE DISCHARGE OF INTENTIONS FOR MASSES

LITTERAE DE SATISFACTIONE MISSARUM.

Recenti Decreto *Ut debita* diei xi mensis Maii MCMIV haec S Congregatio, varias complexa leges ante iam latas de Missarum oneribus religiose adimplendis, adiectis opportunis declarationibus interpositâque severa sanctione, providere stuit ut res omnium sanctissima summo apud omnes in honore esset, periculumque amoveretur, ne quis ullo modo piis fidelium voluntatibus quidquam detraheret. Hae tamen quum essent Sedis Apostolicae curae et Episcoporum sollicitudines, non defuerunt abusus ac legis violationes, super quae Sacra eadem Congregatio excitandam denuo censuit Antistitum vigilantiam.

Constat enimvero, haud paucos, non obstantibus notissimis canonicis praescriptionibus, minime dubitasse de Missarum accepta stipe suo marte demere aliquid, retentâque sibi parte pecuniae, ipsas Missas aliis celebrandas committere, ea forte opinione ductos, id sibi licere vel ob assensum sacerdotis, animo plus minus aequo recipientis, vel ob finem alicuius pii operis iuvandi, exercendaeve caritatis.

Fuerunt etiam qui contra toties inculcatas leges, praesertim contra num. 3^m eiusdem Decreti, hoc genus industiae sibi

torium, quibus fruuntur Emi S. R. E. Cardinales, Rmi Sacrorum Antistites atque Ordines Congregationesque Regulares. Ac praeterea confirmare dignata est Decretum in una *Nivernen*, diei 8 Martii 1879. Contrariis non obstantibus quibuscumque. Die 23 Ianuarii 1899.

C. Ep. Praenest. Card. MAZZELLA, S. R. C. *Praef.*

L. ✠ S.

✠ D. PANICI, SS. R. C., *Secret.*

¹³⁴⁸⁴.—*Nivernen*, 8 Martii 1879 : II. Potestne Episcopus alia Oratoria praeter Cappellam seu principale Oratorium erigere in piis communitatibus, sive ob numerum sacerdotum ibi degentium, ut ab omnibus Missa dici possit ; sive in gratiam infirmorum qui nequeunt adire Cappellam seu Oratorium principale ? R. Ad II. '*Si porro ex piarum Communitatum conditione necessaria sit erectio alterius Oratorii, pro eius erectione facultas erit a Sancta Sede obtinenda.*'

adsciverunt, ut Missarum numerum, quem possent maximum, undique conquisitum colligerent. Quo haud semel factum est, ut ingens earum copia manibus privatorum hominum fuerit coacervata; ideoque manserit obnoxia periculo, quod quidem, remotâ etiam humana malitia, semper imminet rebus privatae fidei commissis.

Denique sunt reperti qui, a lege discedentes expressa num. 5° Decreti, Missas celebrandas commiserint, non modo copiosius quam liceret largiri privatis, sed etiam inconsideratius; quum ignotis sibi presbyteris easdem crediderint, nominis titulive alicuius specie decepti, vel aliorum commendationibus permoti, qui, nec eos plane nossent, nec assumpti oneris gravitatem satis perspectam haberent.

Talibus ut occurratur disciplinae perturbationibus utque damna gravissima, quae violationem Decreti *Ut debita* consequi solent, pro viribus propulsentur, haec S. Congregatio, iussa faciens SSmi D. N. Pii Papae X, Episcopos omnes aliosque Ordinarios admonet, ut curam omnem et vigilantiam adhibeant in re tanti momenti, edoceantque clerum et administratores piorum legatorum, quanta ex inobservantia et contemptu legis pericula proveniant; quo onere ipsorum conscientia gravetur; quam temere arbitrium suum legibus anteponan, qua sdiuturna rerum experientia ad rei augustissimae tutelam collocavit; qua denique sese culpa obstringant; quibus poenis obnoxii fiant.

At malo radicitus extirpando Eñi Patres necessarium insuper censuerunt huc usque praescriptis nova quaedam addere. Itaque re discussa primum in Congregatione diei 23 mensis Martii 1907, ac denuo in sequenti die 27 Aprilis, sub gravi conscientiae vinculo ab omnibus servanda haec statuerunt:

I. Ut in posterum quicumque Missas celebrandas committere velit sacerdotibus, sive saecularibus sive regularibus extra dioecesim commorantibus, hoc facere debeat per eorum Ordinarium, aut ipso saltem audito atque annuente.¹

II. Ut unusquisque Ordinarius, ubi primum licuerit, suorum sacerdotum catalogum conficiat, describatque Missarum numerum, quibus quisque satisfacere tenetur, quo tutius deinceps in assignandis Missis procedat.

III. Denique si qui vel Episcopi vel sacerdotes velint in posterum Missas, quarum exuberet copia, ad Antistites aut presbyteros ecclesiarum quae in Oriente sitae sunt,² mittere,

¹ Obligatio haec non imponitur sacerdotibus Missas recipientibus, sed eas celebrandas tradentibus; qui proinde ab illorum Ordinario sive saeculari sive regulari praescriptam saltem veniam per se vel per alium obtinere debent (N.R.)

² Qua formula comprehenduntur omnes cuiusvis ritus Ordinarii et sacerdotes illis in locis commorantes (N. R.)

semper et in singulis casibus id praestare debebunt per S. Congregationem Propagandae Fidei.

His autem omnibus ab infrascripto Secretario relatis eidem SSmo D. N. in audientia diei 28 mensis Aprilis, Sanctitas Sua deliberationes Em̃orum Patrum ratas habuit et confirmavia easque vulgari iussit, contrariis quibuslibet minime obstantibus.

Datum Romae die 22 mensis Maii 1907.

✠ VINCENTIUS Card. Episc. Praenest., *Praefectus*.
C. DE LAI, *Secretarius*.

SAYING OF 'DE PROFUNDIS' AFTER CONVENTUAL MASSES IN IRISH FRANCISCAN HOUSES

ORDINIS FRATRUM MINORUM

PROVINCIAE HIBERNIAE

CIRCA PSALMUM 'DE PROFUNDIS' POST MISSAM CONVENTUALEM
SIVE CANTATAM SIVE LECTAM.

Reverendus Frater Petrus Sheehan, Ordinis Fratrum Minorum Provinciae Hiberniae, de consensu tum Ministri Provincialis tum Procuratoris Generalis, Sacrorum Rituum Congregationi sequens dubium pro opportuna declaratione humillime exposuit ; nimirum : In Hibernia mos est, ut in omnibus Missis, praeter solemnes, finito ultimo Evangelio sacerdos cum Ministro psalmum *De profundis* recitet, antequam preces iussu Summi Pontificis praescriptas incipiat. Cum autem ex variis Sacrae Rituum Congregationis decretis hae preces post Missam Conventualem omittendae sint, quaeritur, an etiam psalmus *De profundis* post Missam Conventualem sive cantatam sive lectam omitti debeat ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito Commissionis Liturgicae suffragio, omnibusque perpensis, proposito dubio respondendum censuit : Omittatur in casu.

Atque ita rescipsit die 23 Martii 1907.

S. Card. CRETONI, *Praefectus*.
D. PANICI, Archiep. Laodicen., *Secretarius*.

DECLARATION OF THE BIBLICAL COMMISSION EX COMMISSIONE BIBLICA

DE AUCTORE ET VERITATE HISTORICA QUARTI EVANGELII.

Propositis sequentibus dubiis Commissio Pontificia *de Re Biblica* sequenti modo respondit :

Dubium I. Utrum ex constanti, universali ac solemni Ecclesiae traditione iam a saeculo II decurrente, prout maxime

eruitur: (a) ex SS. Patrum, scriptorum ecclesiasticorum, imo etiam haeticorum, testimoniis et allusionibus, quae, cum ab Apostolorum discipulis vel primis successoribus derivasse oportuerit, necessario nexu cum ipsa libri origine cohaerent; (b) ex recepto semper et ubique nomine auctoris quarti Evangelii in canone et catalogis sacrorum Librorum; (c) ex eorundem Librorum vetustissimis manuscriptis codicibus et in varia idiomatica versionibus; (d) ex publico usu liturgico inde ab Ecclesiae primordiis toto orbe obtinente; praescindendo ab argumento theologico, tam solido argumento historico demonstretur Ioannem Apostolum et non alium quarti Evangelii auctorem esse agnoscendum, ut rationes a criticis in oppositum adductae hanc traditionem nullatenus infirmant?

Resp.—Affirmative.

Dubium II. Utrum etiam rationes internae quae eruuntur ex textu quarti Evangelii seiunctim considerato, ex scribentis testimonio et Evangelii ipsius cum I Epistola Ioannes Apostoli manifesta cognatione, censendae sint confirmare traditionem quae eidem Apostolo quartum Evangelium indubitanter attribuit?—Et utrum difficultates quae ex collatione ipsius Evangelii cum aliis tribus desumuntur, habita prae oculis diversitate temporis, scopi et auditorum pro quibus vel contra quos auctor scripsit, solvi rationabiliter possint, prout SS. Patres et exegetae catholici passim praestiterunt?

Resp.—Affirmative ad utramque partem.

Dubium III. Utrum, non obstante praxi quae a primis temporibus in universa Ecclesia constantissime viguit, arguendi ex quarto Evangelio tanquam ex documento proprie historico, considerata nihilominus indole peculiari eiusdem Evangelii, et intentione auctoris manifesta illustrandi et vindicandi Christi divinitatem ex ipsis factis et sermonibus Domini, dici possit facta narrata in quarto Evangelio esse totaliter vel ex parte conficta ad hoc ut sint allegoria vel symbola doctrinalia, sermones vero Domini non proprie et vere esse ipsius Domini sermones, sed compositiones theologicas scriptoris, licet in ore Domini positae?

Resp.—Negative.

Die autem 29 Maii ann. 1907, in audientia ambobus Rm̃is Consultoribus ab Actis benigne concessa, Sanctissimus praedicta Responsa rata habuit ac publici iuris fieri mandavit.

FULCRANUS VIGOUROUX, P.S.S.) *Consultores ab*
LAURENTIUS JANSSENS, O.S.B.) *Actis.*

THE BLESSING OF THE BAPTISMAL FONT

LUCANA ET ARIMINEN.

BENEDICTIONIS FONTIS BAPTISMALIS

TOLERATUR CONSUETUDO BENEDICENDI FONTEM BAPTISMALEM

TANTUM IN SABBATO PASCHATIS VEL SABBATO PENTECOSTES.

Postulata. Anno 1906 Eñus Archiepiscopus Lucanus, circa antiquissimam consuetudinem peragendi benedictionem fontis baptismalis in ecclesiis sive civitatis sive dioecesis, sequentia referebat Sacrae Congregationi Rituum.

In urbe Lucana duae extant ecclesiae fontem baptismalem habentes, nempe ecclesia S. Ioannis, quae adnexa est ecclesiae metropolitanae, et ecclesia S. Frediani. Capitulum metropolitanum in Sabbato Sancto accedit ad dictam S. Ioannis ecclesiam, ubi una simul cum aliis sacris functionibus illius diei peragit etiam benedictionem sacri fontis; in Vigilia autem Pentecostes Missam Conventualem solemniter canit atque fontem baptismalem benedicit in ecclesia S. Frediani. Unde idem Capitulum celebrat quidem functionem benedictionis sacri fontis duobus diebus a Rubrica Missalis praescriptis, sed in diversa ecclesia.

Insuper quoad usum benedicendi fontem in aliis ecclesiis baptismalibus dioecesis Eñus vir exponebat, eas vi synodaliū constitutionum in classes distribui, adeo ut quaevis classis ex quatuor vel pluribus ecclesiis paroecialibus constet subiectis, quoad nonnullas sacras functiones, ecclesiae potiori, seu plebanali vel priorali vel praepositurali dictae. Generatim benedictio fontis in Sabbato Sancto fit in ecclesia primaria cum adsistentia parochorum respectivae classis; et si in eadem classi adsint aliae ecclesiae fontem baptismalem habentes, istae vel aquam benedictam accipiunt ab ecclesia primaria, vel proprium fontem benediciunt in Pervigilio Pentecostes, vel, ubi non deficiunt sacri ministri, etiam in Sabbato Paschatis. Attamen in nulla dioecesis ecclesia benedicitur fons baptismalis in duobus diebus a Missali romano praescriptis.

Hisce expositis idem Eñus Archiepiscopus rogabat utrum dicta consuetudo adhuc tuto retineri vel tolerari possit. Et S. C. Rituum hanc quaestionem pro solutione remittere censuit huic S. O., cui interim alia fere consimilis postulatio eodem anno oblata fuerat ab Episcopo Ariminensi in exhibitione relationis super statu suae dioecesis. Postulatio ita se habet: 'Cum in dioecesi vigeat consuetudo, quod fons baptismalis benedictione non renovetur in Sabbato Pentecostes, Episcopus Ariminensis quaerit an possit id tolerare, attento quod desunt interdum sacerdotes qui praesunt ritui benedictionis.'

Animadversiones. Praemittitur quod memoratae petitiones

licet in se diversae, tamen in eo conveniunt quod in utraque dioecesi benedictio s. fontis in ecclesiis baptismalibus semel tantum in anno fiat. Praefata item consuetudo aliter se habet in Capitulo Lucano, quam in aliis locis. Nam in hoc Capitulo perficitur duplex benedictio sed non in eadem ecclesia, dum in aliis ecclesiis baptismalibus dioecesis Lucanae benedictio fontis unicâ tantum vice expletur vel in Sabbato Sancto vel in Sabbato Pentecostes. E contra in dioecesi Ariminensi viget consuetudo consecrandi fontem tantum in Sabbato Sancto. Insuper Missale romanum relate ad s. fontis benedictionem in Rubrica Sabbati Sancti habet: 'His (*prophetiis*) expletis, si ecclesia habuerit fontem baptismalem, sacerdos benedicturus fontem, accipit pluviale violaceum . . . et descendit ad fontem'; in Rubrica vero Vigiliae Pentecostes: 'Hisce (*prophetiis*) expletis, celebrans accipit pluviale violaceum, et descendendo ad fontem cantatur tractus.'

His prae notatis, quoad consuetudinem in Capitulo Lucano extantem, usus in eo inolitus videretur servandus. Omisso enim quod in themate agitur de consuetudine immemoriali quae, ut, post Urbanum VIII in Const. *Romanus Pontifex*, tradit Barbosa (*de potest. Epise., alleg. 25 n. 72*) alique canonistae (Cfr. Reuss et Lingen., *Causae selectae, pag. 559*): 'etiam in actibus ecclesiae praeiudicium divinique cultus decrementum inferentibus, plenam amplissimamque inducit cuiuscumque melioris tituli ac proinde Apostolici etiam beneplaciti praesumptionem': aliae etiam rationes huiusmodi manutentioni suffragari possunt. Profecto scitum est, ut monet Benedictus XIV (*Instit. eccles., I*) antiquis temporibus sacramentum baptismi, extra casum necessitatis, consuevisse ab Episcopis administrari in suis ecclesiis Cathedralibus bis tantum in anno, nempe in Sabbato Sancto et in Perviglio Pentecostes; qui tamen usus multiplicatis fidelibus, et baptisteriis in aliis ecclesiis erectis, postea desiit. Verum, ne memoria huius primaevae institutionis periret, in praefatis diebus conservata est fontis baptismalis benedictio.

Iam vero in civitate Lucana ille antiquus mos ita videtur fuisse servatus, ut in Sabbato Maioris Hebdomadae baptismus conferretur in ecclesia S. Ionanis, et in Sabbato Pentecostes in ecclesia S. Frediani. Serius vero introducto usu baptismi quotidiani, retenta est in utraque ecclesia consecratio fontis eadem ratione qua antiquitus perficiebatur. Quae praxis videtur a Paschali II confirmata in epistola ad Rothonem Priorem ecclesiae S. Frediani, cui tribuitur 'baptismi usus in Sabbato Pentecostes a praeteritis temporibus habitus.'

Item non videtur repugnare S. Liturgiae consuetudo per

agendi benedictionem fontis vel in Sabbato Sancto vel in Sabbato Pentecostes ut in aliis ecclesiis baptismalibus dioecesi Lucanae, vel tantum in Sabbato Sancto ut in dioecesi Ariminensi. Nam in Rituali romano quoad materiam baptismi haec leguntur: 'Aqua solemnis baptismi sit eo anno benedicta in Sabbato Paschatis vel Pentecostes.' Igitur renovatio vel iteratio benedictionis s. fontis non videtur esse necessaria, cum in alternativis satis sit alterutrum adimpleri.

Deinde citata praxis non videtur discordare a mente et doctrina sive huius S. C. sive S. C. Rituum. Sane in *Lucana* 12 Apr. 1755 S. RR. C. decrevit: 'Parochos habentes facultatem benedicendi fontem baptismalem. Sabbatis diebus Paschatis aut Pentecostes dumtaxat et non aliis diebus illum de mane benedicere debere.' Idem deduci posse videtur ex *Caletana* diei 28 Febr. 1903 et 23 Ian. 1904, in qua haec S. C. contra parochum S. Angeli in oppido Vallecorsa statuit, nihil esse innovandum 'quoad functiones religiosas et benedictionem fontis in Sabbato Sancto, quae secundum consuetudinem in ecclesia S. Martini tantum erit perficienda.'

Ex adverso videtur quod allatae consuetudines sint omnino reprobandae. Superius visum est quod hae benedictiones, ubi adsit fons baptismalis, sint praescriptae a Rubricis Missalis romani: hinc est quod, ut ait De Herdt (*Praxis Lit., cap. 2, §14, n. 2*): 'in Sabbatis Paschae et Pentecostes..., fontis benedictio et reliqua unum cum Missa Officium efficiunt.' Atqui consuetudines contra Rubricas Missalis romani, etiamsi immemorales, sublatae sunt per Decretum Urbani VIII an. 1634 inibi in principio impressum, et uti corruptelae a S. C. Rituum retentae sunt, uti pater ex Decretis in *Oscen.* 16 Martii 1591, n. 9 ad X, et in *Romana* 18 Iunii 1689, n. 1812.

Sed ulterius non desunt Decreta eiusdem S. C., quae eas ut specificè abolitas renunciant. Primum Decretum est in *Urbevetana* 7 Dec. 1844, n. 2878, ubi Eñi Patres S. RR. C. attentis Rubricarum sanctionibus ac aial Decretis praesertim in *Lucana* diei 12 Aprilis 1755 in responsione ad primum in quo dilucide edicitur parochi fontem baptismalem Sabbatis diebus Paschatis et Pentecostes benedicere debere, respondendum censuerunt: *Consuetudinem, velut abusum et Rubricis contrariam, esse eliminandam.* Ex hac resolutione patet, quod particula illa *aut*, in citata *Lucana* posita, non disiunctive sed coniunctive accipienda sit; et in iure receptum est, quod saepe disiuncta pro coniunctis accipiuntur, ut habet Paulus in *leg. Saepe* 53, ff. de verbor. signif. Cfr. Calvinii *Lexicon iuridic.* in particula *aut*. Alterum Decretum est in una *Sancti Hippolyti* 13 Apr. 1874, n. 3331; nam cum Episcopus dictae dioecesis

expostulasset a S. RR. C., num antiqua consuetudo benedicendi aquam baptismalem in parochiis semel dumtaxat per annum, Sabbato videlicet Paschatis, tolerari possit; eadem S. C. 'iuxta alias data Decreta ac praesertim in una *Lucana* diei 12 Aprilis 1755, et in una *Urbevetana* diei 7 Decembris 1844 rescribendum censuit: *Aquam baptismalem in parochiis esse benedicendam in Sabbatis Paschae et Pentecostes, non obstante quacumque contraria consuetudine, quae omnino eliminari debet.*'

Haec autem fontis benedictio in utroque Sabbato perficienda est nedum in ecclesiis parochialibus, sed etiam in aliis quae s. fontem habent: neque adduci potest defectus cleri; aut parochus se excusare valet ex eo, quod ipse, in sua paroecia habens plures ecclesias baptismales, fontis benedictionem sit impeditus in his ecclesiis per se peragere, uti constat ex resolutione eiusdem S. RR. C. in una *Utinen.* diei 13 Ian. 1899, n. 4005, ubi rescribitur quod in casu potius adhibeatur *Memoriale Rituum pro ecclesiis minoribus* iussu Benedicti P. XIII editum.

Tantummodo fit exceptio pro parcho qui, vel duas regens paroecias vel filialem habens cum s. fonte, sacerdotem invenire nequeat pro delegatione ad benedictionem fontis, uti patet ex resolutione in *Urgellen.* diei 29 Maii 1900.¹

Caeterum quia in relatis E^mi Archiepiscopi litteris sermo est de benedictione fontis, quae in dioecesi Lucana perfici solet in ecclesia praecipua cuiusvis classis, caeteris intervenientibus parochis, videndum est utrum dicta ecclesia sit vere matrix, et aliae ecclesiae baptismales, quarum rectores ad sacram functionem accedunt, sint vere filiales. In casu enim quod dicta ecclesia vero matricitatis iure polleat, potest applicari resolutio ab eadem S. RR. C. edita in *Spalaten.* 7 Iunii 1892, n. 3776, ubi excipiuntur, si adsint, specialia ac determinata iura circa ecclesias matrices. Conferri etiam possunt decisiones ab eadem S. C. editae in *Novarien.* 16 Febr. 1900, et in *Derthonen.* 8 Iunii 1901.²

Decisio. E^mi Patres S. C. Concilii, omnibus mature perpensis, die 27 Aprilis 1907 respondendum mandarunt:

*Attentis peculiaribus circumstantiis, relatas consuetudines tolerari posse.*³

¹ Cfr. *Acta S. Sedis*, vol. 33, pag. 187.

² Cfr. *Acta S. Sedis*, vol. 33, pag. 62.

³ Exinde colligi potest adesse revera praeceptum benedicendi fontem baptismalem tum in Sabbato Sancto tum in Sabbato Pentecostes, et nonnisi, ob particulares circumstantias, tolerari contrarias consuetudines in casu inolitas (*N. R.*).

THE ORDER OF THE HOLY SEPULCHRE

EPISTOLA

QUA PIUS X NORMAS TRADIT CIRCA ORDINEM S. SEPULCHRI.
 VENERABILI FRATRI PHILIPPO PATRIARCHAE HIEROSOLYMITANO
 HIEROSOLYMAM.

PIUS PP. X

Venerabilis Frater, salutem et Apostolicam benedictionem.

Quam multa te Ordinemque a Sancto Sepulchro universum benevolentia complectamur, exploratum huda ita pridem habuisti, quum, Romae commorato, licuit tibi, plus semel, animum Nostrum per occasionem perspicere de Equestri Ordine studiose sollicitum, huiusque memoriarum, sive de comparatis in Ecclesiam meritis, sive de servata diligenter cum Romano Pontifice coniunctione, non oblitum. Horum quidem recordatio meritorum facit ipsa per se ut nulli Decessorum in diligendo Equestri Ordine concedamus; siquidem et aequum arbitramur et iucundum reperimus eas illustrium hominum Sodalitates singularibus benevolentiae indiciis augere, quae et Ecclesiae sint ornamento, et humano generi civilique cultui utilitati. Quapropter voluntatem Nostram luculentum in modum Ordini universo testaturis, illud placet decernere, gratiaeque caussâ paternique animi ergo permittere, ut qui in Equestrem Ordinem sunt adlecti, insigne Sodalitatis trophaeo militari decorent, superiore in parte collocando, propria Ordinis cruce per sericam taeniam undati operis colorisque nigri inde pendente. Magno deinde Magisterio Ordinis uni Pontificis Summi Personae adservato, volumus ut quem Patriarchatus latini Hierosolymitani munere fungi contingat, in eo, utpote Locum Tenente Ordinis eiusdem, ius et potestas confirmata permaneant Equitum auctoritate Nostra nominandorum, qui quidem in trinam distribuendi classem, ut antea, erunt, Equitum, id est, primae classis, seu a Magna Cruce; Equitum alterius classis, seu Commendatorum, quibus exornandis licebit, secundum peculiaria promerita, addere numisma; Equitum denique tertiae classis, nullo peculiari describendorum nomine.

Quo vero splendidior in omni orbis terrarum regione dignitas Equestris coetus appareat, itemque quo aptius negotia persolvantur Ordinis, id plane probamus, aliquot, pro cuiusque necessitate regionis, ex Equestri Ordine deligi et constitui, qui, quod ad Ordinem spectat, vicem Patriarchae oblineant eiusque personam publice referant; Equites autem omnes non dissimili ac antea, utentur veste, nisi quod album ex lana pallium superin-

duent, rubra cruce ad sinistrum contexta. Qui tamen, ut supra memoravimus, vices Patriarchae tuentur, eos, praeter ornamenta cetera, crux etiam, Ordinis propria, colore rubro, distinguet, medio e pectore emicans, si vestimentum Sodalitatis adhibeant, dextra vero e parte pectoris eminens, si nigro habitu incedant. Id denique placet statuere ut, vacante Patriarchali Hierosolymitana Sede, ei Equiti, sub auctoritate Cardinalis a publicis Ecclesiae negotiis, communes, quae nihil morae ferant, demandandae expediendaeque res Ordinis sint, qui Romae personam Patriarchae, ut supra dicimus, gerat.

Singularia eiusmodi minimeque ambigua Nostri in clarum Ordinem studii argumenta deferentes, id sine dubitatione confidimus, non modo omni te nisurum ope ut traditas antiquae gloriae memorias in Equestri Ordine tuearis amplifiesque, verum etiam Equites singulos incitamenta inde fore suscepturos ut suam cum Apostolica Sede unitatem, grati animi adiuvante virtute, arctiore vinculo devinciant.

Testem paternae voluntatis Nostrae, auspicemque caelestium gratiarum tibi et Equestri Ordini universo Apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae, die III Maii MCMVII, Pontificatus Nostr anno quarto.

PIUS PP. X.

NOTICES OF BOOKS

LIFE OF ST. BRIGID. By Father Knowles, O.S.A. Dublin : Browne and Nolan, Ltd. Price, 2s. 6d. net.

AFTER St. Patrick, the life of no saint ought to be as interesting to an Irishman as that of St. Brigid. We can congratulate the author of this book in treating a fascinating subject in a fascinating manner. We trust that the present Gaelic awakening will cause a much-needed revival of interest in the life-story of our great Irish saint. There is something peculiarly striking about St. Brigid. She is Ireland's Joan of Arc. We can hardly understand the wonderful influence for good she exerted not alone over the women but over the men of her generation. At her command bishops take up their duties. Even our National Apostle, St. Patrick, is reported to have acknowledged her as his equal in Divine gifts.

The author hits off in a graphic fashion the salient characteristics of Brigid's personality. Her spirit was an amiable spirit which loathed every galling restraint in the treatment of her subjects. She was a vertebrate, as her great personal influence shows, but unlike many of that *genus* she was not a harsh but a kindly vertebrate.

We are of opinion that the author takes too readily for absolute historical facts miraculous accounts which may be nothing more than legends. Incontestable sources near the event are wanting. Two extremes are to be avoided. Some historians are like colour-blind people, who cannot form any idea of certain colours. They cannot realize at all the miracles necessary for an infant Church because they are saturated with the circumstances of a non-miraculous age. On the other hand, it exposes the real facts to doubt if we accept the miracles of our Irish saints without weighing them long and carefully in the balance. If we do not do it ourselves, men like Zimmer will do it for us, and do it with a vengeance.

What is particularly interesting in Father Knowles' book is the manner in which he brings into prominence the stories of St. Brigid's love of nature. Few things in literature have given us such real satisfaction as the following picture of the saint. After praying all night until the dawn unconsciously crept upon her, she is represented as admiring in a spirit of thanksgiving

the rays of the sun as they lighted up the famous Curragh of Kildare, then the pasture-land of her convent. Not only this, but we are told of her love of animals, which is above love of inanimate nature as heaven is above earth.

The influence of nuns is properly appreciated. The reading of this is needed as an antidote to the poisonous teaching of some modern preachers who bewail the number of cloistered females. When we think of the corruptions of secular life, we are compelled to thank God that Ireland has still numerous women whose sanctity is safeguarded. If Ireland is poor in mere material factories, she still has spiritual factories in her convents which give her a right to her old title as the mother of saints. We heartily commend the *Life of St. Brigid*.

G. P.

PERSECUTIONS OF IRISH CATHOLICS. By Cardinal Moran.

New edition. Dublin : M. H. Gill & Co Price 3s. 6d.

THERE has been issued a new edition of this well-known work of Cardinal Moran's. The remarkable ability of the author in treating his subject is beyond question. The work is already popular, and is seen on the book-shelves of most Irishmen. The few who have not yet obtained the book will find in it many revelations concerning Ireland under Cromwell and his sour leaven of Puritans. They will find that if Ireland has not its catacombs, it has at least a host of martyrs that remind one irresistibly of early Christian Rome. They will be surprised to learn amongst many other strange things that the Barbadoes contained in 1666 about 12,000 Irish-speaking slaves, the effect of the diabolical persecutions of Cromwell's 'holy' Puritans. They will learn of the wonderful ties binding priests and people, because the priest was with the people in the thick of the struggle.

'Sometimes,' the Cardinal writes, 'the clergy seeking shelter in solitary places were devoured by the wolves. Thus the *Alithinologia* relates that in Gostelach, a district of Connaught, a priest, in 1654, lying concealed in a wood, sent his servant to a neighbouring town for food; the servant was away only a short time, but on his return he found the priest torn to pieces, and almost wholly devoured by wolves. The words of St. Cyprian may well be applied to such a case: "If the confessor of Christ be struck down by robbers in deserts or mountains, if the wild beast devour him, or hunger and thirst and cold afflict him, Christ looks down upon His soldier wheresoever he may combat, and bestows on him, suffering for His name, the martyr's reward."'

G. P.

IRISH NAMES AND SURNAMES. By Rev. P. Wolfe. Dublin :
M. H. Gill & Son. Price 1s.

THE latest anomaly to which the Gaelic League has called our attention is the fact that we do not know our own names, and one of its latest publications, this book, by Father Wolfe, is intended to remedy the defect. There are indeed but few people in Ireland who would fail to find the Gaelic form of their names in the little volume. As to the merits of the work, suffice it to say that *An t-athair Peadar* has not only pronounced it satisfactory but has praised it highly. Seldom nowadays is a *sagart* to be found who is ignorant of his own true name ; but is it not fitting that he should help his parishioners in the matter ? If it is true, as one of our poet-priests has sung of the Language revival generally, that it is ' priests' work and God's work to strengthen the soul of a nation,' the claim on the clerical body becomes even more clearly defined when the movement sets to revising the Baptismal Registers. At any rate, a priest will only be too anxious to purchase a book containing an item of personal interest for everyone of his parishioners.

W. F.

CHRISTIAN EDUCATION. By Father O'Connell. New York :
Benziger Brothers.

SAXONHURST : A STORY OF SCHOOL DAYS. By Percy
Fitzgerald. London : Burns & Oates.

SCHOOL life from the social and studious standpoints is dealt with in these little books.

Father O'Connell insists strongly on the necessity of moral training which he says is to come from the personality of the teacher rather than from formal teaching. He conceives the teacher as a sort of model on which the pupils are to fashion themselves. He raises the interesting question of the utility of emulation and prizes, without, however, throwing very much light on the problem.

Mr. Fitzgerald is more interesting, but he should not have called his book a story. It is merely a chronicle of a few terms at Stonyhurst.

' It was a marvel,' he writes, ' how in spite of all the laws of hygiene our wonderful interiors charged to the full with mutton, bread, potatoes, etc., should be immediately after dinner, without a moment's interval, tossed and churned in the spasms of playground exercise.'

That picture is certainly authentic, but most readers of the

I. E. RECORD will demur from the statement that 'Stiff Dick was a savoury dish composed of paste and jam, and was highly popular.'

'Boiling milk,' we read, 'was supplied for breakfast. Tea was considered effeminate.' This was before the year sixty-seven. Modern progress has changed all that. At present the person who prefers drinking an Irish cow's milk to dosing himself with the Oriental medicine is considered somewhat of an invalid.

A considerable portion of the book is concerned with a prolonged revolution of students against authorities at Stonyhurst. Mr. Fitzgerald and some dozen others managed to get along without taking either side, a line of conduct which his mature judgment seems to approve. Some very nice ethical problems arise in connexion with those school rows (a manual on 'scholastic casuistry' in the literal sense would be useful), but most people will be at one in saying that whichever side is right on those occasions the inactive are certainly in the wrong. the book is, we are sure, a popular one amongst Stonyhurst students.

W. F.

FOLIA FUGITIVA. Edited by Rev. W. H. Cologan. London : Washbourne, Paternoster Row.

THIS is an excellent collection of papers and will, no doubt, receive an enthusiastic welcome. In his paper, entitled the 'Eucharistic Fast in its Relation to Duplication,' the editor throws out a suggestion which should get the sympathetic consideration of every priest. After speaking of the inconveniences of the fast in the case of duplication, after laying at its doors with good reasons the high rate of mortality amongst clergymen as a class, the writer suggests that a dispensation ought to be given to the overburdened priests, allowing them the use of liquids immediately after the first Mass. He says that the right time for a movement in this direction is the present when the Canon Law is about to be revised. The only fault to be found with the suggestion is that it is too timid, asking for a dispensation merely in isolated cases. If we are to look to the present revision of Canon Law, what has the actual framing or changing of law to say to mere dispensation? It would have something to say to a movement which would seek such a modification in the very law of fast as would allow liquid in the case of duplication. Such a change would be in harmony with the spirit of the Master who would allow His workers to pluck and eat the ears of corn as they were passing through the rich harvest fields.

There is a highly interesting paper by Dr. Fortescue on Americanism. Americanism goes in for a charitable brotherhood with 'heretics.' It advocates the principle that the Church and State ought to admire each other *at a distance*. It advocates the cultivation of the natural virtues. It advocates Ultramontaniam in the sense of the loyallest submission to the Holy Father. It advocates the principle that the present age should not be provoked by too weighty burdens of vows or authority. It advocates in fine the principle that Catholicity makes an irresistible appeal to outsider's by feeding with God's help the hungry, clothing the naked, and by championing the cause of the weakest, the poorest, and the most contemptible.¹

G. P.

TREATISE ON THE SACRAMENT OF EXTREME UNCTION. By the Rev. P. J. Hanley. Ratisbon, Rome, New York : Fr. Pustet & Co. 1907.

THIS excellent little treatise in English on the Sacrament of Extreme Unction, will be found extremely useful, not only by hospital nurses and all who have care of the sick, but by the clergy as well. It is the work of the Rev. P. J. Hanley, of Trenton, New Jersey, and combines with sound doctrine an attractive and lucid method of exposition. There is nothing of practical importance connected with the Sacrament omitted. Though unpretentious in form it is learned and concise. Indeed, it is only one who had thoroughly in hand the threads of doctrine that lead to it, and realizes vividly the graces that flow from it, who could put in such clear and simple form what it takes pages of Latin theological works sometimes to elucidate.

J. F. H.

THE GOAD OF DIVINE LOVE. By St. Bonaventure. London, Washbourne.

CONTEMPLATIVE PRAYER. By Ven. Augustine Baker. London : Washbourne.

It is alleged by many, even of those who should know better, that religion is a burthensome duty, and that the trouble we get from it is out of all proportion to the little pleasure we derive from its practice. The new mystical school, true to its tradition, contends that religion is not merely a joy, but that it is the greatest joy on earth. It is a fact significant of the school's increasing influence, that the works of two such masters of the

¹ [The Editor does not hold himself responsible for the words of all his reviewers, nor for their opinions. At the same time he does not wish to draw the line too closely.]

mystical life as Baker and Bonaventure should just be published simultaneously. St. Bonaventure as an old friend needs no introduction. The Ven. Augustine Baker's circumstances were quite other than those of the Seraphic Doctor. Being an English Benedictine of the seventeenth century, it was great part of his life-work to evade that persecution and death to which he saw so many of his fellow-priests succumb. Of their two works we found that of the Benedictine more scientific and instructive, that of the Franciscan more artistic and stimulating.

I.

The first part of St. Bonaventure's book deals with the Passion of Christ. One of 'six admirable devices' given by the saint through which a person may come to have compassion towards Christ crucified is 'that the soul be so united to Him in love as that the heart may now seem to be united to Him and not to one's self.' This part concludes with that beautiful prayer which is read in the thanksgiving after Mass. The second part deals with the means for composing ourselves for contemplation. The saint thus speaks as to how we should feel after celebrating :—

'If a person shall receive no spiritual reflection after Mass, let him think it is a sign of exceeding great sickness or of death. For he hath put fire into his bosom and feels no heat; honey into his mouth, and he tastes no sweetness. And, therefore, let such a one acknowledge his misery and amend his life.'

Avidity he elsewhere compares to one lover hiding from another in order to be all the more sought after. The third part of the book is devoted to the quietness of contemplation. This is by much the finest section of the work. One of the chapters is an admirable little drama in which the Flesh complains to God the Father against Christ for having wooed away the soul from it by His flatteries. The plaintiff gets but a poor hearing. This work of St. Bonaventure is, of course, a classic. In an exacting age, which will have nothing but the best, the new edition of the famous book will, we feel confident, be warmly welcomed.

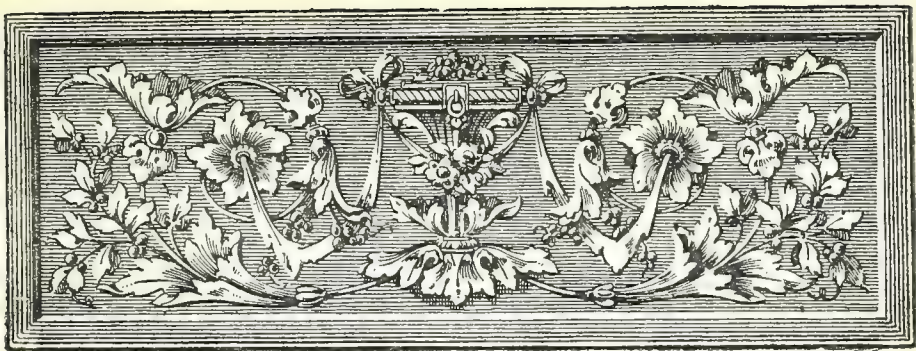
II.

Father Baker once led 'a careless but not wicked' life. Since then it was more difficult for him than for St. Bonaventure to find the road to contemplation, his directions for the route are more lucid. The grandeur and pleasure of the contemplative as compared with the active life are insisted on. Its essence is divine charity. 'Charity,' he writes, 'resides not in our sensitive nature. It is not a language which causes a beating of the heart. It is a quiet, resolute determination of the superior will to seek God and perfect union with Him. Such a resolution

is founded on the high esteem we have through faith of the infinite perfections of God.' When the divine call comes the contemplative soul betakes herself to immediate acts of will and gives up meditation strictly so-called. In these immediate acts of will 'the soul's aim should be to recollect herself by the general notion which faith gives her of God. But if unable to do this at once, she represents to herself some divine object, as some perfection of God or a mystery of faith as the Incarnation, Transfiguration or Passion of our Lord. Then without discourse as used in meditation she immediately produces acts or affections towards God.' This exercise, we are told, is easier and nobler than meditation.

After this comes the active mystical union which is for ordinary people the highest degree of spiritual life. In magnificently unphilosophical language Thauler etches the psychological phenomena:—'He who would become truly spiritual should make a practice of drawing his external senses inward into his internal, there annihilating them. He must next draw his internal senses into the superior powers of the soul, and annihilate them also. Then the powers of the intellectual soul must be drawn into their unity, the principle and fountain from which they flow and in which they are united. Lastly, this unity which alone is capable of perfect union with God must be directed and firmly united to Him.' This is the real life of the soul, and its breath is the making of aspirations of love to God.

The passive union with God, which is a higher state still, is not attainable by all. The sensible passive union brings us to the world of rapture, ecstasy, and vision. The intellectual passive union is the greatest achievement of religious feeling of which human nature is capable. In this state 'a divine light is communicated to the understanding, not indeed revealing any new truths, but affording a clear, firm assurance and experimental perception of the truths which are the objects of our faith—an assurance which the soul perceives to be divinely communicated to her. Thus St. Paul saw and even felt the truth of what he preached and delivered to others. As regards the will and affections, a few moments spent in this state will purify the soul more than many years of mortification or external exercises.' The Philistine is reminded 'that these things are delivered on the testimony of devout, humble, prudent and in some cases learned persons, who profess to write only what they have experienced.' But if we ordinary plodders must not be incredulous in these matters, neither need we be envious, for Father Baker assures us that the substantial part of the contemplative life is within the reach of all.



THE DECREE 'LAMENTABILI SANE' AND MODERNISM—I

MODERNISTS, or advocates of the apologetics of immanence, or Liberal Catholics, as they prefer to be called, insist that they are and purpose to remain loyal members of the Catholic Church; that their sole aim is to find an interpretation of the Catholic creeds which will help to establish concord between faith and science, and which, as a result, will remove the prejudices against Catholic dogmatic teaching which exist in the modern mind, and secure an unprejudiced examination and possibly acceptance of the Catholic religion by men of modern scientific and philosophic education.

If we ask what are the peculiar features of dogmatic propositions which create in the modern mind a repugnance to their acceptance M. Le Roy, himself a Modernist, tells us¹ that they are, chiefly, the following four. In the first place, dogmatic truths are presented to us as truths which are neither proved nor demonstrable by intrinsic arguments, while the tendency of modern thought is to require intrinsic proof for every formula, even for mathematical axioms, or at least to require that, in Kantian language, even axiomatic formulæ shall be shown by critical analysis to be necessary postulates of all knowledge. Then, in the second place, if it be objected that historians, for example, accept on traditional testimony accounts of past events

¹ *Dogme et Critique*, pp. 6 ff.

which are in themselves beyond the reach of direct intrinsic evidence and that dogmatic propositions similarly can be accepted on the authority of God, it is considered a sufficient reply to say that those ancient historical events which are accepted on human testimony are of the same order as the events which come under our actual experience, while dogmatic propositions, such as, 'The Word became Man,' 'Christ arose from the dead,' 'Christ is really present in the Blessed Eucharist,' are a species apart and distinct from the general body of positive human knowledge; and it is further contended that the truths which are antecedent to and necessary for faith, the existence of God, the omniscience of God and the divine veracity and the fact of revelation, are of the same order as the dogmatic propositions themselves and are incapable of mathematical demonstration. Then, thirdly, it is objected that dogmatic propositions are not expressed in intelligible language; that, for example, the words 'person,' 'nature,' 'real presence,' never had the same meaning when applied to the Trinity and the Blessed Eucharist and when applied in the propositions of positive natural knowledge, that with the abandonment of scholastic philosophy the language of dogmatic propositions conveys no definite meaning to the modern mind. And, finally, the fourth cause assigned for the repugnance of the modern mind to accept dogmatic propositions is, that dogma tends to disrupt the unity of nature and of knowledge; that the body of dogmatic truths claims to be a kingdom apart, to be specifically distinct and to have a different origin from the rest of human knowledge; that, unlike the positive sciences, it contributes nothing to the sum of our philosophic, or scientific, or economic knowledge; that it is barren and useless.

Now Modernists suggest that this repugnance of the modern mind to dogmatic propositions has arisen from a misunderstanding, from a mistaken notion that divine revelation and dogmatic formulæ are addressed to the intellect, that they express real intellectual fact-truth and demand the assent of the human mind. As a remedy for

the evil they propose that the system of external apologetics, which attempts to prove the intellectual truth of Christian dogma by appealing to miracles and prophecy, shall be made to give way to the system of immanence, which, they contend, was the primitive Catholic system of apologetics, sanctioned and hallowed by Apostolic usage.

I have already described in this journal, the immanent system of apologetics; but I think it will be useful to restate some of its principles before proceeding to explain the propositions condemned in the Decree *Lamentabili sane*.

1. Immanent writers, then, tell us first that divine supernatural revelation is not, as has been supposed, a message addressed by God to the human mind, but that it commenced as 'a consciousness of right and wrong,' 'a sympathetic response to good and antipathetic response to evil,' 'a preference for one line of conduct to another.' This primitive consciousness of right and wrong, which they regard as the protoplasm of religion, was subject, they say, to the general law of evolution by variation and natural selection, and broadened out until we reach its final human form in the pursuit, by men of modern thought, of the true, the good and the beautiful, of goodness in its widest sense, scientific, ethical and æsthetic.

2. The human mind, they say, commenced at an early date to study the phenomena of religion, to frame a theory, to give religion a place with the other systems of the world in the scientific conception of the universe. This, they say, is the legitimate work of theology; the tracts on natural theology and ethics are devoted to it; the conclusions arrived at rest solely on scientific premisses and are completely and absolutely independent of ecclesiastical authority; and like all other scientific conclusions they will be accepted or rejected, without fear of sin or censure, according as the evidence appears satisfactory or unconvincing at the bar of modern thought.

3. While natural reason has been busy formulating scientific theories of religion the religious 'feeling' too, they say, has been at work inventing or constructing a religious expression for the facts of the life of religion.

Sometimes it invents a theory ; but it borrows largely from the terminology of natural theology, ethics, and history. There is however this difference between terms and truths employed and recognized in scientific theology and in religious creeds, that in scientific theology they are addressed to the intellect and express intellectual truth, while in the religious creeds they are addressed to the religious ' feeling ' and express not intellectual but practical truth. The religious ' feeling ' is indifferent to the intellectual truth of its formularies. It selects them for their practical truth, for their practical utility, because they foster the life of religion. We ought to live as if God existed, as if there were a Trinity of divine Persons, as if Christ were really present in the Blessed Eucharist, as if there would be a general judgment. And these formulæ survive as long as they are found useful to foster the development of the religious life ; but when they commence to obstruct the growth and expansion of the religious life in the wide domain of the true, the good and the beautiful, of the scientific, the ethical and the æsthetic, they succumb and disappear in the struggle for existence and are succeeded by formulæ which are more congenial to the finer developments of the religious life. In this view modern thought is not coerced by ecclesiastical censures to give mental assent to propositions which present themselves as unproved and undemonstrable by intrinsic reasons ; which are not expressed in intelligible language ; which contribute nothing to the solution of the great problems of physical science, philosophy, economics, etc. Catholic men of science will assent to or dissent from the propositions of natural theology and of the ecclesiastical creeds according as they feel them to be warranted by intrinsic evidence, or to be destitute of evidence ; they are free to believe or disbelieve them intellectually ; but they are bound to believe them and they will believe them religiously and practically ; they will accept them as norms for their practical life ; they will strive to live as if there were a Supreme Being distinct from the world, as if there were a Trinity, etc.

4. These religious beliefs have not been communicated

supernaturally from heaven. They represent the labour of mankind from the beginning and the action of natural selection. Religious 'feeling' adopted, at each period, the formulæ best adapted to foster and develop the life of religion. With the evolution of the religious life the formulæ and theories of religion underwent variations; and the variety best adapted to foster religious life always survived in the struggle for existence.

I am not going, in the present article, to examine this theory critically; I will confine myself to a brief explanation of some of the condemned propositions. But I cannot refrain from observing that the term 'Modernism' seems to me to be altogether inapplicable to this theory. Is it quite a modern view to hold that reason can admit nothing which is not demonstrable by intrinsic evidence? Is it not the fundamental proposition of rationalism in Christian and pre-Christian times? And is the difficulty of terminology a novel one, peculiar to modern times? No, it is not; it is discussed in every treatise on God, in connexion with analogical predication. And are the truths of faith really barren and fruitless? As the supernatural state is above the natural state so supernatural truths are above the order of natural truth and are not intended for the solution of scientific, philosophic and economical problems. But within their own order will any Catholic say that religious truths, intellectually understood, are barren and fruitless? that our religious beliefs, say, in the Incarnation, in the forgiveness of sins, in the Real Presence, in future judgment, in future rewards and punishments, have no influence on our lives? In truth the principles of Modernism are in no sense *modern*; its method is to pour old poisons, the ancient errors, into the old venerable vessels, the dogmatic formularies of the Church, destined for more sacred contents, and thus introduce them into the minds and hearts of the faithful; and it leads a parasitic existence on the intellectual dogmas of the Church, eating out their vitals and yet depending on their survival for its existence, for if the intellectual truth of Scripture and the ecclesiastical formularies were once abandoned they would soon

cease to be employed as norms of right and wrong, as guides to direct and foster the growth of the religious life. How many of those, for example, would follow the leadership of Christ, who believed, as Modernists permit us to believe, that the Gospel story of His conception and birth is a myth, that the Fourth Gospel is only a theological treatise, that Christ Himself was only a poor deluded visionary who believed Himself to be the Messiah and the Son of God, that He would rise from the dead and establish a kingdom, whereas He was, in reality, neither a Messiah, nor the Son of God, and neither rose from the dead nor established a kingdom, but having died an ignominious death was cast into a common pit, there to rot, to crumble into dust and to find an abiding habitation?

I now proceed to offer a brief explanation of the first section of the condemned propositions. There has been already in France a warm controversy as to whether the Decree *Lamentabili* is an infallible pronouncement. I pass by this controversy for the present. I consider it much more important and practical to direct attention to the propositions themselves, especially as nearly all the condemned propositions contravene previous infallible teachings of the Church. I will confine myself in the present article to the propositions dealing with ecclesiastical authority.

I.

The first proposition condemned in the recent Decree is the following : *Ecclesiastica lex quae praescribit subijcere praeviae censurae libros Divinas respicientes Scripturas ad cultores critices aut exegeseos scientificae librorum Veteris et Novi Testamenti non extenditur*. By the Apostolic Constitution of Leo XIII, entitled *Officiorum ac Munerum*, all the faithful are bound to submit to ecclesiastical censure, before publication, books dealing with Sacred Scripture, Theology . . . and all writings generally in which the interests of religion and morality are at stake. Now it has been maintained that this law does not extend to workers at the higher criticism or at the scientific exegesis of the books

of the Old and New Testament. The proposition is condemned. The condemnation does not require the exercise of infallibility; for if a doubt exists, or if an erroneous opinion prevails about the extension of a law's obligation, the authentic declaration of the legislator, with or without infallibility, is sufficient to determine authoritatively the meaning of the law.

Criticism of the law requiring that books shall be submitted to ecclesiastical censure and of the discipline of condemning books and putting them on the Index is not confined to writers of the Immanent School. The matter is dealt with elsewhere in this number. But it is evident that, to safeguard the faith and morals of her children, the Church can require that books dealing with these subjects shall be submitted for ecclesiastical approbation before they are circulated among the faithful; and to get ecclesiastical approbation it is only necessary that books shall contain nothing contrary to the principles of morals or the truths of faith which the authors, as Catholics, are bound to profess.

II.

The second proposition is: *Ecclesiae interpretatio Sacrorum Librorum non est quidem spernenda, subjacet tamen accuratiori exegetarum iudicio et correctioni*. Distinguishing between the intellectual and the practical sense of Scripture and holding that the Church has no special mission to offer us an intellectual interpretation it is no wonder that Modernists should hold that the Church's attempts at intellectual interpretations of the Sacred Books, though not to be condemned, are to be subjected to the more accurate judgment and correction of the masters of scientific exegesis. The proposition is condemned; but it was already opposed to the defined doctrine about the prerogatives of the Church. The Church, in interpreting the intellectual sense of Scripture, is not subject to exegetes as to a higher tribunal. The Church gladly avails herself of the services of scientific exegetes; their conclusions may lead her to relax or repeal a disciplinary law relating to the

generally received traditional interpretation of some text of Scripture ; they may lead her to reconsider and change her provisional, though not her definitive, interpretations ; but she is never subject to exegetes as to a higher or equal authority.

III.

The third proposition is as follows : *Ex judiciis et censuris ecclesiasticis contra liberam et cultiorem exegesis latius colligi potest fidem ab Ecclesia propositam contradicere historiae, et dogmata catholica cum verioribus christianae religionis originibus componi re ipsa non posse.* Immanent apologists, as we have seen, distinguish between 'revelation' and the 'formulae' or 'dogmas' in which its revelation is expressed. Revelation originated, they say, in a consciousness of right and wrong, which grew and varied and was determined, from time to time, by natural selection until it reached the term of its development in the religious consciousness of Christ. The formulae or dogmas originated in a similar way. The religious 'feeling' sought an expression, not intellectual but practical, for the internal, immanent revelation ; like the revelation itself the forms in which it was expressed varied and were subject to natural selection ; their intellectual truth was immaterial ; and they survived as long as they retained practical truth, as long as they continued of use to foster the growth of the religious life. Over against this theory the Church teaches, by her decisions, definitions and censures, that revelation is a divine communication addressed to the intellect, that the Scripture with all its parts is the word of God, that Catholic dogmas are truths revealed by God to the human mind. Modernists reply that the faith of the Church, as thus understood, contradicts history, and that Catholic dogmas cannot be reconciled with the truer (i.e. the immanent) origin of the Christian religion. The proposition is condemned ; but it was already opposed to the defined teaching of the Church.

IV.

The fourth proposition is as follows: *Magisterium Ecclesiae ne per dogmaticas quidem definitiones genuinum Sacrarum Scripturarum sensum determinare potest.* Modernists distinguish an intellectual and a practical sense of Scripture, as of the articles of the Creed. If by 'genuine sense' is meant the practical sense of Scripture, it cannot be defined for the intellect, because it has no meaning intellectually. It expresses in a prophetic indeterminate way the mystery of the immanent revelation. The Church, Modernists say, can define infallibly that the Scripture is true with the truth of goodness; that we ought to live as if the Scriptural narrative about God, the Trinity, the Incarnation, the Church, etc., were true; but she cannot define the 'practical' sense of Scripture in relation to the human intellect, because it has no meaning for the intellect. And if by 'genuine sense' is meant the intellectual meaning of Scripture, it does not come, Modernists would say, within the province of the Church's *magisterium* to define the intellectual sense and truth of Scripture; it belongs to the province of philosophy, history, and the sciences. Now, we do not recognize at all an unintellectual or non-intellectual sense of Scripture; and evidently it was already defined doctrine that when the Church by dogmatic definition defines the intellectual meaning of a text or texts of Scripture she determines the genuine meaning of the texts and that infallibly.

V.

The fifth proposition is: *Quum in deposito fidei veritates tantum revelatae contineantur, nullo sub respectu ad Ecclesiam pertinet iudicium ferre de assertionibus disciplinarum humanarum.* It is not the 'Modernists' alone who have advocated the autonomy of secular sciences. The German Liberal Catholics of the middle of the last century taught that philosophy should be independent of all authority. And the Vatican Council¹ anathematized the view that

¹ VI. *De fide et ratione*, can. 2.

human sciences should be treated with such liberty that their assertions, though opposed to revelation, might be held to be true and that the Church cannot proscribe them. But understood in the Modernist sense the proposition under consideration would have a more extensive meaning. For if in the deposit of faith only 'revealed' truths, in the Modernist sense, are contained, that is, the dogmas of faith understood in a practical but not intellectual sense, then according to this theory the Church could pronounce judgment neither on the conclusions of human sciences nor on the intellectual truth or falsehood of the assertions contained in the Sacred Scriptures. The proposition substantially was already anathematized by the Vatican Council.

VI.

The sixth proposition is as follows: *In definiendis veritatibus ita collaborant discens et docens Ecclesia, ut docenti Ecclesiae nihil supersit nisi communes discentis opinionationes sancire.* The meaning of this proposition will be easily understood from the statement of immanent principles with which I commenced this article. According to immanent writers the dogmas of the Church have not been communicated miraculously by God to the human mind. They have been selected by the religious 'feeling' irrespective of their intellectual truth, because of their practical value in fostering the life of religion. They have varied through the course of the ages, natural selection preserving those which were found useful by the human community. Natural selection has preserved in the Catholic Church all the dogmas of antiquity, Gentile and Jewish, together with purely Christian developments, which the Christian community—the hearing or the learning Church—finds useful for fostering its spiritual life. The Church must no longer be supposed to have authority to interpret and propose for our acceptance beliefs revealed by God to the human mind. Nothing remains for the teaching Church but to sanction, in a practical and not intellectual sense, as practically useful, the beliefs which

have survived by natural selection in the Christian community. It is scarcely necessary to observe that this condemned proposition was already opposed to the defined teaching of the Church.

VII.

The seventh and eighth propositions are the following :
 7. *Ecclesia, cum proscribit errores, nequit a fidelibus exigere ullum internum assensum, quo iudicia a se edita complectantur.* 8. *Ab omni culpa immunes existimandi sunt qui reprobationes a Sacra Congregatione Indicis aliisve Sacris Romanis Congregationibus latas nihili pendunt.* I couple these propositions because the reason for both is the same. If the province of the Church were to deal merely with the practical truth of Scripture, if the Church exceeded her bounds in proscribing intellectual errors, then we might hold that she cannot command internal assent to her decrees condemning errors, and that condemnations emanating from the Roman Congregations can be disregarded. But evidently it was already defined doctrine that the Church can deal with revelation as a body of truths addressed to the intellect and that when she condemns errors, let me say heresies, she can command internal assent to her condemnations. The eighth proposition is a statement of the mind of the Superior that it cannot be regarded as blameless to disregard the condemnations of the Roman Congregations.

It is evident from this section of propositions that Modernism implies a denial of the divine origin of the Church, of any difference by divine law between the *Ecclesia discens* and the *docens Ecclesia*, of the intellectual *magisterium* and infallibility of the Church and of her primacy ; that, according to Modernism, the province of the Church is to follow the Christian people, to watch and see what religious formulæ have survived among them in the struggle for existence, and to declare infallibly that these formulæ, whether intellectually true or intellectually false, are practically true, because practically useful, at least for the

present time. I say, for the present time ; because according to Modernists dogmas are approved only for the present time ; and if the existing dogmas, or any of them, ever began to impede and hamper the life of religion, and were on that account to fall into desuetude, the teaching Church would again infallibly follow the *Ecclesia discens*, define the abandonment of the discarded formulæ, as no longer practically true, and declare the new formulæ adopted by the community to be practically true, because practically useful to foster the religious life of the community.

DANIEL COGHLAN.

(To be continued.)

THE NON-CATHOLIC MISSION MOVEMENT IN THE UNITED STATES

THE latest addition to the group of buildings that form the Catholic University of America is the Apostolic Mission House. Its special object is to train secular priests in the work of giving missions to non-Catholics. It has just completed its third year's work, and already forty priests have passed through its course of instruction and have entered upon a life of devotion to teaching the truths of the Catholic faith to those of our brethren who are without the true fold. It is the ambition of those who have established the Mission House to organize in every diocese of the United States a band of missionaries who will devote themselves to the work of explaining to non-Catholics what the teaching of the Catholic Church is, on all matters pertaining to the spiritual welfare of man. Already bands have been organized in twenty-four of the ninety dioceses into which the country is divided. The number of priests in each band varies from six, in large dioceses like New York or Cleveland, to but one in South Carolina or Omaha.

The history of the mission movement to non-Catholics goes back for many years before the founding of the Mission House. The conversion of America was the dream of Father Hecker, the founder of the newest congregation in the history of the Church—the Missionary Society of St. Paul the Apostle. This grand dream gives the key to all the energy of the Paulist Fathers, whose work is now familiarly known in every part of the United States. It soon became evident, however, that the conversion of the great Republic could not be the special work of any religious order. The primary mission of the Church is to teach: 'Go teach all nations,' were the first words of Christ to the apostolic body in bidding them to take up the work for which He had called them. Hence it was that Father Elliott, the man most closely identified with

Father Hecker, and upon whom his cloak has fallen, realized that all the priests of America, and particularly the secular priests, should be invited to take part in the work.

With this idea he started about ten years ago as an organizer or travelling teacher of the Mission movement. At the invitation of Bishop Horstmann, he spent his first year in the great diocese of Cleveland, Ohio. Taking as his companions two or three of the young priests of the diocese, who volunteered to undertake the work, he proceeded to give a series of missions at the invitation of the parish priests in various parishes throughout the diocese. After a week or two had been given to the work of an ordinary Catholic mission, another week was given over to the special instruction of non-Catholics, who were always ready to come and listen to what the Catholic Church had to say upon questions of interest to all Christians. At the end of a year Father Elliott was enabled to leave the band under the direction of one of the local priests, and proceed to the organization of another band in another diocese. In this way mission bands were set up in New York, Providence and Hartford and one or two other places. Meantime the work was attracting attention all over the country, and it soon was felt that the method of organization was not sufficiently rapid to suit the needs of the case. It was therefore concluded to build a special seminary for the training of priests from all parts of the country. The seminary is vested in a band of trustees consisting of the Archbishop of New York as president, with two other bishops and four priests as members of the board. Two of these priests are Paulists. One is the Very Rev. A. P. Doyle, who is Secretary and Treasurer of the Board, and Rector of the Apostolic Mission House. The other is Father Elliott, who does the work of training the students of the Mission House for their work in the diocesan bands.

In order to appreciate the spirit in which the work is undertaken, it must be remembered that all controversy with Protestants is avoided. The missionary approaches

those who are outside the Church in a spirit of conciliation and friendship. He reminds his hearers that the Catholic Church is the largest of all the Christian organizations of the country; that 12,000,000 of their fellow-citizens, many of whom they themselves know and respect, are firmly attached to its doctrines; that children of the Church have played a part in the history of America ever since its discovery by Columbus. Every American ought, therefore, be interested in knowing what the position of the Catholic Church is upon those questions that are in dispute between the various Christian bodies in our day. He then proceeds to give a clear and systematic outline of Catholic doctrine. Prominence is given to those doctrines upon which many of the sects are still in agreement with Catholic truth. The doctrines upon which Protestants have gone astray are presented in a spirit of conciliation and respect. There is, not of course, any toning down of Catholic doctrine. The shibboleth of our common Christianity has not tainted even in the slightest degree any of the work with which the Mission House is connected. Every Catholic doctrine is taught in the clearest and most forcible way possible. The conciliation only refers to the manner in which the doctrine is presented. It cannot and does not affect the substance of the doctrine itself. The respect has in it no element of respect for error. It is respect only for the large body of Christian and Catholic truth, which even the Protestant Churches have preserved from amidst the wreckage of the great revolt; and respect also for the spirit of sincerity and fidelity which attaches many Protestants to even the errors of their various sects. We should remember that fidelity even to a false position is not always obstinacy, but only to a false position after one has got light enough to perceive its untruth.

The most characteristic and one of the most interesting things connected with the mission to non-Catholics is the question-box. At the door of the church is placed a box, with an invitation to non-Catholics to place in it written questions asking for any information they may desire. The

questions are answered each evening from the pulpit. Only those who are seeking information are supposed to use the question-box. Questions asked with a view to promote controversy are met by a direct and simple statement of the doctrine of the Church. 'How can priests dare to claim the power of forgiving sins?' would be met by a simple statement of the Church's doctrine regarding the Sacrament of Penance.

The primary object of the Mission movement is to fulfil the command of Christ: 'Go ye into the whole world and preach the gospel to every creature.' Many priests in America feel that it is the strict duty of every pastor to make positive effort in favour of the non-Catholics that live within the limits of his parish. It is not enough to have a church open to the public in each district; the public must get a periodical invitation to enter it. The usual work of a pastor is to dispense solid food to those who have grown up within the fold. But the little ones who through misfortune and not through malice lie outside, are hungering for milk. In America, where so much depends on advertising, the fullest use is made of the ordinary means of publicity. Before the mission, a careful statement of the work to be done is printed in the public Press, and each morning the local dailies contain a synopsis of the instruction of the preceding day. Many of the missionaries are careful to make out these synopses themselves so as to make the best possible impression upon the general public, even upon those who do not attend the mission. Special invitations are often printed and sent out by mail or delivered at the homes of the people by a personal agent. The agent plays the part of the seventy-two that our Divine Lord sent out in pairs to the towns of Palestine to announce His visit.

Since the inception of the non-Catholic mission movement as it is now organized about the Apostolic Mission House, 1,468 missions have been given to non-Catholics, with an average for each mission of forty-seven converts, either actually received into the Church, or placed under instruction, to be received later by the parochial clergy.

During the same period the apostolic bands have given 1,008 missions to Catholics at which 1,456,785 confessions were heard. These figures speak volumes for a movement that is still in its veriest infancy.

The Catholic Missionary Union, which has built and controls the Mission House, draws its support from the rich parishes of the North-east. It undertakes to give assistance in the mission field to the poor dioceses of the South and West. People in Ireland, as indeed in the prosperous cities of America, find it hard to imagine the utter poverty of the Church in remote parts of the United States. I myself have met an American Archbishop begging from church to church in order to be able to support his auxiliary bishop and priests in one of the large dioceses of the West. To form an idea of the poverty of some of the log-cabin churches I have seen here would be difficult for an Irish priest, even with a corrugated iron church in Connemara to stimulate his imagination. It is, therefore, evident that the mission movement in the South and West of the United States must depend for its support upon subsidy from a central body. The Missionary Union has already made a good beginning in this direction. If a bishop of the South or West offers to supply a priest willing to undertake the work, the Union will train him free of cost at the Mission House, and give him afterwards 500 dollars (£100) a year on condition that he gives fifteen missions of a week each to non-Catholics. Already it has expended 30,000 dollars (£6,000) on this branch of the work, and has on its pay roll ten missionaries in the West and South.

In order to appreciate the necessity of special post-graduate training for the work of giving missions to non-Catholics, it is well to know something of the course of studies actually followed at the Mission House. The following is the portion of the course of instruction dealing specially with non-Catholic missions as drawn up by Father Elliott himself :—

Missions to non-Catholics : In what they differ from Missions to Catholics.

The non-Catholic public, considered in general ; its spirit,

errors, prejudices and tendencies. What common grounds of agreement exist.

Separate lectures on each of the more important Protestant denominations, their history, strength, doctrines, worship, peculiar spirit, and present tendencies. What fragments of truth each one contains.

How to impress their members favourably ; how to arrange for giving a non-Catholic mission ; ways of advertising it ; how Catholics may be guided in securing the attendance of their non-Catholic neighbours. What the expenses are and how they are to be met.

Lectures to non-Catholics.—Selection of subjects ; peculiar composition of each ; relative importance ; particular impression to be produced ; alternative methods of treatment.

Synopsis of Special Subjects.—Zeal for conversions (a plea to Catholics at the principal Mass on the opening Sunday) ; necessity of faith ; Divinity of Christ ; Protestant rule of faith ; Catholic rule of faith ; Sacrament of Penance ; Real Presence ; Purgatory ; infallibility ; intercession of saints ; Why am I a Catholic ? etc.

The Question-box.—Its management, method and spirit ; the kinds of questions usually asked ; the distribution of mission literature.

The Inquiry Class.—How to obtain members ; its meetings and management.

Instruction to Converts.—Discussion of the various methods and duration ; suggestions about receiving converts.

How to secure personal contact with non-Catholics ; management of individual cases and meeting of peculiar difficulties.

It will not be necessary to go over the remainder of the programme of the Mission House—suffice it is to say that full treatment is given to the subjects of missions to Catholics, retreats to communities, and the general history and regulation of mission bands.

The number of converts made is not the sole index of the amount of good done by the mission movement. There are millions of people in America who have never so much as seen a Catholic priest. There are many more millions who have never heard a word of God's true Church except from her enemies. There are consequently many millions who regard Catholics as little better than idolators

—an ignorant rabble led by spiritual tyrants and tricksters. Protestant denominations spend large sums of money to increase and strengthen anti-Catholic prejudices. With multitudes of their followers the name of Catholic is identified with all that is retrograde and unprogressive. To gain for the Church that respect and consideration amongst all classes of the American people, which she already enjoys with non-Catholics in all the enlightened and advanced cities of the country is no small boon in itself. It softens the prejudice of its bitterest enemies. It wins the respect and friendship of many who remain still unconvinced. And it smooths the thorny path of those who must often break social and family ties in order to come within the true fold. Above all it deepens the religious spirit of Catholics themselves. The army that is moving towards victory attracts everybody towards its flag. No man loves his religion better than when he sees it attracting outsiders within its fold.

And if this can be done in America why not also in Ireland? We have heard the cry ascend to heaven for the conversion of England and America, why not a cry for the complete conversion of Ireland? If God's Church can reap rich harvest in the money-sodden cities of Saxondom can it be impossible to labour and pray for the flower of a growing Church in the holy atmosphere of Ireland? Twenty-six per cent. of the people of Ireland—a number of souls well beyond the million mark—are groping in the dark for a light that their eyes would be glad to see. St. Patrick at a hundred years of age would not lay down his weary bones to rest while one-fourth of the dwellers in the wood Focluth clamoured to him to walk still amongst them. He would rather work for a score of other years and death alone could stay his heart and tongue. The spirit of the American mission movement is the spirit of which St. Patrick was the greatest exponent in the history of Christianity. He came to Ireland not to destroy but to save. No pagan gathering round a holy well did he disperse. He blessed its waters with the sign of Redemption, and insinuated a new and supernatural meaning into the

beautiful and poetical pagan rites by which it was venerated. And Protestantism is nobler than the noblest paganism. A ruin it is, no doubt, but a ruin of Christianity. With empty stare through its broken roof does it gaze aloft to the saddened sky. Its arches are broken and the delicate tracery of its windows crumble in the rubbish heaps by its walls. Rank weeds entwine themselves around its dismantled altars, But the noble lines of the Architect are discernible in it still. And the spirit that once made it His home looks forward to the day of its restoration. Let skilled hands be trained for the work, let the spirit of the antiquarian be mingled with the cunning of the mason. Since the whirlwind of human passion first broke upon it, it has felt the decay of centuries. All that is unsound must be rigorously removed. But where time has laid its hand but lightly the restorer can afford to be equally gentle in his treatment. Thus will he build a temple renewing the beauty and strength of the old, while he incorporates within it all that is sound and venerable retained through the ages of its decay.

MICHAEL O'FLANAGAN.

A NEW BOOK ON SCHOLASTIC PHILOSOPHY ¹

AMONG the readers of the RECORD there are doubtless many whose interest in *purely philosophical* literature—Catholic or otherwise—is not very great. This I conceive to be largely due to the sort of philosophical training they received in their college days: their memory of philosophy is of a dry and uninviting subject, excessively abstract and speculative, supremely unpractical and far removed from the needs—whether material, intellectual, social or religious—of the world in which their lot is cast. It is a matter for regret that they should have carried away such erroneous notions about the place and the use of philosophy in life; that so many Catholic priests should underrate its practical value in the age in which we live. It is an age of intellectual unrest. Ideas, doubts, theories of all sorts—and more especially regarding the foundations of all our religious convictions—are propagated with lightning rapidity until they reach and leaven and disturb the masses. Few priests will be found nowadays to have enjoyed much missionary experience in any portion of the English-speaking world without having encountered Catholics who asked questions or proposed doubts and difficulties not to be answered off-hand or without a serious study of some philosophical problem or other. And it is scarcely to their old college text-books such priests have recourse in those cases; though often they might travel farther and fare worse.

Perhaps readers of this class would be interested to know that the old scholastic philosophy which once in their student days they made an honest attempt to understand, has been for the past twenty years bravely fighting its way into the world of modern thought; that it has come out from the college class halls and is ‘hustling’ not merely for

¹ *Scholasticism Old and New: An Introduction to Scholastic Philosophy, Medieval and Modern*, by [M. De Wulf, Doctor of Laws, Doctor of Philosophy and Letters, Professor of the University of Louvain. Translated by P. Coffey, Ph.D., Professor of Philosophy, Maynooth College, Ireland. (Dublin: M. H. Gill; London: Longmans; New York: Benziger.)

recognition, but for supremacy, among existing intellectual systems; that from such leading centres of enlightenment and progress as the Belgian University of Louvain it is issuing forth, renewed and reinvigorated and adorned with the modern garb of the language of the people; in short, that scholastic philosophy in its most modern and attractive form is now being made accessible to the educated public at large. If those not inconsiderable numbers of our clerical friends to whom I refer should care to learn a little about the progress of that movement and to renew their acquaintance with those leading principles of our traditional philosophy which have a most intimate bearing on present-day intellectual problems, they will allow me to take the liberty of referring them to the volume which it is the object of these pages to introduce to readers of the RECORD—and through them to a still wider public.

There are, however, many other readers of the RECORD who *are* deeply interested in the progress and propagation of true philosophy; who are fully alive to the necessity of meeting the multitudinous errors of the present day by preaching the truth aloud and spreading it abroad through every available channel; who have followed with anxious interest the movement initiated by Leo XIII, now a quarter of a century ago, for the revival of the scholastic system of philosophy; who are fully convinced that this philosophy will grow and develop, that its 'youth [will] be renewed like the eagle's,' if only it be brought into living contact with modern thought, if only it be allowed to assimilate all that is good and true in modern thought-systems in order the better to expose and overcome what is noxious and erroneous in them; and who, therefore, regret that the sane and sound 'philosophy of the schools' is not yet presented as fully and attractively as it ought to be to the English-reading public.

Readers of this class, will, I imagine, be glad to learn that there is now available an English translation of a volume published a few years ago by a Louvain professor,¹

¹ *Introduction à la philosophie néo-scholastique*, par M. De Wulf, Docteur en Droit, Docteur en Philosophie et Lettres, Professeur à l'Université de Louvain. (Louvain, Institut supérieur de Philosophie; Paris, Alcan, 1904; pp. 350, 8vo.)

with the express purpose of introducing to the educated general reader—and particularly to the non-Catholic reader—the main principles and outlines of medieval scholastic philosophy, of comparing this with the new scholasticism as taught in the twentieth century in Louvain, of giving a doctrinal summary of the new scholastic teaching, of sketching the scope and spirit of the new scholastic movement, and of dispelling the prejudices of modern scientists and philosophers in regard to Catholic philosophy in general and scholasticism in particular.

Being the work of a scholar who has already distinguished himself by his remarkable studies in the history of medieval philosophy¹ the present volume can be recommended particularly to non-Catholic readers and students of modern philosophy as an unbiassed and objective presentation of what is commonly understood to be the traditional philosophy of the Catholic Church—though not quite justifiably as the author contends—namely, scholastic philosophy. It is a book that will be useful not merely to those who wish to acquaint themselves with the influences at work in modern scholasticism, but also to the student who, when he has gone through the study of the whole scholastic system, may desire to have at hand a compendious help to a rapid review of its leading principles, and also to that large class of students of modern philosophy to whom any reliable knowledge of the scholastic system has been hitherto almost inaccessible.

The book falls naturally into two parts, of which the first deals with the medieval, the second with the modern, presentation of scholasticism. Part I consists of three chapters, devoted respectively to a long, critical discussion of the traditional and current misconceptions and misleading descriptions of the medieval scholastic system; to a clear and attractive exposition of the main doctrinal contents of

¹ His most important work is his *Histoire de la philosophie médiévale* (Louvain, 2nd edit., 1905). Besides several minor works he has undertaken to edit (with critical introductions and annotations) a collection of medieval philosophical texts hitherto unpublished. This collection is entitled *Les Philosophes Belges*. Two important volumes have already appeared: the *De Unitate Formarum* of Giles of Lessines and the first four *Quodlibeta* of Godfrey of Fontaines.

that system in its various departments,—metaphysics, theodicy, general and special physics, psychology, ethics and logic; and to a brief account of the causes of the decay of scholasticism in the sixteenth century. It is no exaggeration to say that with the exception of those modern scholastics themselves who have thoroughly studied the system there are very few modern philosophers who have any fairly just or accurate appreciation of what scholasticism really is. It is commonly confounded with medieval philosophy, with philosophy taught in 'schools,' with philosophy taught in Latin, with the philosophy of Aristotle, with the medieval sciences, with the problem of the 'universals,' but most frequently with scholastic theology or an apology for the Roman Catholic religion. Those who entertain such views will be both surprised and instructed by a perusal of the two opening chapters of Professor De Wulf's book: surprised, perhaps, that anyone would dare contend that scholasticism is an independent and autonomous system of rational speculations on man and the universe; instructed by the wealth of illuminating and suggestive teaching they will find embodied in the long despised and long ignored scholasticism.

It is, however, to Part II that the reader will naturally turn in the hope of seeing for himself how far the many present-day advocates of a return to scholasticism have succeeded, or are likely to succeed, in putting its principles in a form that will find favour with modern minds in search of the truth. Nor will he be disappointed. Corresponding to the three chapters of Part I he will find here a chapter on the relations of the new scholasticism to the modern sciences and to religious dogma, and on the methods it employs for research, teaching, and propagation; a chapter on its doctrinal content as compared with that of its medieval forbear; and a chapter on the grounds and conditions of its future growth and development. All three chapters he will find instructive and interesting, but more especially the second, which is, perhaps, the most important in the whole book. Before proceeding, however, to analyze the teachings of the new scholasticism, the author makes (in the first chapter) an eloquent plea, no less for the preserva-

tion of the sound traditional element in scholasticism than for the renovation of that element by assimilation from without. I take the liberty of quoting the passage in full.¹

When the new scholastic philosophy proclaims by its very name its continuity with a glorious past, it is merely recognizing this incontestable law of organic relationship between the doctrines of centuries. It does more, however. Its endeavour to re-establish and to plant down deeply amid the controversies of the twentieth century the principles that animated the scholasticism of the thirteenth is in itself an admission that philosophy cannot *completely* change from epoch to epoch; that the truth of seven hundred years ago is still the truth of to-day; that out and out relativism is an error; that down through all the oscillations of historical systems there is ever to be met with a *philosophia perennis*—a sort of atmosphere of truth, pure and undiluted, whose bright, clear rays have lighted up the centuries even through the shadows of the darkest and gloomiest clouds. 'The truth for which Pythagoras, Plato, and Aristotle sought is the same as that pursued by St. Augustine and St. Thomas. . . . In so far as it is elaborated in the course of history, truth is the child of time; but in so far as it embodies a content that is independent both of time and of history, it is the child of eternity.'² For, 'if reason be aught but a deceptive aspiration after the absolutely inaccessible, surely whatever has been brought to light, whatever our ancestors have unearthed and acquired in their pioneer labours, cannot have proved entirely worthless to posterity. . . . Instead of eternally commencing over again the solution of the great enigma of nature and of consciousness, would it not be wiser to preserve our traditional inheritance, and go on perfecting it? Can it be better to let the intelligence live on its own personal and ever-incipient thought than on the accumulated wisdom of centuries? Should we not be better employed in adding to that common fund of doctrine than in changing it every day—in the hope of attaching our names to some new system?'³ Such is obviously the postulate that must be either explicitly or implicitly recognized by all of us who find in scholasticism, and in the wealthy store of Greek thought assimilated by scholasticism, a remarkably close approximation to absolute truth, closer,

¹ Section 103, pp. 161-166.

² Willmann, *Geschichte des Idealismus*, v. ii., p. 550. Cf. Commer, *Die Immerwährende Philosophie* (Vienna, 1899).

³ Van Weddingen, *L'Encyclique de S.S. Léon XIII et la restauration de la philosophie chrétienne*, 1880, pp. 90 and 91.

perhaps, to the ideal of true wisdom than any of the contemporary forms of positivism or of neo-Kantism.¹

At the same time, let us hasten to add, the new scholasticism inscribes on its programme, side by side with this respect for the fundamental doctrines of tradition, *another essential principle* of equal importance with the first—which it supplements—and expressed with equal clearness by the name it has chosen for itself: the principle of *adaptation to modern intellectual needs and conditions*. The heir to a fortune accumulated a century ago does not treat it in the same way as its compiler would in his day. For the better employment of it he avails of all the advantages to be deprived from new and improved economic surroundings. He invests his capital in industrial enterprises, delivering it up to a vast and complicated currency that has little in common with the simple investments through which it earned interest for his forefathers. So it is, too, with the riches of the mind. *Absolute* immobility in philosophy, no less than *absolute* relativism, is contrary both to nature and to history. It leads only to decay and death. *Vita in motu*. To have scholasticism rigid and inflexible, would be to give it its death-blow, to make of it a mere *caput mortuum*—an interesting relic, no doubt, but only a relic, fit, indeed, to figure respectably at an international exhibition of bygone systems,

¹ Cf. De Wulf, *Kantisme et néo-scholastique* : 'For our part we believe that extreme evolutionism, which is losing ground every day in the special sciences, is an unsound hypothesis when applied to philosophy. No doubt history shows that systems adapt themselves to their surroundings, and that every age has its own proper aspirations and its own special way of approaching problems and solutions; but it also lays before us, clearly and unequivocally, the spectacle of ever-repeated beginnings *ab initio* and of rhythmic oscillations between opposite poles of thought. And if Kant has found a new formula for subjectivism and the *reine Innerlichkeit*, it would be a mistake to imagine that he has no intellectual ancestors. Even at the first dawn of history we find some of them, for M. Deussen has unearthed in the *Upanishads* to the Vedic hymns the distinction between the noumenon and the phenomenon, and has been able to recognize in the theory of the *Mâyâ* "Kants Grunddogma, so alt wie die Philosophie."

'No, it is by no means proven that all truth is relative to a given time or a given latitude; nor that philosophy is the product of the natural and necessary evolution of purely economic forces. The materialist conception of history is as groundless as it is gratuitous. Alongside the changing elements that are peculiar to any given stage of development in the life of humanity, there is at every stage and in every system an abiding soul of truth—a small fraction of that full and immutable truth which hovers around the mind in its highest flights and noblest efforts. This soul of truth it is that the new scholasticism hopes to find in certain fundamental doctrines of Aristotle and St. Thomas; and it is precisely in order to test their value that they must be cast into the crucible of modern thought and confronted with the doctrines opposed to them.' (*Revue Néo-Scholastique*, 1902, pp. 13 and 14.)

but fit for nothing else. . . . Besides, we find that those who have pronounced on the meaning and scope of the new scholasticism in recent years are all unanimous in declaring that if this philosophy contains a soul of truth in it, it should be able to fit in with all the advances made, and all the progress realized, since the Middle Ages, and to open wide its arms to all the rich fruits of modern culture.

Talamo advocates this work of modernization.¹ Gutberlet, the learned Fulda professor, outlines a similar programme in an article in the *Philosophisches Jahrbuch*, espousing the philosophical system of St. Thomas in order to complete and improve and correct it.² As Dr. Ehrhard, of Strassburg, has so well expressed it: 'St. Thomas of Aquin should be a beacon (*Lichtthurm*) to us, but not a boundary (*Grenzstein*). . . . The needs of any epoch are peculiar to that epoch and will never repeat themselves.'³ Like declarations have been frequently repeated by the professors of the Louvain Philosophical Institute, and by their official organ, the *Revue Néo-Scholastique*.⁴ They have been echoed over and over again by Mgr. d'Hulst,⁵ Kaufmann,⁶ Hettinger,⁷ Meuffels,⁸ Schneid,⁹ etc., all of whom refer to the well known advice of Leo XIII: 'We proclaim that every wise thought and every useful discovery ought to be gladly welcomed

¹ *L'Aristotélisme de la scolastique dans l'histoire de la philosophie* (Paris, 1876), Conclusion, p. 531.

² *Die Aufgabe der christlichen Philosophie in der Gegenwart* (Phil. Jahrb. 1888, pp. 1-23).

³ *Der Katholicismus und der zwanzigste Jahrhundert im Lichte der kirchlichen Entwicklung der Neuzeit* (Stuttgart, 1902), p. 252.

⁴ See especially 1894, p. 13; 1899, p. 6; 1902, p. 5. Cf. Mercier, *Les origines de la psychologie contemporaine*, pp. 440 and foll.

⁵ *Mélanges philosophiques* (Paris, 1892), *passim*.

⁶ *Schweizerische Kirchenzeitung* (March 14, 1902).

⁷ *Timotheus, Briefe an einen jungen Theologen* (Freiburg, 1897), pp. 192 and foll. Cf. *La Quinzaine*, (Decr. 1, 1902): *Comment faire?*

⁸ 'Rightly understood, therefore, the new scholasticism is no mere re-editing, no mere systematic and uncritical justification of everything that has been, rightly or wrongly, labelled with the elastic title of "Scholastic Philosophy." The new scholasticism has all that is best in medieval Scholasticism, enriched and completed, moreover, by modern science, adapted to the needs of our times, directed in its tendencies by the spirit and teaching of the Papal Encyclical. In other words, the aim and object of the new scholasticism is ever to go on increasing and adapting to present needs the patrimony of truths, bequeathed to us by those who have gone before us and especially by St. Thomas Aquinas.'—*A propos d'un mot nouveau*, p. 527. [See also a series of four articles in the I. E. RECORD (Jan., Feb., May and June, 1905), in which we have discussed the scholastic view of the relations between philosophy and the sciences, and described how these relations are realized in practice in the teaching of the Philosophical Institute of the Catholic University of Louvain.—Tr.]

⁹ *Die Philosophie d.h. Thomas und ihre Bedeutung für die Gegenwart*. (Würzburg, 1881), p. 74.)

and gratefully received by us, whatever its origin may have been.¹

In connexion with the methods of teaching and propagating the principles of scholastic philosophy in the twentieth century the author deals with the question about which so much has been written in recent years : in what language ought scholastic philosophy be taught,—in Latin or in the vernacular? He does not venture to discuss the question in reference to “ecclesiastical seminaries and colleges where special reasons . . . oblige the students to familiarize themselves with the official language of the Church.’ He merely gives references to the literature on this aspect of the question and passes on to discuss it with reference to lay students. Here the case he makes for the vernacular is irresistible. After demolishing the arguments of the ‘Latinists’ he continues in these terms²:—

So far we have been suggesting considerations mostly of a defensive nature against a claim which is, to say the very least, exaggerated. On the other hand, the claim of those who support the modern languages gains enormously in force and persuasiveness, when we begin to reflect on the many serious disadvantages connected with the use of Latin nowadays in our schools. If we would secure an abiding vitality and influence for the new scholasticism, we must force an entrance for it, at any cost, into those indifferent or hostile circles from which its very name has hitherto sufficed to exclude it. It is not by shutting itself up in secluded class-halls, nor by receiving the incense of a small coterie of select admirers, that modern scholasticism is to accomplish the important mission intended for it by those who are devoting their lives to its propagation. It must be brought into touch with the modern mind, with all the main currents of ideas that are shaping the mentality of the age we live in.

¹ Encyclical *Aeterni Patris*. Picavet, who is no scholastic, makes this candid plea for the new movement : ‘Why, if there be a new Cartesianism, a new Leibnitzianism, a new Kantism, should there not be also a new Thomism? We think we have shown clearly enough that the millions of Catholics who with Leo XIII proclaim their allegiance to Thomism, have not the slightest intention to become mere echoes of the thirteenth century, nor to leave out of account, in constructing their systems, the researches and discoveries of modern science.’—(*Revue philos.*, 1893, vol. 35, p. 395.)

² Section 109, pp. 176-179.

We must give it an opportunity of stating and supporting its reasons and arguments, of opposing its solutions to rival solutions; in a word, we must secure currency for it in the world of contemporary thought.

Now, is it by the use of Latin that it is likely to force an entrance into those quarters from which it has been so long exiled? It certainly is not. It will knock in vain at the library door of the Positivist or Neo-Kantian if it finds its way thither embodied in ponderous Latin volumes. It will meet with the reception usually accorded to inconvenient visitors. It will be considered an anachronism, as archaic and out of date as the cut of its clothing—and put aside with the simple remark that it can have no use or interest except for Church folk.

Then does anyone seriously believe that the beginner, while yet quite a stranger to the effort and the habit of philosophical thought, can possibly feel at ease within the cramping confines of an unfamiliar language? A teacher of ripe experience, who has had abundant opportunities of judging the tree by its fruits, has spoken in the following terms of the difficulties of the youthful student: 'A second difficulty, of the most serious kind and common to all beginners, arises from the utter strangeness of the new field that is opened up to their activity. . . . All is new and difficult—the notions, the terms, the methods and the language. He is suddenly introduced into a world of abstract ideas hitherto unknown. And then Latin, as a vehicle of thought, is unfamiliar to him. Even the old, well-known truths assume strange and, to him, unnatural forms, whilst the terminology of the schools is obscure and bewildering. He is soon lost, as in a fog. . . . Some never emerge from the gloom, and even those who do always remember it as the most trying period of their intellectual formation.'¹ And further on he says: 'It has been the experience of the writer for many years that, of those who have been taught philosophy, and especially scholastic philosophy, only in Latin, not more than one in half a dozen had brought away with him much more than a set of formulas, with only a very imperfect notion of their meaning, though not unfrequently accompanied by a strong determination to cling to them all, indiscriminately and at any cost.'²

Even the 'Church folk' themselves cannot be insensible to these considerations nor to the growing need there is at

¹ Hogan, *Clerical Studies*, pp. 64, 65.

² *Ibid.*, p. 70.

the present day that ecclesiastical students should thoroughly master the sound and saving truths of scholasticism so as to be able to take their places in the foremost ranks of those who are endeavouring to supply the people with an antidote for modern errors. But the experience of teachers would seem to point to the conclusion that where youthful students have to go through their philosophical studies exclusively in Latin, they carry away with them very little philosophy indeed. Our author continues as follows :—

Dr. Hogan, the late venerated President of the Boston Seminary, refers in those passages only to *ecclesiastical* students, who have such incentives, apart altogether from philosophy, to preserve and to utilize their store of *latinity*. In the case of *lay* students, therefore, who are attracted to the study of philosophy only by a strong, disinterested love for truth and a praiseworthy ambition to explore the great problems of the world and of life, this anachronism of language becomes, unfortunately, a disastrous and insurmountable obstacle. Of that we have had sad experience in the Louvain Philosophical Institute, to which the writer has the honour to belong. From 1895 to 1898, the courses were given in Latin : the experiment had practically the effect of an interdict ; the lay students withdrew, leaving in the class-halls only the ecclesiastics, who were obliged to follow the lessons. The withdrawal of the regulation in 1898 just saved the institution which had been led to the brink of ruin.

It is also for reasons analogous to those that certain works in Latin, by men of the highest ability, have attained to such scanty publicity, scarcely finding their way beyond a quite restricted professional circle ; while if they had been written in a living language they would have undoubtedly secured a widespread and favourable reception.

Passing on now to the long and important chapter in which the author examines the main teachings of the new scholasticism, I must content myself with a few characteristic quotations which will, it is hoped, give the reader some notion of what he is likely to find both in the volume under consideration and—more fully developed—in the various volumes of the Louvain *Cours de philosophie*.

Speaking of the needful ‘ renovation and reconstruction ’

of medieval scholasticism in the twentieth century, he writes¹:—

The organic principles of the system undergoing restoration, must unquestionably form the basis of the new scholasticism. But let there be no mistake about the scope of the contemplated restoration. It will not be brought about insensibly or unconsciously: it will not be merely mechanical or merely *a priori*. Here, above all, it behoves us to form well-reasoned convictions, based on long and ripe reflection. The new scholasticism must assert and make good its claim to live; and for that it must stand the test of comparison with rival systems,² and of agreement with scientific conclusions.³ The matter and form theory is an explanation of cosmic change; but it will not survive the twentieth century unless it compares favourably with mechanical atomism and with dynamism, both of which hypotheses claim to have discovered the true meaning of the facts. Scholastic spiritualism and scholastic ideology offer an interpretation of the facts of consciousness and an explanation of the difference between sensation and thought; but they must also show us that the explanation offered by the positivists is not any better supported by the results of modern scientific research. The Middle Ages propounded doctrines of the most purely idealistic character regarding happiness and the last end of man; but perhaps the utilitarianism of the positivists, or the formalism of Kant, or the pessimism of Schopenhauer, have shown these ideals to be chimerical? Finally, metaphysics was regarded as the perfection and completion of knowledge in the schools of other days; nowadays, its very possibility is called into question. Which is in the right, the past or the present? It is important that we should know.

Each epoch in philosophy reveals a mental attitude all its own; its favourite occupations disappear to give place to new pursuits in the ensuing epoch. The problems which concern us to-day are not exactly those that occupied the attention of our great-grandfathers. Were a writer of the eighteenth century to reappear amongst us to-day he would be as hopelessly bewildered by current philosophical thought as a labourer of the Empire would be if suddenly dropped down into a modern factory.

So, also, the peculiar genius of the Middle Ages will be no longer found in the twentieth century. The mind of the thirteenth century betrayed a peculiar *penchant* for metaphysical and psychological investigations,—for metaphysics especially,

¹ Sections 126-127, pp. 212-217.

² Sect. 113.

³ Sect. 120.

which represented the culminating point of human knowledge as being the product of the highest effort of abstract human thought. . . . In recent times, on the other hand, two entirely new and original tendencies have asserted themselves in the treatment of all such problems : towards *positivism* and towards *criticism*. The great dogma of *positivism*—the *positivity*, so to speak, of all human knowledge—would limit the knowable to the experimentable. This thesis, notwithstanding the error it contains when formulated in such exclusive terms, has taught contemporary philosophy to pay the most scrupulous attention to all facts, and more particularly to those that lie on the confines of philosophy and the natural sciences. An emphatic inculcation of the importance of observation, internal and external, is the outcome of the tendency in question. . . . Still more marked and widespread is the *critical* tendency, introduced by Kant into modern philosophy. Before trusting to any natural cognitive endowment whatever, Kant raised this previous question : does the structure of our faculties render at all possible the application of our knowledge to an extra-mental world ? And we know how the *Critique of Pure Reason* enshrouded all our speculative convictions one after another in subjectivism. If we are to believe Kant, the object of our knowledge is a *represented world* and not a *world-in-itself* ; for no thing-in-itself is knowable. The genius of Kant has a cloven, a twofold furrow in contemporary philosophical thought.

In the first place, he has been the direct inspiration of all subsequent systems of 'critical' and 'neo-critical' philosophy, both in the direction of transcendental idealism and of transcendental realism. The idealists—of the type of Fichte and Hegel—reduce all knowledge to a sort of mental poem, a product of *a priori* forms, and pronounce the thing-in-itself to be not merely *unknowable* but simply *non-existent*. Realists on the other hand—like Schopenhauer or Herbart, for example—admit the single fact of the existence of an unknowable, but persist in knowing nothing about it and in confining all human knowledge to the subjective elaborations of our world of appearances. But be they realists or idealists, followers of Fichte or followers of Schopenhauer, whether they mingle much criticism or little criticism with their systems, and whatever other elements foreign to Kantism they may appropriate—we may safely say that three-fourths at least of our contemporary philosophers have felt the influence of Kantian subjectivism in their studies on epistemology.

Then over and above this first influence on our manner of regarding these problems, Kant has exercised yet another still

more profound and far-reaching influence on the world of modern thought. Before *solving* the problem of certitude in the way just indicated, he *stated* the problem, and that in such a fashion, in language so insistent and peremptory, that it has become the problem *par excellence* of contemporary philosophy. Whether his answer be subjectivist or objectivist, every philosopher of the present day must face the troublesome question: 'Does the analysis of human knowledge give grounds for human certitude?'

Manifestly the current of thought in the twentieth century is not the same as it was in the thirteenth. Once more, then, what is to be the attitude of the new scholasticism? Can it avoid the new ways where mind and thought are now in action, and pursue its solitary course along the beaten—and abandoned—paths of the Middle Ages? No, certainly not; for so it might go on interminably without ever coming into contact with actual, modern life: a lonely and unnoticed wanderer, seven centuries behind its time.

The recognition of modern trends of thought makes it incumbent on the new scholasticism to take up new positions without abandoning the old ones. It is in the doctrinal domain that we must accomplish the blending of the old and new, of tradition and innovation, that is to be characteristic of the new scholasticism: *vetera novis augere et perficere*. A cursory glance over the various departments of philosophy will illustrate this clearly.

It was my intention to follow our author in taking this 'cursory glance' over the metaphysics, theodicy, cosmology, psychology, criteriology, esthetics, ethics, logic, and a few other subsidiary branches, which constitute the new scholastic programme; but though there are most suggestive and illuminating remarks and observations on almost every page of this second chapter, I must forego the pleasure of making any further extracts: the present article has already exceeded its due limits. The portions I have quoted, so far, from the work of the Louvain professor, will not fail to arouse the interest of those readers who have already heard of the new scholastic philosophy and who may be anxious to know at first hand what changes for the better it purports to effect in our traditional teaching. They will learn from a perusal of *Scholasticism Old and New* that those changes are neither few nor insignificant; and they will be glad to find that Professor De Wulf has ample

reasons for concluding his review of the present situation in the bold and sanguine spirit revealed in these, his closing paragraphs¹:—

Besides the new scholasticism, two other great currents share between them all the philosophical systems of the opening century: neo-Kantism and positivism. In these two latter currents it is easy to detect the influence of prolonged doubt about the existence of an absolute or noumenal reality. Neo-Kantism especially has exerted quite an extraordinary influence, both in Europe and in America, on the convictions of contemporary thinkers. They are all subjectivists of some shade or other; phenomenism has become a sort of atmosphere breathed by all modern thought.

Neo-Kantism and positivism are both alike met by the rational dogmatism of the new scholastic philosophy—the only one that merits serious attention among contemporary dogmatic systems. Inheriting as it does the traditional spiritualism of a Plato, an Aristotle, a St. Augustine and a St. Thomas, it bases its claims neither on the tradition which it perpetuates, nor on arguments from authority—which can be twisted in opposite directions like the nose of a waxen image, to which it is quaintly compared by a thirteenth century scholastic, Alanus of Lille: *auctoritas cereum habet nasum, id est, in diversum potest flecti sensum*. On the contrary, it is after an examination of the facts that are engaging the attention of our contemporaries, after interpreting the results achieved by the sciences, and after testing critically its own principles, that the new scholasticism lays down its conclusions, and invites philosophers of the twentieth century to recognize them and deal with them on precisely the same titles as they deal with those of neo-Kantism and positivism.

That it can rightfully claim to have such consideration accorded to it, its adversaries themselves admit. Men like Boutroux acknowledge that the system of Aristotle can compare advantageously to-day with Kantism and with evolutionism.² Paulsen and Eucken regard the new scholasticism as the rival of Kantism, and describe the opposition of the rival systems as a war between two worlds (*der Kampf zweier Welten*).³ 'In

¹ Sections 161-162, pp. 260-262.

² Aristote, *Etudes d'histoire de philosophie* (Paris,), 1901 p. 202.

³ Eucken, *Thomas von Aquino und Kant. Ein Kampf zweier Welten*, Kantstudien, 1901, Bd. vi., h. 1). Paulsen, *Kant, der Philosoph. des Protestantismus* (*ib.* 1899). The latter study being conceived from the religious point of view, is of less importance from the point of view of the present work.

the presence of such a striking and confident (*siegesgewiss*) forward march of medieval ideas,' writes Mr. Doering, 'it will no longer suffice merely to ignore them, or to decline or stop short of questions of principles. The time has come for each to deliberately choose his attitude in regard to those principles, and to raise aloft his banner.'¹ Many indeed are the tributes paid by various other adversaries to the new scholasticism, but it would be both superfluous and needless to reproduce all of them here.²

If we record such testimonies here at all, it is firstly in order to show how absurd is the attitude of those numerous sceptics who condemn without hearing and mock at what they do not understand. And it is, secondly, in order to persuade those of our friends who are impatient for the rapid and sweeping triumph of our philosophy, that success must not be expected from extrinsic factors only, but must always be the crown and the result of real doctrinal superiority. Leo XIII did not create the merit of the new scholasticism by virtue of a decree, but he understood its merit, and saw his opportunity. His energetic words may have hastened the dawn and added to the renown of the new scholastic philosophy; but they could never have given its doctrines an abiding and recognized authority, did not these doctrines themselves give evidence and promise of a deep and vigorous vitality.

They will prevail, as the truth prevails; but their growth will be progressive, and always conditioned by the general level of man's intellectual acquirements. In this respect the new scholasticism is self-moving like every living thing; a stop in its evolution would be the symptom of another decay.

P. COFFEY.

¹ Doering, in the *Zeitschr. f. Psychol. u. Physiol. d. Sinnesorgane*, 1899, pp. 222-224, in a review of Mercier's *Origines de la Psychologie contemporaine*.

² See, for example, Mercier's *Origines, etc.*, ch. viii.: 'Le neo-Thomisme'; and the *Revue Néo-Scholastique*, 1894, pp. 5 and foll., and under the heading 'Le mouvement neo-thomiste.'

THE PSALMS IN THE VULGATE

IT is the prerogative of truth to become clearer the more it is examined, and more evident in proportion to the opposition shown it. As gold is refined in the fire which destroys whatever alloy of baser material may be mixed with it, and as the diamond gains new lustre from the chafing which polishes its facets, so every renewed enquiry into its details only serve to bring out the features of truth with greater relief. This we see very clearly illustrated in the case of our Vulgate version of the Sacred Scriptures. Up to the sixteenth century we hear nothing very derogatory of them, but no sooner had the Council of Trent placed it in our hands as an authentic text of the Bible, than Protestant prejudice was up in arms. It could find no words too strong to reprobate this ignorant Popish version, all the vials of the Apocalypse were poured out to the dregs on it. But, as in many instances, so in this also, the advance of science was compelled to justify the action of the Church, and, strange enough, it is Protestant critics themselves—especially Lackmann and Tischendorf—who by their investigations have shown that the text on which our Vulgate is based, is, of all the revisions, the nearest to the original. In the present paper we are concerned only with the Vulgate version of the Psalms, and to this we shall confine our attention. What we read in our Office now is not St. Jerome's translation from the Hebrew, which, as far as I know, has not received any special sanction from the Church, but the *Vetus Itala*, revised and corrected by St. Jerome through a comparison with Origin's *Hexapla*, and in that sense alone is he called their author in this essay.

On April 8, 1546, during its fourth session, the Council of Trent, in words well known to every student of Scripture, decreed that the Vulgate was to be regarded as an authentic copy of the Bible (*pro authentica habeatur*). What does this mean? To anyone reading the decree it will be evident

that there is no comparison instituted between the Vulgate and the original versions, neither is there any prohibition to consult the Hebrew or Greek. There is no seal set upon its grammar, geography, natural history, or chronology. This is, in substance, what the decree does not mean. And although for some time extreme views were held, especially by Spanish theologians, we have now more than moral unanimity as to what it does mean.

Authenticam non eo sensu declaravit Concilium Tridentinum Vulgatam Editionem ut significaret nullum vel levissimum mendum in illam irrepsisse multoque minus ut eamdem originalibus textibus praeferret, sed ut testaretur vulgatam prae omnibus Latinis editionibus quae tunc circumferebantur in universum egregie praeclareque originales textus reddere, nunquam in substantialibus deficere, nihil a revelata doctrina absonum continere, nihilque a pietate alienum.¹

Eo sensu [says Cornely²] vulgatam declaratam authenticam ut verus et genuinus fons revelationis dici queat et debeat ita quidem ut non tantum nulla falsa doctrina vel morum regula erronea ex illa legitime deduci possit, sed ut etiam illa quae ad verbi divini scripti substantiam pertinet, fideliter exprimat.

These words are too plain to need a commentary, and in precisely the same strain wrote Pallavicini, Salmeron, Vega, Bellarmine, Frassen, Bonfrerius, Perrone, Beelen, Glaire, Franzelin, as to the meaning of the Fathers of Trent. Surely, then, we have authority enough to warrant us in saying that when the Church declared the Vulgate authentic she meant nothing more or less than that it contains nothing contrary to Faith or morals, and substantially represents the original.

It would appear to follow [says Dr. Barry], and is commonly held, that the Church guarantees, by calling the Vulgate 'authentic,' its substantial accordance with those originals of which it is a rendering, but not its accuracy in all minute particulars.³

We are free to hold, therefore, that there may be lesser defects in the Vulgate, and that such should occur is not

¹ Vercellone *apud* Lamy, *Intro. Gen.*, p. 174 § 2.

² *Intro. Gen.* i, p. 474 § 175.

³ *Tradition of Scripture*, p. 29.

only not surprising, but rather the wonder is that it should be so perfect. For we must never forget that the Psalms, as we read them in our Office, are only a translation, and, therefore, on that score alone, must be imperfect, for no reproduction, however well executed, can fully represent the original. Those who still take an interest in their classics and read them as literature will perceive how little justice was done to the great originals by the 'keys' they used long ago as boys, and every lover of Homer will re-echo the remark made by the shrewd critic on Pope's translation: 'It is excellent English, Mr. Pope, but you must not call it Homer.'

'Translations of the Homeric pomes,' says a writer in the *Cornhill*,¹ 'especially that of the *Iliad*, have been so numerous lately that the subject threatens to become wearisome, and still we are without any work which adequately represents *all* the qualities of the *Iliad*.' And, speaking of Pope's translation, the same writer adds:

Pope was in fact so great a writer and so full of the brilliant spirit of the age of Marlborough and Bolingbroke that by sheer ability and skill he imposed a *Popian* Homer as a Homeric Homer on the English people for one hundred years.

The conclusion from these remarks forces itself strongly upon us—if a man like Pope, equipped as adequately as a mortal could be, a born poet and an accomplished Greek scholar, utterly failed to reproduce the original, is it any wonder that our translator labouring on a work infinitely more difficult and with equipments far less perfect should show human imperfections in his work? If one were to ask in what consists the imperfection of any translation, perhaps the best answer to give would be the fact that it is a translation, and be it said to the honour of St. Jerome, that most, if not all of the *menda levissima* in the Psalms arise from the difficult work of construing into Latin a language which, perhaps, of all others is most alien to its genius and syntax. For, as Dr. Barry truthfully says:—

The Holy Scripture, in whatever language written, is a series

¹ Vol. xvi., 1867.

of Oriental, nay of Semite and Hebrew compositions, and must be analysed accordingly : that even the Vulgate Latin is neither in style nor language European, but a rendering of Asiatic forms of thought into an idiom as far removed from them as it well could be . . . in Scripture there is nothing Latin except a few borrowed terms up and down the New Testament.¹

Whenever any difficulty occurs in the Vulgate the solution generally given is to say it is a Hebraism—that is the ‘open sesame’ which is supposed to unlock every labyrinth, but if we inspect the matter more closely we shall find that these expressions are not Hebraisms at all in any true sense of the word. For by a Hebraism or Hebrew idiom I understand an expression altogether peculiar to this language. That there are true idioms in Hebrew is an admitted fact, but to relegate every difficulty that appears into this region is simply an unwarranted straining of terms, and let me venture to assert that three-fourths of those so-called peculiarities are the result of subjecting Hebrew to a syntax to which it is entirely foreign. Let me enter a little into detail. Grammarians have tried to persuade themselves that the Latin genitive is found in Hebrew only when the preceding word is in the constructive case. But this is not so, for on their own admission the constructive case is often put for the absolute and *vice versa*, and therefore the constructive case is not an infallible sign of the genitive. And besides, what they call the constructive case is often only an emphatic or augmentative termination. Take, for example, the very first words of Psalm i. We do not translate the Hebrew (*aschre haisch*) *beatitudines viri* or *vir beatitudinum* but *vir beati* for *beatissimus*. The plural here, as in many places through the Psalms, is simply augmentative, and the constructive case is a *nota relationis* and nothing more. Again, we are asked to regard as a Hebraism the custom of joining two nouns by a conjunction to show that the second is in the genitive or used adjectively, e.g., *montes in Gelboe*, *formido ad gladium*, *aper de silva*, etc. But this also is an unfounded assumption. For, if there be one thing surer than another in Hebrew syntax, it

¹ *Tradition of Scripture*, p. 18.

is that the conjunctions and prepositions have no other force than that of a bond or link. Whether our translator fully recognised this truth or not I cannot say, but if expressions such as the above-mentioned were translated by the genitive, they would have brought out the meaning of the original, and another Hebraism would have disappeared from the horizon. The figure of speech called ellipsis, is common to all languages, and no one would regard its occurrence as a peculiar idiom: *Di meliora piis* is not a peculiar Latinism, nor *beannact leat* a peculiar Irishism, but the moment we meet *Dominus in coelo sedes ejus*, there is no possible explanation but a Hebrew idiom! Another fertile source of imperfection in our Vulgate is that there are many expressions in Hebrew whose full signification was not grasped by the translator, or for which he could find no equivalent in Latin. In translating, for instance, the Hebrew word *bahal* by *Dominus* we find such combinations as *Dominus somniorum* for *somniator*, *Dominus sagittarum* for *sagittarius*, *Dominus inimicorum* for *inimicus*, etc., and this manner of speaking appears to us very strange. But this strangeness comes merely from the fact that the Latin *Dominus* is not so generic as the Hebrew word. In the latter language the word *man* is derived from the idea of superiority, and, therefore, it is not surprising that *man* and *Lord* should be synonymous. But the Latin *homo* and *dominus* are not at all equivalents. The exact rendering of the Hebrew word would be the French *homme* or our *man*, and there would not be the slightest idiosyncrasy in translating the expressions above by the French *l'homme aux rêves*, *homme de flèches*, *homme d'inimitié*, or by our own English, *a man of dreams*, etc. The same remark may be applied even with greater force to other seemingly extraordinary expressions. Everywhere through the Vulgate and in the Psalms we find such diction as *filius pinguedinis* for *pinguis*, *filius impietatis* for *impius*, *filius mortis* for *dignus morte*, *fili Orientis* for *Orientales*, *filius pharetræ* for *sagitta*, and we are naturally struck with wonder. We freely grant that if the Hebrew terms (*ben*, *bar*, *bath*) had no other signification than the Latin *filius* or *filia*, we should

have a very extraordinary idiom indeed. But, in their primitive sense, they have a much more generic and extended meaning than the terms by which they are translated in the Vulgate. They express the complete idea of filiation—everything that a child is in respect to its mother, i.e., not only one who comes forth from her womb, but one whom she carries in her arms, whom she nestles on her breast, who sports around her in childhood, who follows her as a lamb does its shepherd, who grows up to be the staff of her declining years, in a word, one whom she never leaves. In the Hebrew equivalent of *filius* or *filia* we have contained, therefore, two ideas (1) that of going forth from, and hence we see how *filius Orientis* comes to mean *Orientales*, and *filius pharetrae* to mean *sagitta* without any metaphor whatever. But this is only half their meaning. By an easy deduction from what I have said above they signify (2) union with, companionship, partisanship, and hence again the meaning of *filius impietatis* is the partisan of impiety, *filius mortis*, one devoted to death, etc. We see, therefore, that though these translations are faulty in adhering too slavishly to the letter and not adapting themselves to the spirit of the original, they are not Hebraisms, as many would have us to understand. But, perhaps, someone may object and say it is wrong to find fault with translations which are all found in express terms in the Septuagint and New Testament where we read *υἱός θανάτου*, etc. Is it possible or probable that these translators did not know the force of the language they employed? We believe they did certainly, but they wanted to be literal, and what could be done? They knew that the nearest equivalent to the Hebrew *bar* was *υἱός* in Greek and *filius* in Latin—they did their best under the circumstances, and angels could do no more. The Greek translator of Ecclesiasticus realized the difficulty of his task when he wrote in his Prologomenon to that book, *Non enim eandem vim habent hebraica quando in aliam linguam translata sunt.*

In all modern languages the connecting particles have definite and fixed meanings. Some are used to affirm, others to deny, some to give reasons and others to draw

conclusions. But in Hebrew this is not so. Their radical force here is to bind together the different parts of the discourse to show the relation or dependence of what precedes with what follows; and it not unfrequently happens that they have in one place a meaning diametrically opposed to that given them in another. It is, therefore, the duty of the translator to assign to them their proper signification. This our translator often does, but not always. A few examples will suffice. Take, for instance, the 118th Psalm which we meet every day in the Office. In verse 105 we find *lucerna pedibus meis verbum tuum et lumen semitis meis*. Here the particle is simply a connective, and is properly translated by *et*. But take verses 109 and 110 in the same Psalm, *Anima mea in manibus meis semper et legem tuam non sum oblitus, Posuerunt peccatores laqueum mihi et legem tuam non sum oblitus*. It is quite evident that the second portion of both these verses is adversative and *et* is not the proper translation of the connective. The meaning is brought out well in the English Prayer Book, which renders them thus: 'My soul is always in my hand yet do I not forget Thy law, the ungodly have laid a snare for me but yet I swerved not from Thy commandments.' What has been said about the connecting particles may be applied also to the relative pronoun, for in Hebrew there is no such thing as a relative strictly so called, but a *nota relationis*, which necessarily finds its complement in the pronoun to be added, hence the expression *quorum non audiantur voces eorum*.¹ The employment of the positive where we should expect the comparative, e.g., *bonum est confidere in Domino quam confidere in homine*,² and of the feminine where we should expect the neuter, e.g., *unam petii a Domino hanc requiram*, need cause no difficulty if we remember that these translations arise from a slavish adherence to the original Hebrew where there are no degrees of comparison as we understand them, and no neuter gender.

It would be entirely beyond the scope of this essay to

¹ Ps. xviii. 4.

² Ps. cxvii

deal with anything more than mere generalities, but I hope I have shown that the imperfections and peculiar terms of expression found in the Psalms as they stand in the Vulgate are due, for the most part, to the fact that the Vulgate is a translation, for Lamartine's well-known saying that 'no author is translatable' applies with double force to the case we are considering.

The history of the false Renaissance shows that there were many then—as perhaps there are now—who were shocked at what they term the uncouth and unclassical phraseology of the Vulgate Scriptures.¹ But it is only those who misinterpret the scope of the Incarnation and the Scriptures that will make such a charge as this. The words of the Divine Master are: 'I thank Thee, Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and revealed them to the little ones.' And He gives as one of the signs of His mission that 'the poor have the Gospel preached to them.'² The word of God was not announced by the Apostles and their immediate successors in the language of the educated classes, it was announced to the poor, and, therefore, its preachers were obliged to use in their instructions the language of everyday life. Hence we find that the Septuagint translators, as also the New Testament writers, did not employ classical Greek, but the Graeco-Judaic *lingua plebeia*. And precisely the same phenomenon meets us in the Western Church. Here again it is not the language of the 'upper ten' of Rome which the translators used, but the *lingua vulgaris*. This was an absolute necessity of the times, and the Church has not considered it wise to change it. And besides, if the fruit is good, what matters it about the kernel in which it is enclosed? Let us rather say with the Psalmist, *Quam dulcia fāncibus meis eloquia tua super mel ori meo, . . . declaratio sermonum tuorum illuminat et intellectum dat parvulis*.

P. V. HIGGINS, C.C.

¹ Cf. Pastor's *History of the Popes*, Introduction.

² Matt. xv. 25.

Notes and Queries

THEOLOGY

CLANDESTINITY

THE new legislation¹ concerning *sponsalia* and marriage puts an end to the vast confusion which difficulty of interpretation and inability to measure facts cast around the old law of the Council of Trent. According to the decree *Tametsi*: 'Those who otherwise than in the presence of the parish priest himself or of another priest acting with the license of the parish priest or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void.' Simple in its main outlines this law gave rise to innumerable controversies and conscientious doubts. Indeed, it was often impossible to determine whether or not a marriage was celebrated in accordance with its provisions. The decree *Ne temere inirentur clandestina conjugia* so simplifies the celebration of marriage that in future invalidity arising from the law of clandestinity will be comparatively rare. Anxious doubts and inextricable dissensions had also full play in regard to *sponsalia* for the validity of which no legal formalities were necessary throughout the greater part of the Church. The decree *Ne temere* now demands certain formalities which will make it easy to know when there are espousals having, for the *forum internum* and the *forum externum*, all the canonical effects which true espousals carry in their train. A summary of the new enactments will, I hope, prove useful to the readers of the I. E. RECORD.

¹ Cf. I. E. RECORD, p. 442 *infra*. In quoting the decree in English I have used the translation of the *Tablet*, August 31.

BETROTHAL

Concerning *sponsalia* the decree is short and effective. In the first place no espousals will be valid in the future unless they are contracted in writing. The document must be signed by the parties making the promise of future marriage, and also either by the parish priest or the Ordinary of the place, or by at least two witnesses. It will be noted that the signatures of the parish priest *and* of two witnesses are not necessary ; what is required is the signature of the parish priest *or* of at least two witnesses. If both or either of the contracting parties cannot write this must be mentioned in the document, and in this case the signature of an additional witness is needed.

In the second place the parish priest whose signature is required is not only a parish priest in the strict canonical sense who presides over a canonically erected parish ; but also, in places where there are no canonically erected parishes, the Rector who is in spiritual charge of a specified district, and who is equivalent to a parish priest ; and also the priest universally delegated *ad curam animarum* in missions whose territorial boundaries are not yet fixed.

The same rule holds good in connexion with the new legislation which requires the presence of the parish priest of the place for the validity of Catholic marriages, so that a Rector of a specified district and the priest generally deputed to take spiritual charge of a mission not yet confined within strictly determined territorial limits, as well as a parish priest in the strict canonical sense, are authorized witnesses, within their own territory, of Catholic marriages. Our curates do not come under the description of a parish priest contained in this new decree. Just as they, like any other priest, can be deputed by the parish priest or Ordinary to assist validly at marriages within the territory of the parish priest or Ordinary, so, too, it would seem, they can be similarly deputed to sign the document required for espousals.

The legislation demanding these formalities for valid betrothal, is binding not only for the *forum externum* but

also for the *forum internum*, so that no matrimonial engagement amongst Catholics is binding in conscience unless these formalities are observed. This point is made clear by the recent reply of the Sacred Congregation of Extraordinary Ecclesiastical Affairs to the effect that the formalities demanded for espousals by the Plenary Council of Latin America are necessary both for the *forum externum* and the *forum internum*.¹

The persons affected by the law are Catholics contracting *sponsalia* with one another, parties only one of whom is a Catholic, and non-Catholics of whom one at least is a pervert.

MARRIAGE

After next Easter, when the new enactments come into force, only those marriages will be valid which will be celebrated in the presence of the parish priest or the Ordinary of the place and of at least two witnesses. This law, together with the limitations laid down by the decree, affects marriages of Catholics *inter se*, and also marriages between Catholics and non-Catholics whether the latter are baptized or not, even when a dispensation has been obtained from the impediment arising from difference of religion, unless in its wisdom the Holy See sees fit to make exceptions for any particular place or region. The law does not affect the marriages of non-Catholics *inter se* except one or both of the contracting parties be a pervert from the Catholic Church. It will be seen from this that a great change has been brought about in this country in reference to mixed marriages. Heretofore such marriages were valid even though they were not celebrated in the presence of the parish priest, but after Easter next the presence of the parish priest will be necessary for their validity.

The decree *Ne temere* will, after Easter, be binding throughout the whole Catholic world. The decree *Tametsi* of Trent required a special kind of promulgation which

¹ Cf. I. E. RECORD, August, 1907, p. 206.

never took place in many regions. In England, Scotland, and many parts of America, the law of Trent was not binding because it never was promulgated. In the future, however, these countries will be in the same condition as the rest of the Catholic world, so that there, as elsewhere, the presence of the Rector will be needed for the validity of all marriages between Catholics, between Catholics and non-Catholics, and between all parties one of whom at least was a pervert from the Catholic faith.

Here, however, two important exceptions, indicated in the decree *Ne temere*, need mention. 'When danger of death is imminent and where the parish priest or the Ordinary of the place, or a priest delegated by either of these cannot be had, then, in order to provide for the relief of conscience and (should the case require it) for the legitimation of offspring, marriage may be contracted validly and licitly before any priest and two witnesses.' The other exception is contained in the following words: 'Should it happen that in any district the parish priest or the Ordinary of the place or a priest delegated by either of them before whom marriage can be celebrated, is not to be had, and that this condition of things has lasted for a month, marriage may be validly and licitly entered upon by the formal declaration of consent made by the spouses in the presence of two witnesses.' The second exception is of no practical importance in this country, but the first exception is of great use whenever there is imminent danger of death, when the relief of conscience demands a marriage, and when the regularly authorized witness, be he parish priest, Ordinary, or delegate of one of these, cannot be had. Then any priest can assist at the marriage, just as any priest can, in analogous circumstances, validly absolve from all sins and censures.

As already indicated, the authorized witness of a marriage amongst Catholics will in future be the parish priest or the Ordinary of the place; and by a parish priest is to be understood not only a parish priest in the strict sense, but also in places where there are no canonical parishes, the Rector of a specified district, and also the

generally delegated priest in charge of a mission of which the boundaries are not definitely fixed. The parish priest and the Ordinary may delegate another priest, specified and certain, to assist at marriages within the limits of their district. This delegation may be general or particular, but it must be given for a priest specially designated. In former times delegation could be validly given for any priest to be selected by the contracting parties, but such indefinite delegation will not avail in future. The delegated priest is bound by the terms of his mandate and also by the limitations, affecting validity or lawfulness of assistance at marriage, which bind the parish priest and the Ordinary of the place.

The parish priest and the Ordinary of the place *validly* assist at a marriage: (1) Only from the day they have taken possession of the benefice or entered upon their office, unless they have been by public decree excommunicated by name or suspended from the office; (2) only within the limits of their territory—within which they assist validly at marriages not only of their own subjects, but also of those not subject to them; (3) provided when invited and asked, and not compelled by violence or by grave fear, they demand and receive the consent of the contracting parties.

Since these limitations bring about a notable change in previously enacted legislation, it will be useful to say a few words about each of them.

(1) Formerly, as soon as a parish priest was appointed and so long as he remained a parish priest, he could validly assist at the marriages of his subjects notwithstanding any excommunication or suspension from his office, which he may have incurred, or even though he had not yet taken possession of his benefice; the title of parish priest validly conferred and retained was all that was required. In future, however, only possession of the benefice or the office will qualify the parish priest to be an official witness of marriage, and he will lose this authorization as soon as he is by a public decree excommunicated by name or suspended from his office; deprivation of the benefice or office will not be required to deprive him of authority to assist validly at a marriage.

(2) The parish priest and the Ordinary are authorized witnesses of marriage only in their own territories, and in this the new decree differs widely from the Tridentine law according to which a parish priest could validly assist and depute another priest to assist at the marriages of his subjects in any part of the world. If the decree *Ne temere* has limited the place where a parish priest can validly assist at marriages of his subjects, it has extended the number of persons at whose marriages he can validly assist, since in future all Catholics, whether subjects or not, can be validly married in the presence of the parish priest of the place where the marriage is celebrated. It is easy to see that this regulation will limit enormously the number of marriages which are invalid *ex capite clandestinitatis*, because the presence of the parish priest of the place or of his delegate is necessary and will suffice for the validity of all Catholic marriages that may be contracted in the parish, so that mistakes arising from the difficulty of discovering the *proprius parochus* are practically rendered ineffective.

(3) The third limitation regarding validity of assistance at marriage is made opportune by the extension just mentioned. While formerly a parish priest would be a valid witness of a marriage, even though he was present uninvited or was compelled to assist by violence or by grave fear, in future such unwilling presence shall not suffice for the validity of marriage. Hence no future Don Abbondio need dread a Rodrigo's revenge.

The parish priest and Ordinary of the place *lawfully* assist :—

(1) When they have legitimately ascertained the free state of the contracting parties, having duly complied with the conditions laid down by the law ; (2) when they have ascertained that one of the contracting parties has a domicile, or at least has lived for a month in the place where the marriage takes place ; (3) if this condition be lacking the parish priest and the Ordinary of the place, to assist licitly at a marriage, require the permission of the parish priest or the Ordinary of one of the contracting parties, unless it be a case of grave necessity, which excuses from this permission ; (4) concerning persons without

fixed abode (*vagos*), except in case of necessity it is not lawful for a parish priest to assist at their marriage, until he reports the matter to the Ordinary or to a priest delegated by him, and obtains permission to assist ; (5) in every case let it be held as a rule that the marriage is to be celebrated before the parish priest of the bride, unless some just cause excuses from this.

The conditions for lawful assistance, indicated under (1) and (4) are the same as have been heretofore in existence ; the condition contained in (5) makes general a rule that is already in force in many regions ; but in future it will have the good result of lessening the number of marriages celebrated in churches which are not the parochial churches of the brides. According to conditions (2) and (3) the parish priest can licitly assist at a marriage of others than *vagi* in his district only when one or other of four hypotheses is verified. He can lawfully assist if one of the parties has a domicile in the district, or one has resided in the district during the month previous to the marriage, or permission has been obtained from the *proprius parochus* of one of the parties, or, finally, there is a case of grave necessity which excuses from this permission. Any one of these four hypotheses being verified the parish priest can not only validly, but also licitly assist at the marriage.

To possess a domicile in a place a month's residence is not required, hence a parish priest can lawfully assist at the marriage of those who are domiciled in his parish even though a month has not yet elapsed since residence was begun. Is the same true of a quasi-domicile, when there has not been a month of actual residence in the parish ? It would not surprise me if some difference of opinion were to exist on this point, since people having only such a quasi-domicile must, so far as marriage is concerned, be reckoned as *vagi* if a month's residence is necessary before the pastor of the place can lawfully assist at their marriage, and many will be reluctant to consider them *vagi* and will be inclined, in consequence, to say either that ' domicile ' in the text of the decree must be understood to include domicile in the strict sense and domicile in the wide sense, or that the

omission of all mention of a quasi-domicile does not mean its abolition. It seems to me, however, that either a domicile in the strict sense or at least a month's residence is necessary to make a person fully subject to the parish priest of the place in regard to marriage; that a person without one or other of these qualifications must be regarded as a *vagus* if he has not a domicile or a month's residence in another parish. This seems to be the plain meaning of the text of the decree which speaks of the necessity of a domicile or at least a month's residence; and especially in view of the fact that when the Council desires to include a simple quasi-domicile it has no difficulty in making mention of it, and also in view of the fact that in the preamble of the decree the Council states that it proposes to remove the confusion which arises from the difficulty of determining when a quasi-domicile is acquired; a considerable portion of this confusion would be merely transferred from the validity to the lawfulness of assistance at marriage if a quasi-domicile without a month's residence were to remain sufficient, as heretofore, to make a person fully subject to the parish priest of the place so far as marriage is concerned. Hence I am led to conclude that 'domicile' in the text of the decree means a domicile in the strict sense, and also that those who have a quasi-domicile, without a month's residence in the place, must, so far as marriage is concerned, be regarded as *vagi*, unless they are subject to another pastor by reason of a domicile or a month's residence in his parish.

I may mention that the permission which a parish priest requires in order licitly to assist at the marriage of another parish priest's subject is altogether different in its nature from the authority which a delegate receives to assist validly at a marriage. The latter acts as a deputy of the delegating parish priest, while a priest who has obtained the permission in question assists at the marriage in virtue of authority which he directly receives from Canon Law, though the lawful use of that authority is, outside cases of grave necessity, dependent on the consent or permission

of the parish priest of the contracting parties. It follows from this marked difference between the two kinds of license that a priest can give even general delegation to another priest to assist at all Catholic marriages that are celebrated in his district, whereas, if he were a mere delegate of another parish priest, his power of sub-delegation would be limited.

The decree *Ne temere* orders registration of the marriage in the marriage register and also in the baptismal register. In the registration in the register of marriages the parish priest, or he who takes his place, must write at once the names of the contracting parties and of the witnesses, the place and day of the celebration of marriage, and the other details, according to the method prescribed in the ritual books or by the Ordinary; and this even when another priest delegated either by the parish priest himself or by the Ordinary has assisted at the marriage. In registering the marriage in the book of baptisms, the parish priest is to note that the married person contracted marriage on such a day in his parish. If the married person has been baptized elsewhere the parish priest who has assisted at the marriage is to transmit, either directly or through the episcopal *curia*, the announcement of the marriage that has taken place, to the parish priest of the place where the person was baptized, in order that the marriage may be inscribed in the book of baptisms. Whenever the marriage is contracted in the exceptional cases already mentioned—viz., in imminent danger of death and in the absence during a month of the parish priest, the Ordinary of the place, and any delegate of these—the priest in the former case, the witnesses in the latter, are bound conjointly with the contracting parties to provide that the marriage be inscribed as soon as possible in the prescribed books.

Parish priests who violate the rules laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover, if they assist at the marriage of anybody in violation of the rules laid down about the necessity of a domicile, or a month's actual residence, or the permission of the *proprius parochus*

which is needed except in case of grave necessity, they are not to appropriate the sole fees, but must remit them to the parish priest of the contracting parties.

As already indicated these provisions begin to have the force of law from next Easter.

J. M. HARTY.

CANON LAW

QUASI-DOMICILE AFTER MORE THAN SIX MONTHS OR A FULL MONTH OF ACTUAL RESIDENCE

REV. DEAR SIR,—There is a good deal of misunderstanding, and I have read and heard conflicting opinions about the question, whether a quasi-domicile in a parish can be acquired only by an actual residence for more than six months without the intention of remaining there for that length of time. Would you be kind enough to state the right teaching on that point of ecclesiastical law? Moreover, during the past few days I have heard it said that whatever may be the old doctrine and mode established by the Church for the acquisition of a canonical quasi-domicile, they have now been abrogated by the new marriage law, according to which not only six months, but even one full month of actual habitation in a parish is all that will, henceforth, be required for the legitimate acquisition of the quasi-domicile and the lawful celebration of all marriages amongst Catholics. Is that view correct? An answer will oblige.

A.

To answer our correspondent's query it will suffice to briefly state the evolution of the canonical legislation on that particular point of ecclesiastical discipline contained in his question. It will not, we hope, be out of place if we begin a little *ab ovo*. It is well known that two conditions are simultaneously required for the acquisition of a quasi-domicile: an actual residence in the locality and the intention of remaining there for a certain period of time. Old authors used to say that the length of time required for that purpose is only *notabilis anni pars*, but this was a vague and uncertain

definition which gave rise to quite a number of different opinions and left unsettled the numberless and intricate difficulties connected with it. Happily that question was decided by the Holy Office in the decree of June 7, 1867, by stating that : ' *Ad constituendum quasi-domicilium . . . duo requiruntur, habitatio in loco ubi Matrimonium contrahitur atque animus ibidem permanendi per maiorem anni partem.*' As to the intention of remaining in a place for the greater part of the year in order to acquire a quasi-domicile, the common teaching was, and rightly too, that this intention must exist and be certain from the whole beginning of the actual residence, and if so, a quasi-domicile is acquired from the very first day of habitation in the locality, while, on the contrary it would never be acquired, should the permanence be protracted even for a year, if the intention of remaining for the greater part of the year be wanting, on the ground that one of the constituent elements of a quasi-domicile is in the case absent.

To many, this theory seemed queer, and the reason assigned for it quite strange. It appears, in fact, a rather curious principle that some individual, for instance, who goes to a certain city only to transact some business or to find employment with the intention of leaving the place as soon as he has completed the first or failed to secure the latter, would *never* acquire there a quasi-domicile, although he might remain for one, and even for several years ; taking especially into consideration that when it is question of the acquiring of a quasi-domicile the *elementum corporis*, that is, the actual residence for the time fixed by law, is the principal factor required.¹ Moreover, it is contended that the intention necessary for the acquisition of a quasi-domicile is always present after the six months of actual residence, for it looks but natural and reasonable that the same fact of residence necessarily carries with it the intention of remaining as long as that residence was protracted, and it is its best and surest indication and proof.

¹ This is the teaching of several canonists, including Pope Innocent IV as a private doctor ; and the privilege granted, of late, to several countries by the Roman Congregations, to regard the time of residence determined in the privilege as the sole condition for acquiring a quasi-domicile, seems to lend countenance to this view.

This line of reasoning seemed fairly logical to a small number of Canonists who were led to hold the opinion that six months of actual residence in a place, independently of the intention of staying for that length of time, is quite sufficient for the acquiring of a quasi-domicile—although more numerous and competent authorities always and in various ways denounced it as a theory against the existing ecclesiastical legislation.¹

On the 9th of November, 1898, the Holy Office issued a decree which was an answer to a matrimonial case forwarded by the ecclesiastical Curia of Paris, and an instruction as to the line of practice to be followed in similar cases in the future. The decree runs thus :—

Orator acquiescat, et addatur : Se conferentes in civitatem Parisiensem ex alio loco vel paroecia *per sex menses*, censendos esse ibidem habere quasi-domicilium in ordine ad Matrimonium, *quin inquisitio facienda sit* de animo ibi permanendi per maiorem anni partem, facto verbo cum SSmo.

From this decree the advocates of the opinion of six months' actual habitation as the only condition required for a quasi-domicile drew the conclusion that their theory had already received an authoritative approval from the Holy See, and that, moreover, it had been converted into a general law of the Church abrogating the previous ecclesiastical legislation on this particular point. As the general nature of the wording of the decree seemed to justify their contention, a good many of even quite modern Canonists agreed to that view, so that Bargilliat, for instance, absolutely states :—

Qui in aliqua paroecia per sex menses commorati fuerint censendi sunt ibidem habere quasi-domicilium in ordine ad Matrimonium contrahendum, *quin inquisitio facienda sit* de animo ibidem permanendi per maiorem anni partem.²

However, those authors who relied on that decree as on a certain proof and apodictical argument in corroboration of

¹ Cf. De Becker, *De Spons. et Matrim.*, edit. ii., p. 94 ; Boudinhon, *Quelques reflexions sur le domicile et le quasi-domicile* ; Card. Gennari, *Cons. Can.*, ii., p. 328, etc.

² Bargilliat, *Praelect. Jur. Can.*, ii., n. 910,

their doctrine were completely deceived; because the instruction laid down by the Holy Office in the aforesaid rescript, far from being a general disposition for the whole Church, is only a particular response and a privilege conceded to the city of Paris. This may be first demonstrated from the local determinative clause of the rescript: *se conferentes in civitatem Parisiensem*, which shows the range of the reply by fixing the limits of the concession. Again, it is called a special privilege by the Cardinal Bishop of Breslau who, on the 23rd of June, 1902, petitioned the Holy See to extend to Berlin this special privilege already accorded to Paris. Moreover, the Assessor of the Holy Office, requested by the Congregation of the Council to state whether the answer given to Paris on the 9th November, 1898, contained a general concession or a particular privilege, the 26th of January, 1903, replied *ex officio* as follows:—

In this Supreme Tribunal [we translate from the Italian] it has never been adopted as a general principle that a parish priest can validly assist at the marriage of persons who have spent six months in his parish without making inquiries as to their *animus permanendi*, and that the dispositions issued for a Paris case were and must be regarded as particular ones.

All this is in conformity with the opinion set forth by Cardinal Gennari¹ on this question, who has good reason to know the value and meaning of [the rescript for the Paris case, being at the time of its issue the Assessor of the Holy Office, and mainly responsible for its enactment and publication.

It seems clear, therefore, that the Church has never recognized as a general ecclesiastical law the principle that a quasi-domicile may be acquired only by six months of actual residence and without the intention of remaining for that length of time.

But, has the recent marriage law sanctioned that principle, and made it at last a general law of the Church?

¹ Cf. *Monit. Eccl.*, vol. x., p. 220.

Has this new legislation introduced a novel mode of acquiring a quasi-domicile, enacting that all which will, henceforth, be required in all cases for the acquisition of a quasi-domicile is not six months but only a month of actual habitation, thus abolishing the old theory and way of acquiring a quasi-domicile? There is some room for doubt. First of all, be it remembered that whatever alteration is made by the new law in the way of acquiring a quasi-domicile it affects exclusively the Sacrament of Matrimony, and does not regard any other ecclesiastical matter or disciplinary practice, for which the old rule and theory still holds good. So that—to cite one case out of many—if a man dies in a strange parish after having resided there for a month and even for six months or more without the intention of acquiring a quasi-domicile, and remaining for the greater part of the year, we maintain that, according to the usual theory about quasi-domicile still in force and apart from special customs or legislations, he has no right of burial in the place of his demise, nor has the local pastor any claim to the celebration of the exequial ceremonies, and much less to the offerings usually presented on such an occasion.

With regard to the Sacrament of Matrimony, some believe that the month's residence prescribed by the new law is an additional way of acquiring a quasi-domicile without abolishing, at the same time, the usual mode hitherto in existence, at least as long as the month's residence in a new locality has not yet expired. It is not quite certain, they tell us, whether the new law has altogether dispensed with the intention of remaining for the most part of the year in order to acquire a quasi-domicile, or whether it has established a month's residence in a place as a *praesumptio iuris* that the intention of remaining for the greater part of the year is present; and as a practical rule to the local ecclesiastical superiors to decide about the liceity of a marriage, should it, in some cases, be difficult to make inquiries about the intention of the contracting parties. This practical rule of a month's residence as a *praesumptio iuris* for the presence of the intention of remaining for the greater part of the year, was made long ago by Benedict XIV, Const. *Paucis*

Abhinc,¹ to judge about the validity of the marriage, especially after its celebration; and it is no wonder if the same rule is now established as a *praesumptio iuris* to decide about the lawful assistance at a marriage particularly before its celebration.

Others, on the contrary, hold that the usual way of acquiring a quasi-domicile will no longer be in existence when this new marriage law will come into force. This seems a more probable opinion when we look at the wording of the decree. It designates *only* two places where a marriage may be lawfully celebrated, the place of the domicile and that of the actual habitation after a month—*constitit de domicilio vel saltem de mensura commoratione*—and with regard to the last method indicated by this law the principle of law may be applied that, *Ubi lex non distinguit neque nos distinguere debemus*. This is also the opinion expressed by the Consultors who were asked by the Congregation of the Council to write a '*votum*' before the enactment of the new law; and finally, the same conclusion may be arrived at if we take into consideration the aim of the Roman authorities in framing the new law. This was—as it appears from the introductory part of the decree—to do away with the quasi-domicile as it was in existence in the past, on account of the numberless and intricate difficulties to which it gave rise and with which local ecclesiastical superiors were frequently confronted at the expense, sometimes, of the validity of the marriage.

S. LUZIO.

¹ Zitelli, *Apparatus*, p. 421, dealing with the Constitution of Benedict XIV, writes: 'Mensis igitur adiicitur ad praesumptionem non ad terminum. Quocirca si de animo non constat mense praeumitur.' Cf. also Aichner, p. 575; Santi, vol. iv., p. 139.

LITURGY

METHOD OF HOLDING INFANT AT BAPTISM

REV. DEAR SIR,—How should a child be held at the time when the water is poured on the head in the administration of Baptism? Should the child be held with face downwards or with face looking upwards? The latter way seems to me the more convenient position for the pouring on of the baptismal water. May the priest administer the sacrament in this position, or is he bound to pour on the water on the head in the downward position?

PRACTICAL.

There is no explicit direction in the Roman Ritual about the exact way in which the infant should be held while the minister pours the water on its head. The rubric simply runs thus: 'Tunc Patrino vel Matrino, vel utroque, infantem tenente, Sacerdos vasculo seu urceolo accipit Aquam baptismalem, et de ea ter fundit super caput infantis in modum crucis,' etc. Commentators, however, on the Roman Ritual go into more or less detail, and lay down expressly what the rubric merely insinuates. Now, in giving detailed directions as to the precise manner in which the sponsors should hold the infant, they explicitly state that it should be held with the face downwards, and over the vessel that receives the water after it is poured on the head. Thus Baruffaldi, whose work on the Ritual is a recognized classic, says that the face should be in a downward position, and that the water is to be poured 'non supra faciem sed supra capitis.'¹ And all subsequent Rubricists—at least those consulted—following in the footsteps of this great authority, merely repeat his teaching. De Herdt says, 'infans tenetur ita ut habeat faciem pronam versus vas, in quod defluit aqua e capite decidens'²: Van der Stappen, 'infans debet sustineri capite nudato, et versa

¹ *Com. in Rit. Rom.*, vol. i., *Ordo Bap.*, tit. xix.

² *Praxis Liturgiae Sacrae*, iii., p. 220.

facie ad terram.'¹ It is doubtful if there is any modern Commentator of note who prescribes the method that seems to recommend itself to our correspondent.

Should it be asked why all are so unanimous in adopting this plan, the answer appears to be, partly the great authority of Baruffaldis, and partly its intrinsic merits from their point of view at all events. It prevents the water from falling on the face or getting into the eyes of the infant. But is a priest, to whom the suggestion of our correspondent commends itself as better and more convenient in practice, bound to follow the direction of the Commentators? He does not appear to be, because their recommendations are merely directive and not preceptive. They give them as the best method in their opinion of carrying out the rubrical ordinance. This view is confirmed by what we read in Lehmkuhl. Speaking of the case where some difficulty may be experienced in making the water flow on the skin of the head where there is a good deal of hair, he suggests the dividing or parting of the hair with the left hand, while the right pours on the water. But in the next clause he adds, '*melius tamen omnis dubitandi causa tollitur, si in fronte baptismus confertur.*'² Now this implies that the baptismal water may be licitly poured on the forehead and in order that such a thing may be done conveniently, the infant must be held with the face upwards. The conclusion, then, seems to be that the method of holding the infant recommended by the Rubricists generally is not binding in conscience, but is to be regarded as their idea of how to carry out the Rubric in the most approved way.

LITANY OF THE BLESSED VIRGIN AT BENEDICTION ON CORPUS CHRISTI

REV. DEAR SIR,—May the Litany of Loretto be sung during Benediction on the feast of Corpus Christi?

SACERDOS.

If the Benediction mentioned is that which takes place

¹ *Sac. Lit.*, iv. § 98 : *item* O'Kane, p. 192.

² *Theol. Mor. Comp.*, ii., p. 47.

in connexion with the solemn Procession of the Blessed Sacrament that is usually held on this day, it would not be proper to have the Litany of the Blessed Virgin sung during it. The *Ceremoniale Episcoporum* gives a detailed description of the ceremonies to be observed on this occasion and has no reference to any Litany. Our correspondent, presumably, contemplates the case where Benediction is held in the evening, and where there it has no connexion whatever with the Corpus Christi Procession, and wants to know if in these circumstances the Litany may be sung. Even here the Litany would not, at all events, be appropriate, for though there are no very fixed regulations in regard to the character of the hymns, etc., sung at Benediction, as long as they are of the approved kind, still there is at least an implied understanding that all the musical compositions and prayers should be suitable to the occasion on which Benediction takes place. Now, the reason why solemn Benediction is permitted on Corpus Christi is to do honour to the Feast. Hence it is only proper that the hymns and prayers employed at this Benediction should be of such a character as have reference to the Feast celebrated or to the Adorable Sacrament of the Altar. The Litany, then, would appear to be out of place on such an occasion.

P. MORRISROE.

CORRESPONDENCE

DAYS OF ABSTINENCE—ALCOHOL v. MEAT

REV. DEAR SIR,—A correspondence has been going on in the pages of the *Tablet* for the past couple of weeks, touching a very important subject, but as the *Tablet* has not a very large circulation in Ireland, it occurs to me as a happy thought to transfer the subject to your columns for the sake of greater publicity. The matter was initiated by The MacDermot, whose very name entitles him to respect. He wrote to suggest that for the sake of Temperance and other reasons the Church should alter her legislation and change the abstinence on Fridays and such like days from meat to alcohol.

It would appear that he approached the Archbishop of Dublin on the question, and that the latter expressed himself as not unfavourable to the scheme, at least as regards its general principles, if not its details. This brought forth some answers *pro* and *con*, notably one signed 'T. A. P.' who, whilst going a certain distance with The MacDermot, would hold the Fridays sacrosanct from change, but as to the other abstinence days he would vote for the dispensation *in favour of Total Abstiners of a certain standing and of them only*.

Lastly, The MacDermot suggests that the residents of each diocese, who are in favour of such some alteration in the disciplinary law of the Church, should memorialize their bishop to that effect, asking him to unite with his brother-bishops in petitioning the Holy See to grant this favour. And thus the matter rests for the present.

Now, although the suggestion appears rather revolutionary at first sight, we must bear in mind that the present Pope has made even more startling changes, e.g., the non-fasting Communion for sickly (not dying) persons, and again, what I may call the new *Tametsi*. What does the Church propose to herself by disallowing us meat on Fridays and certain other days throughout the year? Is it to injure or run down our physical health? No. And yet some doctors (*vide* Dr. Mapother's letter) hold that even one day's abstinence has this effect— which I decline to believe.

Is not the Church's intention rather to pull down our *spirit*, by denying to us something we desire to have? Well, if this be so, what is the difference between meat and drink? To many thousands of persons it would be a far greater mortification to go

without alcohol than meat, and all of us agree that even granting that abstinence from meat may sometimes do us harm, abstinence from alcohol never can.

There is no doubt that if such a dispensation were granted to *bona-fide Total Abstainers and to them only*, it would immensely increase their numbers and would give an impetus to the Temperance cause in Ireland, such as nothing else can or will. I, therefore, am in favour of the change being made for them and them alone. Surely to be a Total Abstainer all the year round ought to be deemed sufficient compliance with the Church's *spirit* of mortification.—Yours,

G.

DOCUMENTS

POPE PIUS X TO THE EDITORS OF THE 'ETUDES'

EPISTOLA

PII PP. X AD MODERATORES ET SCRIPTORES COMMENTARII 'LES
ETUDES' IN QUINQUAGESIMO ANNO EIUDEM INSTITUTIONIS

Dilecti Filii, Salutem et Apostolicam Benedictionem,

Multa eaque merita benevolentia vestrum constanter persecuti commentarium, obstinere in praesens a singulari deferendo testimonio animi non possumus, amplam aperiendae voluntatis opportunitatem faustitate suppeditante vestra, ob memoriam anni quinquagesimi in scribendo edendoque feliciter expleti. Haeret enim in mente quanta cum alacritate laborum animorumque cum fidelitate persequi institutum commentari contenderitis, salubri semper nativae catholicae fidei edocenda doctrina, sacrisque iuribus Ecclesiae generose tuendis. Devexata etiam Galliae tempora, quando subit catholica res exagitationem dolosam saevamque, vestrae non paulum opinioni virtutis explorataeque erga Nos observantiae addidere, propterea quod suscepta et impertita ab Apostolica Sede consilia curaveritis explananda populo, Nostram inde quum sollicitudinem de sanctissimis rebus, tum dilectionem gentis Gallorum illustrantes. Hisce de causis, praemii ergo, atque etiam incitamenti gratia, libet propitiam occasionem amplecti gratulandi ex animo vobiscum de latis in religionem doctrinasque, praesertim sacras, uberibus fecundisque fructibus, nuncupandique pro commentarii vita et incremento felicia ac sincera vota, id sine dubitatione ratos, progressiones vestras item rei catholicae progressionem exstituras, illudque certo confisos, quos nec auctoritas nec scientia deficiunt, ne animum quidem esse defecturum, si quando acceptas a patribus memorias sacras tutari viriliter et vindicare sit opus a fallaci recentiorum quorundam existimantium doctrina. Vobis vero singulis ut Nostra pateat propensa voluntas, auspiciem caelestium gratiarum Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die xiv Martii anno
MCMVII, Pontificatus Nostri quarto.

PIUS PP. X.

ENCYCLICAL OF HIS HOLINESS POPE PIUS X ON
MODERNIST ERRORS

SANCTISSIMI DOMINI NOSTRI PII DIVINA PROVIDENTIA PAPAE X
LITTERAE ENCYCLICAE

DE MODERNISTARVM DOCTRINIS.

AD PATRIARCHAS PRIMATES ARCHIEPISCOPOS EPISCOPOS ALIOSQVE
LOCORVM ORDINARIOS PACEM ET COMMVNIONEM CVM APOS-
TOLICA SEDE HABENTES

PIVS PAPA X

VENERABILES FRATRES SALVTEM ET APOSTOLICAM BENEDICTIONEM

Pascendi dominici gregis mandatum Nobis divinitus officium id munus in primis a Christo assignatum habet, ut traditae sanctis fidei depositum vigilantissime custodiat, repudiatis. profanis vocum novitatibus atque oppositionibus falsi nominis scientiae. Quae quidem supremi providentia pastoris nullo plane non tempore catholico agmini necessaria fuit: etenim, auctore humani peneris hoste, nunquam defuere *virī loquentes perversa*,¹ *vaniloqui et seductores*,² *errantes et in errorem mittentes*.³ Verumtamen inimicorum crucis Christi, postrema hac aetate, numerum crevisse admodum fatendum est; qui, artibus omnino novis astuque plenis, vitalem Ecclesiae vim elidere, ipsumque, si queant, Christi regnum evertere funditus nituntur. Quare silere Nobis diutius haud licet, ne muneri sanctissimo deesse videamur, et benignitas, qua, spe sanioris consilii, huc usque usi sumus, officii oblivio reputetur.

Qua in re ut moram ne interponamus illud in primis exigit, quod fautores errorum iam non inter apertos hostes quaerendi sunt modo; verum, quod dolendum maxime verendumque est, in ipso latent sinu gremioque Ecclesiae, eo sane nocentiores, quo minus perspicui.—Loquimur, Venerabiles Fratres, de multis e catholicorum laicorum numero, quin, quod longe miserabilius, ex ipso sacerdotum coetu, qui, fucoso quodam Ecclesiae amore, nullo solido philosophiae ac theologiae praesidio, immo adeo venenatis imbuti penitus doctrinis quae ab Ecclesiae osoribus traduntur, Ecclesiae eiusdem renovatores, omni posthabita modestia animi, se iactitant; factoque audacius agmine, quidquid sanctius est in Christi opere impetunt, ipsa

¹ Act. xx. 30.
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² Tit. i. 10.

³ 2 Tim. iii. 13.

haud incolumi divini Reparatoris persona, quam, ausu sacrilego, ad purum putumque hominem extenuant.

Homines huiusmodi Ecclesiae Nos hostibus adscribere, etsi mirantur ipsi, nemo tamen mirabitur iure, qui, mente animi seposita cuius penes Deum arbitrium est, illorum doctrinas et loquendi agendique rationes cognorit. Enimvero non is a veritate discedat, qui eos Ecclesiae adversarios quovis alio perniciosiores habeat. Nam non hi extra Ecclesiam, sed intra, ut diximus, de illius perniciie consilia agitant sua : quamobrem in ipsis fere Ecclesiae venis atque in visceribus periculum residet, eo securiore damno, quo illi intimius Ecclesiam norunt. Adde quod securim non ad ramos surculosque ponunt ; sed ad radicem ipsam, fidem nimirum fideique fibras altissimas. Icta autem radice hac immortalitatis, virus per omnem arborem sic propagare pergunt, ut catholicae veritatis nulla sit pars unde manus abstineant, nulla quam corrumpere non elaborent. Porro, mille nocendi artes dum adhibent, nihil illis callidius nihil insidiosius : nam et rationalistam et catholicum promiscue agunt, idque adeo simulatissime, ut incautum quemque facile in errorem pertrahant ; cumque temeritate maxime valeant, nullum est consecutionum genus quod horreant aut non obfirmate secureque obtrudant. Accedit praeterea in illis, aptissime ad fallendos animos, genus vitae cummaxime actuosum, assidua ac vehemens ad omnem eruditionem occupatio, moribus plerumque austeris quaesita laus. Demum, quod fere medicinae fiduciam tollit, disciplinis ipsi suis sic animo sunt comparati, ut dominationem omnem spernant nullaue recipiant frena ; et freti mendaci quadam conscientia animi, nituntur veritatis studio tribuere quod uni reapse superbiae ac pervicaciae tribuendum est.—Equidem speravimus huiusmodi quandoque homines ad meliora revocare : quo in genere suavitate primum tamquam cum filiis, tum vero severitate, demum, quanquam inviti, animaversione publica usi sumus. Nostis tamen, Venerabiles Fratres quam haec fecerimus inaniter : cervicem, ad horam deflexam, mox extulerunt superbius. Iam si illorum solummodo res ageretur, dissimulare forsitan possemus : sed catholici nominis e contra securitae agitur. Quapropter silentium, quod habere diutius piaculum foret, intercipere necesse est ; ut personatos male homines, quales reapse sunt, universae Ecclesiae demonstremus.

Quia vero modernistarum (sic enim iure in vulgus audiunt) callidissimum artificium est, ut doctrinas suas non ordine digestas proponant atque in unum collectas, sed sparsas veluti atque invicem seiunctas, ut nimirum ancipites et quasi vagi videantur, cum e contra firmi sint et constantes ; praestat, Venerabiles

Fratres, doctrinas easdem uno heic conspectu exhibere primum, nexumque indicare quo invicem coalescunt, ut deinde errorum caussas scrutemur, ac remedia ad averruncandam perniciem praescribamus.

Ut autem in abstrusiore re ordinatim procedamus, illud ante omnia notandum est, modernistarum quemlibet plures agere personas ac veluti in se commiscere; philosophum nimirum, credentem, theologum, historicum, criticum, apologetam, instauratorem: quas singulatim omnes distinguere oportet, qui eorum systema rite cognoscere et doctrinarum antecessiones consequutionesque pervidere velit.

Iam, ut a philosopho exordiamur, philosophiae religiosae fundamentum in doctrina illa modernistae ponunt, quam vulgo *agnosticismum* vocant. Vi huius humana ratio *phaenomenis* omnio includitur, rebus videlicet quae apparent eaque specie qua apparent: earumdem praetergredi terminos nec ius nec potestatem habet. Quare nec ad Deum se erigere potis est nec illius existentiam, ut per ea quae videntur, agnoscere. Hinc infertur, Deum scientiae obiectum directe nullatenus esse posse; ad historiam vero quod attinet, Deum subiectum historicum minime censendum esse.—His autem positis, quid de *naturali theologia*, quid de *motivis credibilitatis*, quid de *externa revelatione* fiat, facile quisque perspiciet. Ea nempe modernistae penitus e medio tollunt, et ad *intellectualismum* amandant; ridendum, inquit, systema ac iamdiu emortuum. Neque illos plane retinet quod eiusmodi errorum portenta apertissime damnarit Ecclesia: siquidem Vaticana Synodus sic sanciebat: *Si quis dixerit Deum unum et verum, Creatorem et Dominum nostrum, per ea quae facta sunt, naturali rationis humanae lumine certo cognosci non posse, anathema sit*;¹ itemque: *Si quis dixerit fieri non posse, aut non expedire, ut per revelationem divinam homo de Deo cultuque ei exhibendo edoceatur, anathema sit*;² ac demum: *Si quis dixerit revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cuiusque experientia aut inspiratione privata homines ad fidem moveri debere, anathema sit*.³ Qua vero ratione ex *agnosticismo*, qui solum est in ignoratione, ad *atheismum* scientificum atque historicum modernistae transeant, qui contra totus est in inficiatione positus: quo idcirco ratiocinationis iure, ex eo quod ignoretur utrum humanarum gentium historiae intervenerit Deus necne, fiat gressus ad eandem historiam neglecto omnino Deo explicandam, ac si reapse non intervenerit; novit

¹ *De Revel.* can. i.

² *Ibid.* can. ii.

³ *De Fide*, can. iii.

plane qui possit. Id tamen ratum ipsis fixumque est, atheam debere esse scientiam itemque historiam; in quarum finibus non nisi *phaenomenis* possit esse locus, exturbato penitus Deo et quidquid divinum est.—Qua ex doctrina absurdissima quid de sanctissima Christi persona, quid de Ipsius vitae mortisque mysteriis, quid pariter de anastasi deque in caelum ascensu tenedum sit, mox plane videbimus.

Hic tamen *agnosticismus*, in disciplina modernistarum, non nisi ut pars negans habenda est: positiva, ut aiunt, in *immanentia vitali* constituitur. Narum nempe ad aliam ex altera sic procedunt.—Religio, sive ea naturalis est sive supra naturam ceu quodlibet factum, explicationem aliquam admittat oportet. Explicatio autem, naturali theologia deleta adituque ad revelationem ob reiecta credibilitatis argumenta intercluso, immo etiam revelatione qualibet externa, penitus sublata extra hominem inquiritur frustra. Est igitur in ipso homine quaerenda: et quoniam religio vitae quaedam est forma, in vita omnino hominis reperienda est. Ex hoc *immanentiae religiosae* principium asseritur. Vitalis porro cuiuscumque phaenomeni cuiusmodi religionem esse iam dictum est, prima veluti motio ex indigentia quapiam seu impulsione est repetenda: primordia vero, si de vita pressius loquamur, ponenda sunt in motu quodam cordis, qui *sensus* dicitur. Eam ob rem, cum religionis obiectum sit Deus, concludendum omnino est, fidem, quae initium est ac fundamentum cuiusvis religionis, in sensu quodam intimo collocari debere, qui ex indigentia divini oriatur. Haec porro divini indigentia, quia monnisi certis aptisque in complexibus sentitur, pertinere ad conscientiae ambitum ex se non potest; latet autem primo infra conscientiam, seu, ut mutuato vocabulo a moderna philosophia loquuntur, in *subconscientia*, ubi etiam illius radix occulta manet atque indeprehensa.—Petet quis forsan, haec divini indigentia, quam homo in se ipse percipiat, quo demum pacto in religionem evadat. Ad haec modernistae: Scientia atque historia, inquiunt, duplici includuntur termino; altero externo, aspectabili nimirum mundo, altero interno, qui est conscientia. Alterutrum ubi attigerint, ultra quo procedant non habent: hos enim praeter fines adest *incognoscibile*. Coram hoc *incognoscibili*, sive illud sit extra hominem ultraque aspectabilem naturam rerum, sive intus in *subconscientia* lateat, indigentia divini in animo ad religionem prono, nullo, secundum *fideismi* scita, praevertente mentis iudicio, peculiarem quemdam commovet *sensum*: hic vero divinam ipsam *realitatem*, tum tamquam obiectum tum tamquam sui causam intimam, in se implicatam habet atque hominem, quodammodo cum Deo coniungit. Est porro hic

sensus quem modernistae fidei nomine appellant, estque illis religionis initium.

Sed non hic philosophandi, seu rectius delirandi, finis. In eiusmodi enim *sensu* modernistae non fidem tantum reperiunt ; sed, cum fide inque ipsa fide, prout illam intelligunt, *revelationi* locum esse affirmant. Enimvero ecquid amplius ad revelationem quis postulet ? An non revelationem dicemus, aut saltem revelationis exordium, *sensum* illum religiosum in conscientia apparentem ; quin et Deum ipsum, etsi confusius, sese, in eodem religioso *sensu*, animis manifestantem ? Subdunt vero : cum fidei Deus obiectum sit aequae et caussa, revelatio illa et de Deo pariter ed a Deo est : habet Deum videlicet revelantem simul ac revelatum. Hinc autem, Venerabiles Fratres, affirmatio illa modernistarum perabsurda, qua religio quaelibet pro diverso adspectu, naturalis una ac supernaturalis dicenda est. Hinc conscientiae ac revelationis promiscua significatio. Hinc lex, qua *conscientia religiosa* ut regula universalis traditur, cum revelatione penitus aequanda, cui subesse omnes oporteat, supremam etiam in Ecclesia potestatem, sive haec doceat sive de sacris disciplinave statuatur.

Attamen in toto hoc processu, unde, ex modernistarum sententia, fides ac revelatio prodeunt, unum est magnopere attendendum, non exigui quidem momenti ob consequutiones historico-criticas, quas inde illi eruunt.—Nam *Incognoscibile*, de quo loquuntur, non se fidei sistit ut nudum quid aut singulare ; sed contra in phaenomeno aliquo arcte inhaerens, quod, quamvis ad campum scientiae aut historiae pertinet, ratione tamen aliqua praetergreditur ; sive hoc phaenomenon sit factum aliquod naturae, arcani quidpiam in se continens, sive sit quivis unus ex hominibus, cuius ingenium acta verba cum ordinariis historiae legibus componi haud posse videntur. Tum vero fides, ab *Incognoscibili* allecta quod cum phaenomeno iungitur, totum ipsum phaenomenon complectitur ac sua vita quodammodo permeat. Ex hoc autem duo consequuntur. Primum, quaedam phaenomeni *transfiguratio*, per elationem silicet supra veras illius conditiones, qua aptior fiat materia ad induendam divini formam, quam fides est inductura. Secundum, phaenomeni eiusdem aliquapiam, sic vocare liceat, *defiguratio* inde nata, quod fides illi, loci temporisque adiunctis exempto, tribuit quae reapse non habet : quod usuvenit praecipue, quum de phaenomenis agitur exacti temporis, eoque amplius quo sunt vetustiora. Ex gemino hoc capite binos iterum modernistae eruunt canones ; qui, alteri additi iam ex agnosticismo habito, critices historicae fundamenta constituunt. Exemplo res illustrabitur ; sitque illud e Christi persona petitum. In persona

Christi aiunt, scientia atque historia nil praeter hominem offendunt. Ergo vi primi canonis ex agnosticismo deducti, ex eius historia quidquid divinum redolet delendum est. Porro, vi alterius canonis, Christi persona historica *transfigurata* est a fide : ergo subducendum ab ea quidquid ipsam evehit supra conditiones historicas. Demum, vi tertii canonis, eadem persona Christi a fide *defigurata* est : ergo removenda sunt ab illa sermones, acta quidquid, uno verbo, ingenio, statui, educationi eius, loco ac tempori quiquis vixit, minime respondet. Mira equidem ratiocinandi ratio : sed haec moderinstarum critice.

Religiosus igitur *sensus*, qui per *vitalem immanentiam* e latebris *subconscientiae* erumpit, germen est totius religionis ac ratio pariter omnium, quae in religione quavis fuere aut sunt futura. Rudis quidem initio ac fere informis, eiusmodi *sensus* paullatim atque influxu arcani illius principii unde ortum habuit, adolevit una cum progressu humanae vitae cuius, ut diximus, quaedam est forma. Habemus igitur religionis cuiuslibet, etsi supernaturalis, originem : sunt nempe illae *religiosi sensus* merae explicationes. Nec quis catholicam exceptam putet ; immo vero ceteris omnino parem : nam ea in conscientia Christi, electissimae naturae viri, cuiusmodi nemo unus fuit necerit, *vitalis* processu *immanentiae*, non aliter, nata est. Stupent profecto, qui haec audiant, tantam ad asserendum audaciam, tantum sacrilegium ! Attamen, Venerabiles Fratres, non haec sunt solum ab incredulis effutita temere. Catholici homines, immo vero e sacerdotibus plures, haec palma edisserunt ; talibusque deliramentis Ecclesiam se instauraturos iactant ! Non heic iam de veteri errore agitur, quo naturae humanae supernaturalis ordinis veluti ius tribuebatur. Longius admodum processum est : ut nempe sanctissima religio nostra, in homine Christo aequae ac in nobis, a natura, ex se suaque sponte, edita affirmetur. Hoc autem nil profecto aptius ad omnem supernaturalem ordinem abolendum. Quare a Vaticana Synodo iure summo sancitum fuit : *Si quis dixerit, hominem ad cognitionem et perfectionem quae naturalem superet, divinitus evehi non posse, sed ex seipso ad omnis tandem veri et boni possessionem iugi profectu pertingere posse et debere anathema sit.*¹

Huc usque tamen, Venerabiles Fratres, nullum dari vidimus intellectui locum. Habet autem et ipse, ex modernistarum doctrina, suas in actu fidei partes. Quo dein pacto, advertisse praestat. In *sensu* illo, inquiunt, quem saepius nominavimus, quoniam *sensus* est non cognitio, Deus quidem se homini sistit : verum confuse adeo ac permixte ut a subiecto credente vix aut

¹ *De Revel.* can. iii.

minime distinguatur. Necesse igitur est aliquo eundem sensum collustrari lumine, ut Deus inde omnino exiliat ac secernatur. Id nempe ad intellectum pertinet, cuius est cogitare et analysim instituere; per quem homo vitalia Phaenomena in se exsurgentia in species primum traducit, tum autem verbis significat. Hinc vulgata modernistarum enunciatio: debere religiosum hominem fidem suam *cogitare*. Mens ergo, illi *sensui* adveniens, in eundem se inflectit, inque eo elaborat pictoris instar, qui obsoletam tabulae cuiusdem diagraphen collustret ut nitidius efferat: sic enim fere quidam modernistarum doctor rem explicat. In eiusmodi autem negotio mens dupliciter operatur: primum, naturali actu et spontaneo, redditque rem sententia quadam simplici ac vulgari; secundo vero reflexe ac penitus, vel, ut aiunt, *cogitationem elaborando*, eloquiturque cogitata *secundariis* sententiis, derivatis quidem a prima illa simplici, limatioribus tamen ac distinctioribus. Quae *secundariae* sententiae, si demum a supremo Ecclesiae magisterio sancitae fuerint, constituent *dogma*.

Sic igitur in modernistarum doctrina ventum est ad caput quoddam praecipuum, videlicet ad originem dogmatis atque ad ipsam dogmatis naturam. Originem enim dogmatis ponunt quidem in primigeniis illis formulis simplicibus, quae, quodam sub respectu, necessariae sunt fidei; nam revelatio, ut reapse sit, manifestam Dei notitiam in conscientia requirit. Ipsum tamen dogma *secundariis* proprie contineri formulis affirmare videntur.—Eius porro ut assequamur naturam, ante omnia inquirendum est, quaenam intercedat relatio inter *formulas religiosas* et *religiosum* animi *sensum*. Id autem facile intelliget, qui teneat *formularum* eiusmodi non alium esse finem, quam modum suppeditare credenti, quo sibi suae fidei rationem reddat. Quamobrem mediae lilae sunt inter credentem eiusque fidem: ad fidem autem quod attinet, sunt inadequatae eius obiecti notae, vulgo *symbola* vocitant; ad credentem quod spectat, sunt mera *instrumenta*. Quocirca nulla confici ratione potest, eas veritatem absolute continere: nam, qua *symbola*, imagines sunt veritatis, atque idcirco sensui religioso accommodandae, prout hic ad hominem refertur: qua *instrumenta*, sunt veritatis vehicula atque ideo accommodanda vicissim homini, prout refertur ad religiosum sensum. Obiectum autem *sensus religiosi*, utpote quod *absoluto* continetur, infinitos habet adspectus, quorum modo hic modo alius apparere potest. Similiter homo, qui credit, aliis atque aliis uti potest conditionibus. Ergo et formulas, quas dogma appellamus, vicissitudini eidem subesse oportet, ac propterea varietati esse obnoxias. Ita vero ad intimam *evolutionem* dogmatis expeditum

est iter.—Sophismatum profecto coacervatio infinita, quae religionem omnem pessumdat ac delet !

Evolvi tamen ac mutari dogma non posse solum sed oportere, et modernistae ipsi perfracte affirmant, et ex eorum sententiis aperte consequitur.—Nam inter praecipua doctrinae capita hoc illi habent, quod ab *immanentiae vitalis* principio deducunt : *formulas religiosas*, ut *religiosae* reapse sint nec solum intellectus commentationes, vitales esse debere vitamque ipsam vivere *sensus religiosi*. Quod non ita intelligendum est, quasi hae formulae, praesertim si mere imaginativae, sint pro ipso religioso sensu inventae : nihil enim refert admodum earum originis, ut etiam numeri vel qualitatis : sed ita, ut eas *religiosus sensus*, mutatione aliqua, si opus est, adhibita, *vitaliter* sibi adiungat. Scilicet, ut aliis dicimus, necesse est ut *formula primitiva* acceptetur a corde ab eoque sanciat ; itemque sub cordis ductu sit labor, quo *secundariae formulae* progignuntur. Hinc accidit quod debeant hae formulae, ut vitales sint, ad fidem pariter et ad credentem accommodatae esse ac manere. Quamobrem, si quavis ex causa huiusmodi accommodatio cesset, amittunt illae primigenias notiones ac mutari indigent.—Haec porro formularum dogmaticarum cum sit vis ac fortuna instabilis, mirum non est illas modernistis tanto esse ludibrio ac despectui ; qui nihil e contra loquuntur atque extollunt nisi religiosum sensum vitamque religiosam. Ideo et Ecclesiam audacissime carpunt tamquam devio itinere incedentem, quod ab externa formularum significatione religiosam vim ac moralem minime distinguat, et formulis notione carentibus casso labore ac tenacissime nihaerens, religionem ipsam dilabi permittat. *Caeci* equidem et *duces caecorum*, qui superbo scientiae nomine inflati usque eo insaniunt ut aeternam veritatis notionem et germanum religionis sensum pervertant : novo invento systemate, quo, ex *proiecta et effrenata novitatum cupiditate*, veritas, ubi certo consistit non quaeritur, sanctisque et apostolicis traditionibus posthabitis, doctrinae aliae inanes, futiles, incertae nec ab Ecclesia probatae adsciscunt, quibus veritatem ipsam fulciri ac sustineri vanissimi homines arbitrantur.¹

Atque haec, Venerabiles Fratres, de modernista ut philosopho. —Iam si, ad credentem progressus, nosse quis velit unde hic in modernistis a philosopho distinguatur, illud advertere necesse est, etsi philosophus *realitatem* divini ut fidei obiectum admittat, haec tamen ab illo *realitatem* non alibi repetiri nisi in credentis animo, ut obiectum sensus est et affirmationis atque ideo phaenomenorum ambitum non excedit : utrum porro in se illa extra sensum existat atque affirmationem huiusmodi, praeterit

¹ Gregor. XVI Ep. Encycl., ' *Singulari Nos*, ' 7 kal. Iul. 1834.

philosophus ac negligit. E contra modernistae credenti ratum ac certum est, *realitatem* divini reapse in se ipsam existere nec prorsus a credente pendere. Quod si postules, in quo tandem haec credentis assertio nitatur; reponent: in privata cuiusque hominis *experientia*.—In qua affirmatione, dum equidem hi a rationalistis dissident, in protestantium tamen ac pseudo-mysticorum opinionem discedunt. Rem enim sic edisserunt: in *sensu religioso* quendam esse agnoscendum cordis intuitum; quo homo ipsam, sine medio, Dei *realitatem* attingit, tantamque de existentia Dei haurit persuasionem deque Dei tum intra tum extra hominem actione, ut persuasionem omnem, quae ex scientia peti possit, longe antecellat. Veram igitur ponunt experientiam, eamque rationali qualibet experientia praestantior: quam si quis, ut rationalistae, inficiatur, inde fieri affirmant, nuod nolit is in eis se ipse constituere moralibus adiunctis, quae ad experientiam gignendam requirantur. Haec porro *experientia*, cum quis illam fuerit assequutus, proprie vereque credentem efficit. Quam hic longe absumus a catholicis institutis! Commenta eiusmodi a Vaticana Synodo improbata iam vidimus. His semel admissis una cum erroribus ceteris iam memoratis, quo pacto ad atheismum pateat via, inferius dicemus. Nunc statim advertisse iuverit, ex hac *experientiae* doctrina, coniuncta alteri de *symbolismo*, religionem quamlibet, ethnicorum minime excepta, ut veram esse habendam. Quidni etenim in religione quavis experientiae huiusmodi occurrant? occurrisse vero non unus asserit. Quo iure autem modernistae veritatem experientiae abnunt, quam turca affirmet; verasque experientias unis catholicis vindicabunt? Neque id reapse modernistae denegant; quin immo, subobscuri alii, alii apertissime, religiones omnes contendunt esse veras. Secus autem sentire nec posse, manifestum est. Nam religioni cuiquam quo tandem ex capite, secundum illorum praecepta, foret falsitas tribuenda? Certe vel ex fallacia *sensus religiosi*, vel quod falsiloqua sit formula ab intellectu prolata. Atqui *sensus religiosus* unus semper idemque est, etsi forte quandoque imperfectior: formula autem intellectus, ut vera sit, sufficit ut *religioso sensui* hominique credenti respondeat, quicquid de huius perspicuitate ingenii esse queat. Unum, ad summum, in religionum diversarum conflictu, modernistae contendere forte possint, catholicam, utpote vividior, plus habere veritatis; itemque christiano nomine digniorem eam esse, ut quae christianismi exordiis respondeat plenius. Has consecutiones omnes ex datis antecedentibus fluere, nemini erit absonum. Illud stupendum cummaxime, catholicos dari viros ac sacerdotes, qui, etsi, ut autumari malumus, eiusmodi portenta horrent,

agunt tamen ac si plene probent. Eas etenim errorum talium magistris tribuunt laudes, eos publice habent honores, ut sibi quisque suadeat facile, illos non homines honorare, aliquo forsitan numero non expertes, sed errores potius, quos hi aperte asserunt inque vulgus spargere omni ope nituntur.

Est aliud praeterea in hoc doctrinae capite, quod catholicae veritati est omnino infestum.—Nam istud de *experientia* praeceptum ad *traditionem* etiam transfertur, quam Ecclesia huc usque asseruit, eamque prorsus adimit. Enimvero modernistae sic traditionem intelligunt, ut sit *originalis experientiae* quaedam cum aliis communicatio per praedicationem, ope formulae intellectivae. Cui formulae propterea, praeter vim, ut aiunt, *repraesentativam*, *suggestivam* quandam adscribunt virtutem, tum in eo qui credit, ad *sensum religiosum* forte torpentem excitandum, instaurandamque *experientiam* aliquando habitam tum in eis qui nondum credunt, ad *sensum religiosum* primo gignendum et *experientiam* producendam. Sic autem experientia religiosa late in populos propagatur; nec tantummodo in eos qui nunc sunt per praedicationem, sed in posteros etiam, tam per libros quam per verborum de aliis in alios replicationem.—Haec vero experientiae communicatio radices quandoque agit vigetque; senescit quandoque statim ac moritur. Vigere autem, modernistis argumentum veritatis est; veritatem enim ac vitam promiscue habent. Ex quo inferre denuo licebit: religiones omnes quotquot extant veras esse, nam secus nec viverent.

Re porro huc adducta, Venerabiles Fratres, satis superque habemus ad recte cognoscendum, quem ordinem, modernistae statuunt inter fidem et scientiam, quo etiam scientiae nomine historia apud illos notatur. Ac primo quidem tenendum est, materiam uni obiectam materiae obiectae alteri externam omnino esse ab eaque seiunctam. Fides enim id unice spectat, quod scientia *incognoscibile* sibi esse profitetur. Hinc diversum utrique pensum: scientia versatur in phaenomenis, ubi nullus fidei locus; fides e contra versatur in divinis, quae scientia penitus ignorat. Unde demum conficitur, inter fidem et scientiam nunquam esse posse discidium: si enim suum quaeque locum teneat, occurrere sibi invicem nunquam poterunt, atque ideo nec contradicere.—Quibus si qui forte obiiciant, quaedam in aspectabili occurrere natura rerum quae ad fidem etiam pertineant uti humanam Christi vitam; negabunt. Nam, etsi haec phaenomenis accensentur, tamen, quatenus vita fidei imbuuntur, et a fide, quo supra dictum est modo, *transfigurata* ac *defigurata* fuerunt, a sensibili mundo sunt abrepta et in divini materiam translata. Quamobrem poscenti ulterius, an Christus vera patrarit miracula vereque futura praesenserit, an vere revixerit

atque in caelum consenderit; scientia agnostica abnuet, fides affirmabit; ex hoc tamen nulla erit inter utramque pugna. Nam abnuet alter ut philosophus philosophos alloquens, Christum scilicet unice contemplatus secundum *realitatem historicam*; affirmabit alter ut credens cum credentibus loquutus, Christi vitam spectans prout *iterum vivitur* a fide et in fide.

Ex his tamen fallitur vehementer qui reputet posse opinari, fidem et scientiam alteram sub altera nulla penitus ratione esse subiectam. Nam de scientia quidem recte vereque existimabit; secus autem de fide, quae, non uno tantum sed triplici ex capite, scientiae subiici dicenda est. Primum namque advertere oportet, in facto quovis religioso, detracta *divina realitate* quamque de illa habet *experientiam* qui credit, cetera omnia, praesertim vero *religiosas formulas*, phaenomenorum ambitum minime transgredi, atque ideo cadere subscientiam. Liceat utique credenti, si volet, de mundo excedere; quamdiu tamen in mundo deget, leges, obtutum, iudicia scientiae atque historiae numquam, velit nolit, effugiet.—Praeterea, quamvis dictum est Deum solius fidei esse obiectum, id de divina quidem *realitate* concedendum est, non tamen de *idea* Dei. Haec quippe scientiae subest; quae, dum in ordine, ut aiunt logico philosophatur, quidquid etiam absolutum est attingit atque ideale. Quocirca philosophia seu scientia cognoscendi de idea Dei ius habet, eamque in sui evolutione moderandi et, si quid extrarium invaserit, corrigendi. Hinc modernistarum effatum: evolutionem religiosam cum morali et intellectuali componi debere; videlicet, ut quidam tradit quem magistrum sequuntur, eisdem subdi. Accedit demum quod homo dualitatem in se ipse non patitur, quamobrem credentem quaedam intima urget necessitas fidem cum scientia sic componendi, ut a generali ne discrepet idea, quam scientia exhibet de hoc mundo universo. Sic ergo conficitur, scientiam a fide omnino solutam esse, fidem contra, ut ut scientiae extranea praedicetur, eidem subesse.—Quae omnia, Venerabiles Fratres, contraria prorsus sunt iis quae Pius IX decessor Noster tradebat, docens: ¹ *Philosophiae esse, in iis quae ad religionem pertinent, non dominari sed ancillari, non praescribere quid credendum sit, sed rationabili obsequio amplecti, neque altitudinem scrutari mysteriorum Dei, sed illam pie humiliterque revereri.* Modernistae negotium plane invertunt: quibus idcirco applicari queunt, quae Gregorius IX item decessor Noster de quibusdam suae aetatis theologis scribebat: ² *Quidam apud vos, spiritu vanitatis ut uter distenti, positos a Patribus terminos profana transferre satagunt novitate; coelestis paginae intellectum . . .*

¹ Brev. ad Ep. Wratislav. 15 Iun. 1857.

² Ep. ad Magistros theol. paris., non. Iul. 1223.


ad doctrinam philosophicam rationalium inclinando, ad ostentationem scientiae, non profectum aliquem auditorum. . . . Ipsi, doctrinis variis et peregrinis abducti, redigunt caput in caudam, et ancillae cogunt famulari reginam.

Quod profecto apertius patebit intuenti quo pacto modernistae agant, accommodate omnino ad ea quae docent. Multa enim ab eis contrarie videntur scripta vel dicta, ut quis facile illos aestimet ancipites atque incertos. Verumtamen consulte id et considerate accidit: ex opinionie scilicet quam habent de fidei atque scientiae seiunctione mutua. Hinc in eorum libris quaedam offendimus quae catholicis omnino probet; quaedam, aversa pagina, quae rationalistam dictasse autumes. Hinc, historiam sacribentes, nullam de divinitate Christi mentionem iniiciunt; ad concionem vero in templis eam firmissime profitentur. Item, enarrantes historiam, Concilia et Patres nullo loco habent; catechesim autem si tradunt, illa atque illos cum honore afferunt. Hinc etiam exegesis theologicam et pastorem a scientifica et historica secernunt. Similiter, ex principio quod scientia a fide nullo pacto pendeat, quum de philosophia, de historia, de critice disserunt, Lutheri sequi vestigia non exhorrentes,¹ despicientiam praeceptorum catholicarum, sanctorum Patrum, oecumenicarum synodorum, magisterii ecclesiastici omnimodis ostentant de qua si carpantur, libertatem sibi adimi conqueruntur. Professorem fidem esse scientiae subiiciendam, Ecclesiam passim aperteque reprehendunt quod sua dogmata philosophiae opinionibus subdere et accommodare obstinatissime renuat: ipsi vero, veteri ad hunc finem theologia sublata, novam invehere contendunt, quae philosophorum delirationibus obsecundet.

Hic iam, Venerabiles Fratres, nobis fit aditus ad modernistas in theologico agone spectandos. Salebrosum quidem opus: sed paucis absolvendum.—Agitur nimirum de concilianda fide cum scientia, idque non aliter quam una alteri subiecta. Eo in genere modernista theologus eisdem utitur principiis, quae usui philosopho esse vidimus, illaque ad credentem aptat: principia inquit *immanentiae* et *symbolismi*. Sic autem rem expeditissime perficit. Traditur a philosopho *principium fidei* esse *immanens*; a credente additur *hoc principium Deum* esse: concludit ipse *Deus ergo est immanens in homine*. Hinc *immanentia theologica*. Iterum: philosopho certum est *repraesentationes obiecti fidei* esse *tantum symbolicas*; credenti pariter certum est

¹ Prop. 29 damn. a Leone X, Bull. 'Exsurge Domine' 16 Maii 1520. *Via nobis facta est enervandi auctoritatem Conciliorum, et libere contradicendi eorum gestis, et iudicandi eorum decreta, et confidenter confitendi quicquid verum videtur, sive probatum fuerit, sive reprobatum a quocumque Concilio.*

fidei obiectum esse Deum in se : theologus igitur colligit : *repraesentationes divinae realitatis esse symbolicas*. Hinc *symbolismus theologicus*.—Errores profecto maximi : quorum uterque quam sit perniciosus, consequentiis inspectis patebit.—Nam, ut de *symbolismo* statim dicamus, cum symbola talia sint respectu obiecti, respectu autem credentis sint instrumenta ; cavendum primum, inquit, credenti, ne ipsi formulae ut formula est plus nimio inhaereat, sed illa utendum unice ut absolutae adhaerescat veritati, quam formula reteggit simul ac tegit nititurque exprimere quin unquam assequatur. Addunt praeterea, formulas eiusmodi esse a credente adhibendas quatenus ipsam iuverint, ad commodum enim datae sunt non ad impedimentum : incolumi utique honore qui, ex sociali respectu, debetur formulis, quas publicum magisterium aptas ad communem conscientiam exprimendam iudicavit, quamdiu scilicet idem magisterium secus quidpiam non edixerit.—De *immanentia* autem quid reapse modernistae sentiant, difficile est indicare ; non enim eadem omnium opinio. Sunt qui in eo collocant, quod Deus agens intime adsit in homine, magis quam ipse sibi homo ; quod plane, si recte intelligitur, reprehensionem non habet. Alii in eo ponunt, quod actio Dei una sit cum actione naturae ut causas primae cum causae secundae ; quod ordinem supernaturalem reapse delet. Alii demum sic explicant, ut suspicionem efficiant pantheisticae significationis ; id autem cum ceteris eorum doctrinis cohaeret aptius.

Huic vero *immanentiae* pronunciato aliud adiicitur, quod a *permanentia divina* vocare possumus : quae duo inter se eo fere modo differunt, quo *experientia* privata ab *experientia* per traditionem transmissa. Exemplum rem collustrabit : sitque ab Ecclesia, et Sacramentis deductum. Ecclesia, inquit, et Sacramenta a Christo ipso instituta minime credenda sunt. Cavet id agnosticismus, qui in Christo nil praeter hominem novit, cuius conscientia religiosa, ut ceterorum hominum, sensim efformata est : cavet lex immanentiae, quae externas, ut aiunt, *applicationes* respuit : cavet item lex evolutionis, quae ut germina evolvantur tempus postulat et quandam adiunctorum sibi succedentium seriem ; cavet demum historia, quae talem reapse rei cursum fuisse ostendit. Attamen Ecclesiam et Sacramenta *mediate* a Christo fuisse instituta retinendum est. Qui vero ? Conscientias christianas omnes in Christi conscientia virtute quodammodo inclusas affirmant, ut in semine planta. Quoniam autem germina vitam seminis vivunt ; christiani omnes vitam Christi vivere dicendi sunt. Sed Christi vita, secundum fidem, divina est : ergo et christianorum  vita. Si igitur haec vita, decursu aetatum, Ecclesiae et

Sacramentis initium dedit : iure omnino dicetur initium huiusmodi esse a Christo ac divinum esse. Sic omnino conficiunt divinas esse etiam Scripturas sacras, divina dogmata.—His porro modernistarum theologia ferme absolvitur. Brevis profecto supellex : sed ei perabundans, qui profiteatur, scientiae, quidquid praeceperit, semper esse obtemperandum.—Horum ad cetera quae dicemus applicationem quisque facile per se viderit.

De origine fidei deque eius natura attigimus huc usque. Fidei autem cum multa sint germina, praecipua vero Ecclesia, dogma, sacra et religiones, libri quos sanctos nominamus ; de his quoque quid modernistae doceant, inquirendum.—Atque ut dogma initium ponamus, huius quae sit origo et natura iam supra indicatum est. Oritur illud ex impulsione quadam seu necessitate, vi cuius qui credit in suis cogitatis elaborat, ut conscientia tam sua quam aliorum illustretur magis. Est hic labor in rimando totus expoliendoque primigeniam mentis *formulam*, non *quidem* in se illam secundum logicam explicationem, sed *secundum* circumstantia, seu, ut minus apte ad intelligendum *inquiunt*, *vitaliter*. Inde fit ut circa illam, *secundariae* quaedam, ut iam innuimus, sensim enascantur formulae ; quae postea in unum corpus coagmentatae vel in unum doctrinae aedificium, cum a magisterio publico sanctiae fuerint utpote communi conscientiae respondentes, dicuntur dogma. Ab hoc discernendae sunt probe theologorum commentationes : quae ceteroqui, quamvis vitam dogmatis non vivunt, non omnino tamen sunt inutiles, tum ad religionem cum scientia componendam et oppositiones inter illas tollendas, tum ad religionem ipsam extrinsecus illustrandam protuendamque ; forte etiam utilitati fuerint novo cuidam futuro dogmati materiam praeparando.—De cultu sacrorum haud foret multis dicendum, nisi eo quoque nomine Sacramenta venirent ; de quibus maximi modernistarum errores. Cultum ex duplici impulsione seu necessitate oriri perhibent ; omnia etenim, ut vidimus, in eorum systemate impulsionebus intimis seu necessitatibus gigni asseruntur. Altera est ad sensibile quiddam religioni tribuendum, altera ad eam proferendam, quod fieri utique nequaquam possit sine forma quadam sensibili et consecrantibus actibus ; quae Sacramenta dicimus. Sacramenta autem modernistis nuda sunt symbola seu signa ; quamvis non vi carentia. Quam vim ut indicent, exemplo ipsi utuntur verborum quorundam ; quae vulgo fortunam dicuntur sortita, eo quod virtutem conceperint ad notiones quasdam propagandas, robustas maximeque percellentes animos. Sicut ea verba ad notiones, sic Sacramenta ad sensum religiosum ordinata sunt : nihil praeterea. Clarius profecto dicerent, si Sacramenta unice ad nutriendam fidem

instituta affirmarent. Hoc tamen Tridentina Synodus damnavit: ¹ *Si quis dixerit haec sacramenta propter solam fidem nutriendam instituta fuisse, anathema sit.*

De librorum etiam sacrorum natura et origine aliquid iam delibavimus. Eos, ad modernistarum scita, definire probe quis possit syllogen *experientiarum*, non cuique passim advenientium sed extraordinariarum atque insignium, quae in quapiam religione sunt habitae.—Sic prorsus modernistae docent de libris nostris tum veteris tum novi testamenti. Ad suas tamen opiniones callidissime notant: quamvis experientia sit praesentis temporis, posse tamen illam de praeteritis aequae ac de futuris materiam sumere, prout videlicet qui credit vel exacta rursus per recordationem in modum *praesentium vivit*, vel futura per praeoccupationem. Id autem explicat quomodo historici quoque et apocalyptici in libris sacris censi queant. Sic igitur in hisce libris Deus quidem loquitur per credentem; sed, uti fert theologia modernistarum per *immanentiam* solummodo et *permanentiam vitalem*.—Quaeremus, quid tum de inspiratione? Haec, respondent, ab impulsione illa, nisi forte vehementia, nequaquam secernitur, qua credens ad fidem suam verbo scriptove aperiendam adigitur. Simile quid habemus in poetica inspiratione; quare quidam aiebat. Est Deus in nobis, agitante calescimus illo. Hoc modo Deus initium dici debet inspirations sacrorum librorum.—De qua praeterea inspiratione modernistae addunt, nihil omnino esse in sacris libris quod illa careat. Quod quum affirmant, magis eos crederes orthodoxos quam recentiores alios, qui inspirationem aliquantum coangustant, ut, exempli causa, quum *tacitas* sic dictas *citationes* invehunt. Sed haec illi verbo tenus ac simulate. Nam si Biblia ex agnosticismi praeceptis iudicamus, humanum scilicet opus, ab hominibus pro hominibus exaratum, licet ius theologo detur ea per *immanentiam* divina praedicandi; qui, demum inspiratio coarctari possit? Generalem utique modernistae sacrorum librorum inspirationem asseverant: catholico tamen sensu nullam admittunt.

Largiorem dicendi segetem offerunt, quae modernistarum schola de Ecclesia imaginatur. Ponunt initio eam ex duplici necessitate oriri, una in credente quovis, in eo praesertim qui primigeniam ac singularem aliquam sit nactus experientiam, ut fidem suam cum aliis communicet; altera, postquam fides communis inter plures evaserit, in *collectivitate*, ad coalescendum in societatem et ad commune bonum tuendum, augendum, propagandum. Quid igitur Ecclesia? partus est *conscientiae collectivae* seu consociationis conscientiarum singularium; quae vi *permanentiae vitalis*, a primo aliquo credente pendeant,

¹ Sess. VII. de Sacramentis in genere, can. 5.

videlicet, pro catholicis, a Christo.—Porro societas quae piam moderatrice auctoritate indiget, cuius sit officium consociatos omnes in communem finem dirigere, et compagis elementa tueri prudenter, quae in religioso coetu, doctrina et cultu absolvuntur. Hinc in Ecclesia catholica auctoritas tergemina; *disciplinaria*, *dogmatica*, *culturalis*.—Iam auctoritatis huius natura ex origine colligenda est; ex natura vero iura atque officia repetenda. Praeteritis aetatibus vulgaris fuit error quod auctoritas in Ecclesiam extrinsecus accesserit, nimirum immediate a Deo; quare *autocratica* merito habebatur. Sed haec nunc temporis obsolevere. Quo modo Ecclesia e conscientiarum collectivitate emanasse dicitur, eo pariter auctoritas ab ipsa Ecclesia vitaliter emanat. Auctoritas igitur, sicut Ecclesia, ex conscientia religiosa oritur, atque ideo eidem subest: quam subiectionem si spreverit, in tyrannidem vertitur. Ea porro tempestate nunc vivimus, quum libertatis sensus in fastigium summum excrevit. In civili statu conscientia publica populare regimen invexit. Sed conscientia in homine, aequae atque vita, una est. Nisi ergo in hominum conscientis intestinum velit excitare bellum ac fovere, auctoritati Ecclesiae officium inest democraticis utendi formis; eo vel magis quod, ni faxit, exitium imminet. Nam amens profecto fuerit, qui in sensu libertatis, qualis nunc viget, regressum posse fieri aliquando autumet. Constrictus vi atque inclusus, fortior se profundet, Ecclesia pariter ac religione deleta.—Haec omnia modernistae ratiocinantur; qui propterea toti sunt in indagandis viis ad auctoritatem Ecclesiae cum credentium libertate componendam.

Sed enim non intradomesticos tantum parietes habet Ecclesia, quibuscum amice cohaerere illam oporteat; habet et extra. Non una namque ipsa occupat mundum; occupant aequae consociationes aliae, quibuscum commercium et usus necessario intercedat. Quae iura igitur, quae sint Ecclesiae officia cum civilibus consociationibus determinandum est etiam, nec aliter determinandum nisi ex ipsius Ecclesiae natura, qualem nimirum modernistae nobis descripsere.—In hoc autem eisdem plane regulis utuntur, quae supra pro scientia, atque fide sunt allatae. Ibi *obiectis* sermo erat, heic de *finibus*. Sicut igitur *ratione obiecti* fidem ac scientiam extraneas ab invicem vidimus; sic Status et Ecclesia alter ab altera extranea sunt ob fines quos persequuntur, temporalem ille haec spiritualem. Licuit profecto alias temporale spirituali subiici; licuit de *mixtis* quaestionibus sermonem interseri, in quibus Ecclesia ut domina ac regina intererat, quia nempe Ecclesia a Deo, sine medio, ut ordinis supernaturalis est auctor, instituta ferebatur. Sed iam haec a philosophis atque historicis respuuntur. Status ergo ab Ecclesia

dissociandus, sicut etiam catholicus a cive. Quamobrem catholicus quilibet, quia etiam civis, ius atque officium habet, Ecclesiae auctoritate neglecta, eius optatis consiliis praeceptisque posthabitis, spretis immo reprehensionibus, ea persequendi quae civitatis utilitati conducere arbitretur. Viam ad agendum civi praescribere praetextu quolibet, abusus ecclesiasticae potestatis est, toto nisu reiiciendus. — Ea nimirum, Venerabiles Fratres unde haec omnia dimanant, eadem profecto sunt, quae Pius VI decessor Noster, in Constitutione apostolica *Auctorem fidei*, solemmniter damnavit.¹

Sed modernistarum scholae satis non est debere Statum ab Ecclesia seiungi. Sicut fidem, quoad elementa, ut inquirunt, phaenomenica scientiae subdi oportet, sic in temporalibus negotiis Ecclesiam subesse Statui. Hoc quidem illi aperte nondum forte asserunt; ratiocinationis tamen vi coguntur admittere. Posito etenim quod in teporalibus rebus Status possit unus, si accadat credentem, intimis religionis actibus haud contentum, in externos exilire, ut puta administrationem susceptionemve Sacramentorum; necesse erit haec sub Status dominium cadere. Ecquid tum de ecclestica auctoritate? Cum haec nisi per externos actus non explicetur; Statui, tota quanta est, erit obnoxia. Hac nempe consecutione coacti, multi e protestantibus *liberalibus* cultum omnem sacrum externum, quin etiam externam quamlibet religiosam consociationem e medio tollunt, religionemque, ut aiunt, *individualement* invehere adnituntur.—Quod si modernistae nondum ad haec palam progrediuntur, petunt interea ut Ecclesia quo ipsi impellunt sua se sponte inclinet seseque ad civiles formas aptet. Atque haec de auctoritate *disciplinari*.—Nam de *doctrinali* et *dogmatica* potestate longe peiora sunt ac perniciosiora quae sentiunt. De Magisterio Ecclesiae sic scilicet commentantur. Consociatio religiosa in unum vere coalescere nequaquam potest, nisi una sit consociatorum conscientia, unaque, qua utantur, formula. Utraque autem haec unitas mentem quandam quasi communem expostulat, cuius sit reperire ac determinare formulam, quae communi conscientiae rectius respondeat; cui quidem menti satis auctoritatis inesse oportet ad formulam quam statuerit communitati imponendam. In hac porro coniunctione ac veluti

¹ Prop. 2. *Propositio, quae statuit, potestatem a Deo datam Ecclesiae ut communicaretur Pastoribus, qui sunt eius ministri pro salute animarum; sic intellecta, ut a communitate fidelium in Pastores derivetur ecclesiastici ministerii ac regiminis potestas: haeretica.*—Prop. 3. *Insuper quae statuit Romanum Pontificem esse caput ministeriale; sic explicata ut Romanus Pontifex non a Christo in persona beati Petri, sed ab Ecclesia potestatem ministerii accipiat, qua velut Petri successor, verus Christi vicarius ac totius Ecclesiae caput pollet in universa Ecclesia: haeretica.*

fusione tum mentis formulam eligentis tum potestatis eandem perscribentis, magisterii ecclesiastici notionem modernistae collocant. Cum igitur magisterium ex conscientiis singularibus tandem aliquando nascatur, et publicum officium in earumdem conscientiarum commodum mandatum habeat; consequitur necessario, illud ab eisdem conscientiis pendere, ac proinde ad populares formas esse inflectendum. Quapropter singularium hominum conscientias prohibere quominus impulsiones quas sentiunt palam aperteque profiteantur, et criticae viam praepedire qua dogma ad necessarias evolutiones impellat, potestatis ad utilitatem permissae non usus est sed abusus.—Similiter in usu ipso potestatis modus temperatioque sunt adhibenda. Librum quemlibet, auctore in scio, notare ac proscribere, nulla explicatione admissa, nulla disceptatione, tyrannidi profecto est proximum.—Quare heic etiam medium est quoddam iter reperiendum, ut auctoritati simul ac libertati integra sint iura. Interea temporis catholico sic est agendum, ut auctoritatis quidem observantissimum se publice, profiteatur suo tamen obsequi ingenio non intermittat.—Generatim vero sic de Ecclesia praescribunt: quoniam ecclesiasticae potestatis finis ad spiritualia unice pertinet; externum apparatus omnem esse tollendum, quo illa ad intuentium oculos magnificentius ornatur. In quo illud sane negligitur, religionem, etsi ad animos pertineat, non tamen unice animis concludi; et honorem potestati in pensum in Christum institutorem recidere.

Porro ut totam hanc de fide deque vario eius germine materiam absolvamus, restat, Venerabiles Fratres, ut de utrorumque explicatione postremo loco modernistarum praecepta audiamus.—Principium hic generale est; in religione, quae vivat, nihil variabile non esse, atque idcirco variandum. Hinc gressum faciunt ad illud, quod in eorum doctrinis fere caput est, videlicet ad *evolutionem*. Dogma igitur, ecclesia, sacrorum cultus, libri, quos ut sanctos veremur, quin etiam fides ipsa, nisi intermortua haec omnia velimus, evolutionis teneri legibus debent. Neque hoc mirum videri queat, si ea prae oculis habeantur, quae sunt de horum singulis a modernistis tradita. Posita igitur evolutionis lege, evolutionis rationem a modernistis ipsis descriptam habemus. Et primo quoad fidem. Primigenia, inquit, fidei forma rudis et universis hominibus communis fuit, ut quae ex ipsa hominum natura atque vita oriebatur. Evolutio vitalis progressum dedit: nimirum non novitate formarum extrinsecus accedentium, sed ex perversione in dies auctiore sensus religiosi in conscientiam. Dupliciter autem progressio ipsa est facta: *negative* primum, elementum quodvis extraneum, ut puta ex familia vel gente adveniens, eliminando; dehinc *positive*, intellectiva ac morali

hominis expolitione, unde notio divini amplior ac lucidior *sensusque religiosus* exquisitior evasit. Progredientis vero fidei eadem sunt causae afferendae, quam quae superius sunt allatae ad eius originem explicandam. Quibus tamen extraordinarios quosdam homines addi oportet (quos nos prophetas appellamus, quorumque omnium praestantissimus est Christus); tum quia illi in vita ac sermonibus arcani quidpiam praesetulerunt, quod fides divinitati tribuebat; tum quia novas nec ante habitas *experientias* sunt nacti, religiosae cuiusque temporis indigentiae respondentes.—Dogmatis autem progressus inde potissimum enascitur, quod fidei impedimenta sint superanda, vincendi hostes, contradictiones refellendae. Adde his nisum quemdam perpetuum ad melius penetranda quae in arcanis fidei continentur. Sic, ut exempla cetera praetereamus, de Christo factum est: in quo, divinum illud quaecumque, quod fides admittebat, ita pedetentim et gradatim amplificatum est, ut demum pro Deo haberetur.—Ad evolutionem cultus facit praecipue necessitas ad mores traditionesque populorum sese accommodandi; item quorundam virtute actuum fruendi, quam sunt ex usu mutuati.—Tandem pro Ecclesia evolutionis causa inde oritur, quod componi egeat cum adiunctis historicis cumque civilis regiminis publice invectis formis.—Sic illi de singulis. Hic autem, antequam procedamus, doctrina haec de *necessitatibus* seu *indigentis* (vulgo *dei bisogni* significantius appellant) probe ut notetur velimus; etenim, praeterquam omnium quae vidimus, est veluti basis ac fundamentum famosae illius methodi, quam historicam dicunt.

In evolutionis doctrina ut adhuc sistamus illud praeterea est advertendum quod etsi indigentiae seu necessitates ad evolutionem impellunt; his tamen unis acta, evolutione transgressa facile traditionis fines atque ideo a primegenio vitali principio avulsa, ad ruinam potius quam ad progressionem traheret. Huic modernistarum mentem plenius sequuti, evolutionem ex conflictione duarum virium evenire dicemus, quarum altara ad progressionem agit, altara ad conservationem retrahit. Vis, conservatrix viget in Ecclesia, contineturque traditione. Eam vero exerit religiosa auctoritas; idque tam iure ipso, est enim in auctoritatis natura traditionem tueri; tam re, auctoritas namque, a commutationibus vitae reducta ad stimulis ad progressionem pellentibus nihil aut vix urgetur. E contra vis ad progrediendum rapiens atque intimis indigentis respondens latet ac molitur in privatorum conscientis, illorum praecipue qui vitam, ut inquirunt, propius atque intimius attingunt.—En hic, Venerabiles Fratres, doctrinam illam exitiosissimam efferre caput iam cernimus, quae laicos homines in Ecclesiam subinfert ut pro-

gressionis elementa.—Ex convento quodam et pacto inter binas hasce vires, conservatricem et progressionis fautricem, inter auctoritatem videlicet et conscientias privatorum, progressus ac mutationes oriuntur. Nam privatorum conscientiae, vel harum quaedam, in conscientiam collectivam agunt; haec vero in habentes auctoritatem, cogitque illos pactiones conflare atque in pacto manere.—Ex his autem pronum est intelligere, cur modernistae mirentur adeo, quum reprehendi se vel puniri sciunt. Quod eis culpa vertitur, ipsi pro officio habent religiose explendo. Necessitates conscientiarum nemo melius novit quam ipsi, eo quod propius illas attingunt, quam ecclesiastica auctoritas. Eas igitur necessitates omnes quasi in se colligunt: unde loquendi publice ac scribendi officio devinciuntur. Carpat eos, si volet, auctoritas; ipsi conscientia officii fulciuntur, intimaque experientia norunt non sibi reprehensiones deberi sed laudes. Utique non ipsos latet progressiones sine certaminibus haud fieri, nec sine victimis certamina: sint ergo ipsi pro victimis, sicut prophetae et Christus. Nec ideo quod male habentur, auctoritati invident: suum illam exsequi munus ultro concedunt. Querunt tantum quod minime exaudiuntur; sic enim cursus animorum tardatur: hora tamen rumpendi moras certissime veniet nam leges evolutionis coerceri possunt, infringi omnino non possunt. Instituto ergo itinere pergunt: pergunt, quamvis redarguti et damnati; incredibilem audaciam fucatae demissionis velamine obducentes. Cervices quidem simulate inflectunt: manu tamen atque animo quod susceperunt persequuntur audacius. Sic autem volentes omnino prudentesque agunt: tum quia tenent, auctoritatem stimulandam esse non evertendam; tum quia necesse illis est intra Ecclesiae septa manere, ut collectivam conscientiam sensim immutent: quod tamen quum aiunt, fateri se non advertunt conscientiam collectivam ab ipsis dissidere, atque ideo nullo eos iure illius se interpretes venditare.

Sig igitur, Venerabiles Fratres, modernistis auctoribus atque actoribus, nihil stabile nihil immutabile in Ecclesia esse oportet. Qua equidem in sententia praecursoribus non caruere, illis nimirum, de quibus Pius IX decessor Noster iam scribebat: *Isti divinae revelationis inimici humanum progressum summis laudibus efferentes, in catholicam religionem temerario plane ac sacrilego ausu illum inducere vellent, perinde ac si ipsa religio non Dei, sed hominum opus esset aut philosophicum aliquod inventum, quod humanis modis perfici queat.*¹—De revelatione praesertim ac dogmate nulla doctrinae modernistarum novitas; sed eadem illa est, quam in Pii IX syllabo reprobata reperimus, sic

¹ Encycl. 'Qui pluribus,' 9 Nov. 1846.

enunciata: *Divina revelatio est imperfecta et idcirco subiecta continuo et indefinito progressui, qui humanae rationis progressioni respondeat*:¹ *solemnius vero in Vaticana Synodo per haec verba: Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tamquam divinum depositum Christi sponsae tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quotque dogmatum in sensus perpetuo est retinendus, quem semel declaravit Sancta Mater Ecclesia, nec unquam ab eo sensu altioris intelligentiae specie et nomine recedendum*:² *quo profecto explicatio nostrarum notionum, etiam circa fidem, tantum abest ut impediatur, ut imo adiuvetur ac provehatur. Quamobrem eadem Vaticana Synodus sequitur: Crescat igitur et multum vehementerque proficiat tam singulorum quam omnium, tam unius hominis quam totius Ecclesiae, aetatum et saeculorum gradibus, intelligentia, scientia, sapientia; sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu eademque sententia.*³

Sed postquam in modernismi assectatoribus philosophum, credentem, theologum observavimus iam nunc restat ut pariter historicum, criticum, apologetam, reformatorem spectemus.

Modernistarum quidam, qui componendis historiis se dedunt, solliciti magnopere videntur ne credantur philosophi: profitentur quin immo philosophiae se penitus expertes esse. Astute id quam quod maxime: ne scilicet cuipiam sit opinio, eos, praeiudicatis imbui philosophiae opinionibus, nec esse propterea, ut aiunt, omnino *objectivos*. Verum tamen est, historiam illorum aut critice meram loqui philosophiam; quaeque ab iis inferuntur, ex philosophicis eorum principiis iusta rationatione concludi. Quod equidem facile consideranti patet.—Primi tres huiusmodi historicorum aut criticorum canones, ut diximus, eadem illa sunt principia, quae supra ex philosophis attulimus: nimirum *agnosticismus*, theoremata de *transfiguratione* rerum per fidem, itemque aliud quod de *defiguratione* dici posse visum est. Iam consecutiones ex singulis notemus. Ex *agnosticismo* historia, non aliter ac scientia, unice de phaenomensis est. Ergo tam Deus quam quilibet in humanis divinus interventus ad fidem reiiciendus est, utpote ad illam pertinens unam. Quapropter si quid occurrat duplici constans elemento, divino atque humano, cuiusmodi sunt Christus, Ecclesia, Sacramenta aliaque id genus multa; sic partiendum erit ac discernendum, ut quod humanum fuerit historiae, quod divinum tribuatur fidei. Ideo vulgata apud modernistas discretio inter Christum historicum

¹ Syll. Pro. p. 5.

² Const. 'Dei Filius' cap. iv.

³ Loc. cit.

et Christum fidei, Ecclesiam historiae et Ecclesiam fidei, Sacramenta historiae et Sacramenta fidei, aliaque similia passim. Deinde hoc ipsum elementum humanum, quod sibi historicum sumere videmus, quale illud in monumentis apparet, a fide per *transfigurationem* ultra conditiones historicas elatum dicendum est. Adiectiones igitur a fide factas rursus secernere oportet, easque ad fidem ipsam amandare atque ad historiam fidei: sic, quum de Christo agitur, quidquid conditionem hominis superat, sive naturalem, prout a psychologia exhibetur, sive ex loco atque aetate, quibus ille vixit, conflata.—Praeterea, ex tertio philosophiae principio, res etiam, quae historiae ambitum non excedunt, cribro veluti cernunt, eliminantque omnia ac pariter ad fidem amandant quae ipsorum iudicio, in factorum *logica*, ut inquit, non sunt vel personis apta non fuerint. Sic volunt Christum ea non dixisse, quae audientis vulgi captum excedere videntur. Hinc de *reali* eius historia delent et fidei permittunt allegorias omnes quae in sermonibus eius occurrunt. Quae-remus forsitan qua lege haec segregentur? Ex ingenio hominis, ex conditione qua sit in civitate usus, ex educatione, ex adiutorum facti cuiusquam complexu: uno verbo, si bene novimus, ex norma, quae tandem aliquando in mere *subiectivam* recidit. Nituntur scilicet Christi personam ipsi capere et quasi gerere: quidquid vero paribus in adiunctis ipsi fuissent acturi, id omne in Christum transferunt.—Sic igitur, ut concludamus, *a priori* et ex quibusdam philosophiae principiis, quam tenent quidem sed ignorare asserunt, in *reali*, quam vocant, historia Christus Deum non esse affirmant nec quidquam divini egisse; ut hominem vero ea tantum patrasse aut dixisse, quae ipsi, ad illius se tempora referentes, patrandi aut dicendi ius tribuunt.

Ut autem historia ab philosophia, sic critique ab historia suas accipit conclusiones. Criticus namque, indicia sequutus ab historico praebita, monumenta partitur bifariam. Quidquid post dictam triplicem obtruncationem superat *reali* historiae assignat; cetera ad fidei historiam seu *internam* ablegat. Has enim binas historias accurate distinguunt; et historiam fidei, quod bene notatum volumus, historiae *reali* ut realis est opponunt. Hinc, ut iam diximus, geminus Christus; realis alter, alter qui nunquam reapse fuit sed ad fidem pertinet: alter qui certo loco certaue vixit aetate, alter qui solummodo in piis commentationibus fidei reperitur: eiusmodi, exempli causa, est Christus, quem Ioannis evangelium exhibet; quod utique, aiunt, totum quantum est commentatio est.

Verum non his philosophiae in historiam dominatus absolvitur. Monumentis, ut diximus, bifariam distributis, adest iterum philosophus cum suo dogmate *vitalis immanentiae*:

atque omnia edicit, quae sunt in ecclesiae historia, per *vitalem emanationem* esse explicanda. Atqui vitalis cuiuscumque emanationis aut caussa aut conditio est in necessitate seu indigentia quapiam ponenda: ergo et factum post necessitatem concipi oportet, et illud historice huic esse posterius. Quid tum historicus? Monumenta iterum, sive quae in libris sacris continentur sive aliunde adducta, scrutatus, indicem ex iis conficit singularum necessitatum, tum ad dogma tum ad cultum sacorum tum ad alia spectantium, quae in Ecclesia, altera ex altera, locum habuere. Confectum indicem critico tradit. Hic vero ad monumenta, quae fidei historiae destinantur, manum admovet; illaque per aetates singulas sic disponit, ut dato indici respondeant singula: eius semper praecepti memor, factum necessitate, narrationem facto anteverti. Equidem fieri aliquando possit, quasdam Bibliorum partes, ut puta epistolas, ipsum esse factum a necessitate creatum. Quidquid tamen sit, lex est, monumenti cuiuslibet aetatem non aliter determinandam esse, quam ex aetate exortae in Ecclesia uniuscuiusque necessitatis. Distinguendum praeterea est inter facti cuiuspiam exordium eiusdemque explicationem: quod enim uno die nasci potest, non nisi decursu temporis incrementa suscipit. Hanc ob causam debet criticus monumenta, per aetates, ut diximus, iam distributa bipartiri iterum, altera quae ad originem rei altara quae ad explicationem pertineant secernens; eaque rursus ordinare per tempora.

Tum denuo philosopho locus est; qui iniungit historico sua studia sic exercere, uti evolutionis praecepta legesque praescribunt. Ad haec historicus monumenta iterum scrutari; inquirere curiose in adiuncta conditionesque, quibus Ecclesia per singulas aetates sit usa, in eius vim conservatricem, in necessitates tam internas quam externas quae ad progrediendum impellerent, in impedimenta quae obfuerunt, uno verbo, in ea quaecumque quae ad determinandum faxint quo pacto evolutionis leges fuerint servatae. Post haec tandem explicationis historiam, per extrema veluti lineamenta, describit. Succurrit criticus aptatque monumenta reliqua. Ad scriptionem adhibetur manus: historia confecta est.—Cui iam, petimus, haec historia inscribenda? Historico ne an critico? Neutri profecto; sed philosopho. Tota ibi per *apriorismum* res agitur: et quidem per apriorismum haeresibus scatentem. Miseret sane hominum eiusmodi de quibus Apostolus diceret: *Evanuerunt in cogitationibus . . . dicentes enim se esse sapientes, stulti facti sunt*:¹ at bilem tamen commovent quum Ecclesiam criminantur monumenta sic permiscere

¹ Ad Rom. i. 21 e 22.

ac temperare ut suae utilitati loquantur, Nimirum affingunt Ecclesiae, quod sua sibi conscientia apertissime improbari sentiunt.

Ex illa porro monumentorum per aetates partitione ac dispositione sequitur sua sponte non posse libros sacros iis auctoribus tribui, quibus reapse inscribuntur. Quam ob causam modernistae passim non dubitant asserere, illos eosdem libros, Pentateuchum praesertim ac prima tria Evangelia, ex brevi quadam primigenia narratione, crevisse gradatim accessionibus, interpositionibus nempe in modum interpretationis sive theologicae sive allegoricae, vel etiam iniectis ad diversa solummodo inter se iungenda. Nimirum, ut paucis clariusque dicamus, admittenda est *vitalis evolutio* librorum sacrorum, nata ex evolutione fidei eidemque respondens. Addunt vero huius evolutionis vestigia adeo esse manifesta, ut illius fere historia describi possit. Quin immo et reapse describunt, tam non dubitanter, ut suis ipsos oculis videsse crederes scriptores singulos, qui singulis aetatibus ad libros sacros amplificandos admorint manum. Haec autem ut confirment, criticen, quam *textualem* nominant, adiutricem appellant; nitunturque persuadere hoc vel illud factum aut dictum non suo esse loco, aliasque eiusmodi rationes proferunt. Diceres profecto eos narrationum aut sermonum quosdam quasi typos praestituisse sibi, unde certissime iudicent quid suo quid alieno stet loco. Hac via qui apti esse queant ad decernendum, aestimet qui volet. Verumtamen qui eos audiat de suis exercitationibus circa sacros libros affirmantes, unde tot ibi incongrue notata datum est deprehendere, credet fere nullum ante ipsos hominum eosdem libros volutasse, neque hos infinitam propemodum Doctorum multitudinem quaquaversus rimatam esse, ingenio plane et eruditione et sanctitudine vitae longe illis praestantiorum. Qui equidem Doctores sapientissimi tantum abfuit ut Scripturas sacras ulla ex parte reprehenderent, ut immo, quo illas scrutabantur penitius, eo maiores divino Numini agerent gratias, quod ita cum hominibus loqui dignatum esset. Sed heu! non iis adiumentis Doctores nostri in sacros libros incubuerunt, quibus modernistae! scilicet magistram et ducem non habuere philosophiam, quae initia duceret a negatione Dei, nec se ipsi iudicandi normam sibi delegerunt. Iam igitur patere arbitramur, cuiusmodi in re historica modernistarum sit methodus. Praeit philosophus; illum historicus excipit; pone ex ordine legunt critice tum interna tum textualis. Et quia primae causae hoc competit ut virtutem suam cum sequentibus communicet, evidens fit, criticen ejusmodi non quampiam esse criticen, sed vocari iure *agnosticam, immanentistam, evolutionistam*: atque ideo, qui eam profitetur

eaque utitur, errores eidem implicitos profiteri et catholicae doctrinae adversari. Quam ob rem mirum magnopere videri possit, apud catholicos homines id genus critices adeo hodie valere. Id nempe geminam habet causam: foedus in primis, quo historici criticique huius generis arctissime inter se iunguntur, varietate gentium ac religionum dissensione posthabita: tum vero audacia maxima, qua, quae quisque effutiat, ceteri uno ore extollit et scientiae progressionem tribuunt; qua, qui novum portentum aestimare per se volet, facto agmine adoriuntur; qui neget, ignorantiae accusent; qui amplectitur ac tuetur, laudibus exornent. Inde haud pauci decepti; qui, si rem attentius considerarent, horrarent. Ex hoc autem praepotenti errantium dominio, ex hac levium animorum incauta assensione quaedam circumstantiis aeris quasi corruptio gignitur, quae per omnia permeat luemque diffundit. Sed ad apologetam transeamus.

Hic apud modernistas dupliciter a philosopho et ipse pendet, *Non directe* primum, materiam sibi sumens historiam, philosopho, ut vidimus, praecipiente conscriptam: *directe* dein, mutuatus ab illo dogmata ac iudicia. Inde illud vulgatum in schola modernistarum praeceptum, debere novam apologesim controversias de religione dirimere historicis inquisitionibus et psychologicis. Quamobrem apologetae modernistae suum opus aggrediuntur rationalistas monendo, se religionem vindicare non sacris libris neve ex historiis vulgo in Ecclesia adhibitis, quae veteri methodo descriptae sint; sed ex historia *reali*, modernis praeceptionibus modernaque methodo conflata. Idque non quasi *ad hominem* argumentati asserunt, sed quia reapse hanc tantum historiam vera tradere arbitrantur. De adserenda vero sua in scribendo sinceritate securi sunt; iam apud rationalistas noti sunt, iam, ut sub eodem vexillo stipendia merentes, laudati: de qua laudatione, quam verus catholicus respueret, ipsi sibi gratulantur, eamque reprehensionibus Ecclesiae opponunt. Sed iam quo pacto apologesim unus aliquis istorum perficiat videamus. Finis, quem sibi assequendum praestituit, hic est: hominem fidei adhuc expertem eo adducere, ut eam de catholica religione *experientiam* assequatur, quae ex modernistarum scitis unicum fidei est fundamentum. Geminum ad hoc patet iter: *obiectivum* alterum, alterum *subiectivum*. Primum ex agnosticismo procedit; eoque spectat, ut eam in religione, praesertim catholica, vitalem virtutem inesse monstret, quae psychologum quemque itemque historicum bonae mentis suadeat, oportere in illius historia *incogniti* aliquid celari. Ad hoc, ostendere necessum est, catholicam religionem, quae modo est, eam omnino esse quam Christus fundavit, seu non aliud praeter progredientem

euis germinis explicationem ; quod Christus invexit. Primo igitur germen illud quale sit, determinandum. Idipsum porro hac formula exhiberi volunt : Christum adventum regni Dei nunciasset, quod brevi foret constituendum, eiusque ipsum fore Messiam, actorem nempe divinitus datum atque ordinatorem. Post haec demonstrandum, qua ratione id germen, semper *immanens* in catholica religione ac *permanens*, sensim ac secundum historiam sese evolverit aptarique succedentibus adiunctis, ex iis ad se *vitaliter* trahens quidquid doctrinalium, cultualium, ecclesiasticarum formarum sibi esset utile ; interea vero impedimenta si quae occurrerent superans, adversarios profligans, insectationibus quibusvis pugnisque superstes. Postquam autem haec omnia, impedimenta nimirum, adversarios, insectationes, pugnas, itemque vitam foecunditatemque Ecclesiae id genus fuisse monstratum fuerit, ut, quamvis evolutionis leges in eiusdem Ecclesiae historia incolumes appareant, non tamen eidem historiae plene explicandae sint pares ; *incognitum* coram stabit, suaque sponte se offeret. Sic illi. In qua tota ratiocinatione unum tamen non advertunt, determinationem illam germinis primigenii deberi unice *apriorismo* philosophi agnostici et evolutionistae, et germen ipsum sic gratis ab eis definiri ut eorum causae congruat.

Dum tamen catholicam religionem recitatis argumentationibus asserere ac suadere elaborant apologetae novi, dant ultro et concedunt, plura in ea esse quae animos offendant. Quin etiam, non obscura quadam voluptate, in re quoque dogmatica errores contradictionesque reperire se palam dictitant : subdunt tamen, haec non solum admittere excusationem, sed, quod mirum esse oportet, iuste ac legitime esse prolata. Sic etiam, secundum ipsos, in sacris libris, plurima in re scientifica vel historica errore afficiuntur. Sed, inquiunt, non ibi de scientiis agi aut historia, verum de religione tantum ac re morum. Scientiae illic et historia integumenta sunt quaedam, quibus experientiae religiosae et morales obteguntur ut facilius in vulgus propagarentur ; quod quidem vulgus cum non aliter intelligeret, perfectior illi scientia aut historia non utilitati sed nocumento fuisset. Ceterum, addunt, libri sacri, quia natura sunt religiosi, vitam necessario vivunt : iam vitae sua quoque est veritas et logica, alia profecto a veritate et logica rationali, quin immo alterius omnino ordinis, veritas scilicet comparationis ac proportionis tum ad *medium* (sic ipsi dicunt) in quo vivitur, tum ad finem ob quem vivitur. Demum eo usque progrediuntur ut, nulla adhibita temperatione, asserant, quidquid per vitam explicatur, id omne verum esse ac legitimum. Nos equidem, Venerabiles Fratres, quibus una atque unica est veri-

tas, quique sacros libros sic aestimamus *quod Spiritu Sancto inspirante conscripti Deum habent auctorem*,¹ hoc idem esse affirmamus ac mendacium utilitatis seu officiosum ipsi Deo tribuere; verbisque Augustini asserimus: *Admisso semel in tantum auctoritatis fastigium officioso aliquo mendacio nulla illorum librorum particula remanebit, quae non ut cuique videbitur vel ad mores difficilis vel ad fidem incredibilis, eadem perniciosissima regula ad mentientis auctoris consilium officiumque referatur*.² Unde fiet quod idem sanctus Doctor adiungit: *In eis, scilicet Scripturis, quod vult quisque credet, quod non vult non credet*. Sed modernistae apologetae progrediuntur alacres. Concedunt praeterea, in sacris libris eas subinde ratiocinationes occurrere ad doctrinam quampiam probandam, quae nullo rationali fundamento regantur; cuiusmodi sunt quae in prophetiis nituntur. Verum has quoque defendunt quasi artificia quaedam praedicationis, quae a vita legitima fiunt. Quid amplius? Permittunt, immo vero asserunt, Christum ipsum in indicando tempore adventus regni Dei manifeste errasse: neque id mirum, inquiunt, videri debet; nam et ipse vitae legibus tenebatur! Quid post haec de Ecclesia dogmatibus? Scatent haec etiam apertis oppositionibus: sed, praeterquamquod a logica vitali admittuntur, veritati symbolicae non adversantur; in iis quippe de infinito agitur cuius infiniti sunt respectus. Demum, adeo haec omnia probant tuenturque, ut profiteri non dubitent, nullum Infinito honorem haberi excellentiorem quam contradicentia de ipso affirmando! Probata vero contradictione, quid non probabitur?

Attamen qui nondum credat non *objectivis* solum argumentis ad fidem disponi potest, verum etiam *subiectivis*. Ad quem finem modernistae apologetae ad *immanentiae* doctrinam revertuntur. Elaborant nempe ut homini persuadeant, in ipso atque in intimis eius naturae ac vitae recessibus celari cuiuspiam religionis cuiuscumque sed talis omnino qualis catholica est; hanc enim *postulari* prorsus inquiunt ab explicatione vitae perfecta. Hic autem queri vehementer Nos iterum oportet, non desiderari e catholicis hominibus, qui, quamvis *immanentiae* doctrinam ut doctrinam reiiciunt, ea tamen pro apologesi utuntur; idque adeo incauti faciunt, ut in natura humana non capacitatem solum et convenientiam videantur admittere ad ordinem supernaturalem, quod quidem apologetae catholici opportunis adhibitis temperationibus demonstrarunt semper, sed germanam verique nominis exigentiam. Ut tamen verius dicamus, haec

¹ Conc. Vat. *De Rev.*, c. 2.

² Epist. 28.

catholicae religionis exigentia a modernistis invehitur, qui volunt moderatiores audiri. Nam qui *integralistae* appellari queunt, ii homini nondum credenti ipsum germen, in ipso latens, demonstrari volunt, quod in Christi conscientia fuit atque ab eo hominibus transmissum est. Si igitur, Venerabiles Fratres, apologeticam modernistarum methodum, summam descriptam, doctrinis eorum plane congruentem agnoscimus: methodum profecto, uti etiam doctrinas, errorum plenas, non ad aedificandum aptas sed ad destruendum, non ad catholicos efficiendos sed ad catholicos ipsos ad haeresim trahendos, immo etiam ad religionis cuiuscumque omnimodam eversionem!

Pauca demum superant addenda de modernista ut reformator est. Iam ea, quae huc usque loquuti sumus, abunde manifestant quanto et quam acri innovandi studio hi homines ferantur. Pertinet autem hoc studium ad res omnino omnes, quae apud catholicos sunt. Innovari volunt philosophiam in sacris praesertim Seminariis: ita ut, amandata philosophia scholasticorum ad historiam philosophiae inter cetera quae iam absoleverunt systemata, adolescentibus moderna tradatur philosophia, quae una vera nostraeque aetati respondens. Ad theologiam innovandam, volunt, quam nos rationalem dicimus, habere fundamentum modernam philosophiam. Positivam vero theologiam, niti maxime postulant in historia dogmatum. Historiam quoque scribi et tradi expetunt ad suam methodum praescriptaque moderna.—Dogmata eorumdemque evolutionem cum scientia et historia componenda edicunt. Ad catechesim quod spectat, ea tantum in catecheticis libris notari postulant sdogmata, quae innovata fuerint sintque ad vulgi captum. Circa sacrorum cultum, minuendas inquit externas religiones prohibendumve ne crescant. Quamvis equidem alii, qui symbolismo magis favent, in hac re indulgentiores se praebeant. Regimen ecclesiae omni sub respectu reformatum clamitant, praecipue tamen sub disciplinari ac dogmatico. Ideo intus forisque cum moderna, ut aiunt, conscientia componendum, quae tota ad democratiam vergit: ideo inferiori clero ipsisque laicis suae in regimine partes tribuendae, et collecta nimium contractaque in centrum auctoritas dispertienda. Romana consilia sacris negotiis gerendis immutari pariter volunt; in primis autem tum quod a *sancto officio* tum quod ab *indice* appellatur. Item ecclesiastici regiminis actionem in re politica et sociali variandam contendunt, ut simul a civilibus ordinationibus exulet, eisdem tamen se aptet ut suo illas spiritu imbuat. In re morum, illud asciscunt americanistarum scitum, activas virtutes passivis anteponi oportere, atque illas prae istis exercitatione promoveri. Clerum sic comparatum petunt ut

veterem referat demissionem animi et paupertatem ; cogitatione insuper et facto cum modernismi praeceptis consentiat. Sunt demum qui, magistris protestantibus dicto lubentissime audientes, sacrum ipsum in sacerdotio coelibatum sublatum desiderent. Quid igitur in Ecclesia intactum relinquunt, quod non ab ipsis nec secundum ipsorum pronunciata sit reformandum ?

In tota hac modernistarum doctrina exponenda, Venerabiles Fratres, videbimur forte alicui diutius immorati. Id tamen omnino oportuit, tum ne, ut assolet, de ignorance rerum suarum ab illis reprehendamus ; tum ut pateat, quum de modernismo est quaestio, non de vagis doctrinis agi nulloque inter se nexu coniunctis, verum de uno compactoque veluti corpore, in quo si unum admittas, cetera necessario sequantur. Ideo didactica fere ratione usi sumus, nec barbara aliquando respuimus verba, quae modernistae usurpant. Iam systema universum uno quasi obtutu respicientes, nemo mirabitur si sic illud definimus, ut omnium haereseon conlectum esse affirmemus. Certe si quis hoc sibi proposuisset, omnium quotquot fuerunt circa fidem errores succum veluti ac sanguinem in unum conferre ; rem nunquam plenius perfecisset, quam modernistae perfecerunt. Immo vero tanto hi ulterius progressi sunt, ut, non modo catholicam religionem, sed omnem penitus, quod iam innuimus, religionem deleverint. Hinc enim rationalistarum plausus : hinc qui liberius apertiusque inter rationalistas loquuntur, nullos se efficaciores quam modernistas auxiliores invenisse gratulantur. Redeamus enimvero tantisper, Venerabiles Fratres, ad exitiosissimam illam *agnosticismi* doctrinam. Ea scilicet, ex parte intellectus, omnis ad Deum via praeccluditur homini, dum aptior sterni putatur ex parte cuiusdam animi sensus et actionis. Sed hoc quam perperam, quis non videat ? Sensus enim animi actioni rei respondet, quam intellectus vel externi sensus proposuerint. Demito intellectum ; homo externos sensus, ad quos iam fertur, proclivius sequetur. Perperam iterum ; nam phantasiae quaevis de sensu religioso communem sensum non expugnabunt : communi autem sensu docemur, perturbationem aut occupationem animi quampiam, non adiumento sed impedimento esse potius ad investigationem veri inquimus ut in se est ; nam verum illud alterum *subiectivum*, fructus interni sensus et actionis, si quidem ludendo est aptum, nihil admodum homini confert, cuius scire maxime interest sit necne extra ipsum Deus, cuius in manus aliquando incidet. *Experientiam* enimvero tanto operi adiutricem inferunt. Sed quid haec ad sensum illum animi adiciat ? Nil plane, praeter quam quod vehementiorem faciat ; ex qua vehementia fiat proportione, firmior praeter persuasio de veritate

obiecti. Iam haec duo profecto non efficiunt ut sensus ille animi desinat esse sensus, neque eius immutant naturam, semper deceptioni obnoxiam, nisi regatur intellectu; immo vero illam confirmant et iuvant, nam sensus quo intensior, eo potiore iure est sensus. Cum vero de religioso sensu hic agamus deque experientia in eo contenta, nostis probe, Venerabiles Fratres, quanta in hac re produentia sit opus, quanta item doctrina quae ipsam regat prudentiam. Nostis ex animorum usu, quorundam praecipue in quibus eminet sensus; nostis ex librorum consuetudine, qui de ascési tractant; qui quamvis modernistis in nullo sunt pretio, doctrinam tamen longe solidiorem, subtilioremque ad observandum sagacitatem praeseferunt, quam ipsi sibi arrogant. Equidem Nobis amentis esse videtur aut saltem imprudentis summopere pro veris, nulla facta investigatione, experientias intimas habere, cuiusmodi modernistae venditant. Cur vero, ut per transcursum dicamus, si harum experientiarum tanta vis est ac firmitas, non eadem tribuatur illi, quam plura catholicorum millia se habere asserunt de devio itinere, quo modernistae incedunt? Haec ne tantum falsa atque fallax? Hominum autem pars maxima hoc firmiter tenet tenebitque semper, sensu solum et experientia, nullo mentis ductu atque lumine, ad Dei notitiam pertingi nunquam posse. Restat ergo iterum atheismus ac religio nulla. Nec modernistae meliora sibi promittant ex asserta *symbolismi* doctrina. Nam si quaevis intellectualia, ut inquirunt, elementa nihil nisi Dei symbola sunt; ecquid symbolum non sit ipsum Dei nomen aut personalitatis divinae? quod si ita, iam de divina personalitate ambigi poterit, patetque ad pantheismum via. Eodem autem, videlicet ad purum putumque pantheismum, ducit doctrina alia de *immanentia divina*. Etenim hoc quaerimus: an eiusmodi *immanentia* Deum ab homine distinguat necne. Si distinguit, quid tum a catholica doctrina differt, aut doctrinam de externa revelatione cur reiicit? Si non distinguit, pantheismum habemus. Atqui *immanentia* haec modernistarum vult atque admittit omne conscientiae phaenomenon ab homine ut homo est profiscisci. Legitima ergo ratiocinatio inde infert unum idemque esse Deum cum homine: ex quo pantheismus. Distinctio demum, quam praedicant, inter scientiam et fidem, non aliam admittit consecutionem. Obiectum enim scientiae in cognoscibilis realitate ponunt; fidei e contra in incognoscibilis. Iamvero incognoscibile inde omnino constituitur, quod inter obiectam materiam et intellectum nulla adsit proportio. Atqui hic proportionis defectus nunquam, nec in modernistarum doctrina, auferri potest. Ergo incognoscibile credendi aequae ac philosopho incognoscibile semper manebit. Ergo si qua habebitur religio, haec erit

realitatis incognoscibilis; quae cur etiam mundi animus esse nequeat, quem rationalistae quidam admittunt, non videmus profecto. Sed haec modo sufficiant ut abunde pateat quam multiplici itinere doctrina modernistarum ad atheismum trahat et ad religionem omnem abolendam. Equidem protestantium error primus hac via gradum iecit; sequitur modernistarum error; proxime atheismus ingreditur.

Ad penitiorem modernismi notitiam, et ad tanti vulneris remedia aptius quaerenda, iuvat nunc, Venerabiles Fratres, causas aliquantum scrutari unde sit ortum aut nutritum malum. Proximam continentemque causam in errore mentis esse ponendam, dubitationem non habet. Remotas vero binas agnoscimus, curiositatem et superbiam. Curiositas, ni sapienter cohibeatur, sufficit per se una ad quoscumque explicandos errores. Unde Gregorius XVI decessor Noster iure scribebat:¹ *Lugendum valde est quoniam crolabantur humanae rationis deliramenta, ubi quis novis rebus studeat, atque contra Apostoli monitum nitatur plus sapere quam oporteat sapere, sibi que nimium praefidens, veritatem quaerendam autemet extra catholicam Ecclesiam, in qua absque vel levissimo erroris coeno ipsa invenitur.* Sed longe maiorem ad obcaecandum animum et in errorem inducendum cohibet efficientiam superbia: quae in modernismi doctrina quasi in domicilio collocata: ex ea undequaque alimenta concipit, omnesque induit aspectus. Superbia enim sibi audacius praefidunt, ut tamquam universorum normam se ipsi habeant ac proponant. Superbia vanissime gloriantur quasi uni sapientiam possideant, dicuntque elati atque inflati: *Non sumus sicut ceteri homines*; et ne cum ceteris comparentur, nova quaeque etsi absurdissima amplectuntur et somniant. Superbia subiectionem omnem abiiciunt contenduntque auctoritatem cum libertate componendam. Superbia sui ipsorum obliti, de aliorum reformatione unice cogitant, nullaque est apud ipsos gradus, nulla vel supremae potestatis reverentia. Nulla profecto brevior et expeditior ad modernismum est via, quam superbia. Si qui catholicus e laicorum coetu, si quis etiam sacerdos christianae vitae praecepti sit immemor, quo iubemur abnegare nos ipsi si Christum sequi velimus, nec auferat superbiam de corde suo; nae is ad modernistarum errores amplectendos aptissimus est quam qui maxime! Quare, Venerabiles Fratres, hoc primum vobis officium esse oportet superbis eiusmodi hominibus obsistere, eos tenuioribus atque obscurioribus muneribus occupare, ut eo amplius deprimantur quo se tollunt altius et ut, humiliore loco positi, minus habeant ad nocendum potestatis. Praeterea tum

¹ Ep. Encycl., 'Singulari Nos,' 7 kal. Iul. 1834.

ipsi per vos tum per seminariorum moderatores, alumnos sacri cleri scrutemini diligentissime; et si quos superbo ingenio repereritis, eos fortissime a sacerdotio repellatis. Quod utinam peractum semper fuisset ea qua opus erat vigilantia et constantia!

Quod si a moralibus causis ad eas quae ab intellectu sunt veniamus, prima ac potissima occurret ignorantia. Eminvero modernistae, quotquot sunt, qui doctores in Ecclesia esse ac videri volunt, modernam philosophiam plenis buccis extollentes aspernatique scholasticam, non aliter illam, eius fuco et fallaciis decepti sunt amplexi, quam quod alteram ignorantes prorsus, omni argumento caruerunt ad notionum confusionem tollendam et ad sophismata refellenda. Ex connubio autem falsae philosophiae cum fide illorum systema, tot tantisque erroribus abundans, ortum habuit.

Cui propagando utinam minus studii et curarum impenderent! Sed eorum tanta est alacritas, adeo indefessus labor, ut plane pigeat tantas insumi vires ad Ecclesiae perniciem, quae, si recte adhibitae, summo forent adiumento. Gemina vero ad fallendos animos utuntur arte; primum enim complanare quae obstant nituntur, tum autem quae prosint studiosissime perquirunt atque impigre patientissimeque adhibent. Tria sunt potissimum quae suis illi conatibus adversari sentiunt: scholastica philosophandi methodus Patrum auctoritas et traditio, magisterium ecclesiasticum. Contra haec acerrima illorum pugna. Idcirco philosophiam ac theologiam scholasticam derident passim atque contemnunt. Sive id ex ignorance faciant sive ex metu, sive potius ex utraque causa, certum est studium novarum rerum cum odio scholasticae methodi coniungi semper; nullumque est indicium manifestius quod quis modernismi doctrinis favere incipiat, quam quum incipit scholasticam horrere methodum. Meminerint modernistae ac modernistarum studiosi damnationem, qua Pius IX censuit reprobendam propositionem quae diceret:¹ *Methodus et principia, quibus antiqui doctores scholastici theologiam excoluerunt, temporum nostrorum necessitatibus scientiarumque progressui minime congruunt.* Traditionis vero vim et naturam callidissime pervertere elaborant, ut illius monumentum ac pondus elidant. Stabit tamen semper catholicis auctoritas Nicaenae Synodi II, quae damnavit eos, qui audent . . . *secundum scelestos haereticos ecclesiasticas traditiones spernere et novitatem quamlibet excogitare . . . aut excogitare prave aut astute ad subvertendum quidquam ex legitimis traditionibus Ecclesiae catholicae.* Stabit Synodi Constantinopolitanae IV professio: *Igitur regulas, quae sanctae catholicae et apostolicae*

¹ Syll. prop. 13.

Ecclesiae tam a sanctis famosissimis Apostolis, quam ab orthodoxorum universalibus necnon et localibus Conciliis vel etiam a quolibet deilquo Patre ac magistro Ecclesiae traditae sunt, servare ac custodire profitemur. Unde Romani Pontifices Pius IV itemque huius nominis IX in professione fidei haec quoque addi voluerunt : *Apostolicas et ecclesiasticas traditiones reliquasque eiusdem Ecclesiae observationes et constitutiones firmissime admitto et amplector.* Nec secus quam de Traditione, iudicant modernistae de sanctissimis Ecclesiae Patribus. Eos temeritate summa traducunt vulgo ut omni quidem cultu dignissimos, ast in re critica et historica ignorantiae summae, quae, nisi ab aetate qua vixerunt, excusationem non habeat. Denique ipsius ecclesiastici magisterii auctoritatem toto studio minuere atque infirmare conantur, tum eius originem, naturam, iura sacrilege pervertendo, tum contra illam adversariorum calumnias libere ingeminando. Valent enim de modernistarum grege, quae moerore summo Decessor Noster scribebat : *Ut mysticam Sponsam Christi, qui lux vera est, in contemptum et invidiam vocarent tenebrarum filii consuevere in vulgus eam vecordi calumnia impetere, et, conversa rerum nominumque ratione et vi, compellare obscuritatis amicam, altricem ignorantiae, scientiarum lumini et progressui infensam.*¹ Quae cum sint ita, Venerabiles Fratres, mirum non est, si catholicos homines, qui strenue pro Ecclesia decertant, summa malevolentia et livore modernistae impetunt. Nullum est iniuriarum genus, quo illos non lacerent : sed ignorantiae passim pervicaciaeque accusant. Quod si refellentium eruditionem et vim pertimescant : efficaciam derogant coniurato silentio. Quae quidem agendi ratio cum catholicis eo plus habet invidiae, quod, eodem tempore nulloque modo adhibito, perpetuis laudibus evehunt quotquot cum ipsis consentiunt ; horum libros nova undique spirantes grandi plausu excipiunt ac suspiciunt ; quo quis audientius vetera evertit, traditionem et magisterium ecclesiasticum respuat, eo sapientiore praedicant ; denique, quod quisque bonus horreat, si quem Ecclesia damnatione perculerit, hunc, facto agmine, non solum palam et copiosissime laudant, sed ut veritatis martyrem pene venerantur. Toto hoc, tum laudationum tum impropiorum strepitu, percussae ac turbatae iuniorum mentes, hinc ne ignorantes audiant inde ut sapientes videantur, cogente intus curiositate ac superbia, dant victas saepe manus ac modernismo se dedunt.

Sed iam ad artificia haec pertinent, quibus modernistae merces suas vendunt. Quid enim non moliantur ut asecularum numerum augeant ? In sacris Seminariis, in Univer-

¹ Motu pr. ' *Ut mysticam,*' 14 Martii, 1891.

sitatibus studiorum magisteria aucupantur, quæ sensim in pestilentiae cathedras vertunt. Doctrinas suas, etsi forte implicite, in templis ad concionem dicentes inculcant; apertius in congressibus enunciant; in socialibus institutis intrudunt atque extollunt. Libros, ephemeridas, commentaria suo vel alieno nomine edunt. Unus aliquando idemque scriptor multiplici nomine utitur, ut simulata auctorum multitudine incauti decipiantur. Brevi, actione, verbis, proelo nihil non tentant, ut eos febri quadam phreneticos diceret. Haec autem omnia quo fructu? Iuvenes magno numero deflemus, egregiae quidem illos spei, quique Ecclesiae utilitatibus optimam navarent operam a recto tramite deflexisse. Plurimos etiam dolemus, qui, quamvis non eo processerint, tamen corrupto quasi aere hausto, laxius ad modum cogitare, eloqui, scribere cosuescunt quam catholicos decet. Sunt hi de laicorum coetu, sunt etiam de sacerdotum numero; nec, quod minus fuisset expectandum, in ipsis religiosorum familiis desiderantur. Rem biblicam ad modernistarum leges tractant. In conscribendis historiis, specie adserendae veritatis, quidquid Ecclesiae maculam videtur aspergere, id, manifesta quadam voluptate, in lucem diligentissime ponunt. Sacras populares traditiones, apriorismo quodam ducti, delere omni ope conantur. Sacras Reliquias vetustate commendatas despectui habent. Vano scilicet desiderio feruntur ut mundus de ipsis loquatur; quod futurum non autumant si ea tantum dicant, quæ semper quæve ab omnibus sunt dicta. Interea suadent forte sibi obsequium se præstare Deo et Ecclesiae: reapse tamen offendunt gravissime, non suo tantum ipsi opere, quantum ex mente qua ducuntur, et quia perutilem operam modernistarum ausibus conferunt.

Huic tantorum errorum agmini clam aperteque invadenti Leo XIII decessor Noster fel. rec., praesertim in re biblica, occurrere fortiter dicto actuque conatus est. Sed modernistae, ut iam vidimus, non his facile terrentur armis: observantiam demissionemque animi affectantes summam, verba Pontificis Maximi in suas partes detorserunt, actus in alios quoslibet transulere. Sic malum robustius in dies factum. Quamobrem, Venerabiles Fratres, moras diutius non interponere decretum est, atque efficaciora moliri. Vos tamen oramus et obsecramus, ne in re tam gravi vigilantiam, diligentiam, fortitudinem vestram desiderari vel minimum patiamini. Quod vero a vobis petimus et expectamus, idipsum et petimus atque et expectamus a ceteris animarum pastoribus, ab educatoribus et magistris sacrae iuventutis, imprimis autem a summis religiosarum familiarum magistris.

I. Primo igitur ad studia quod attinet, volumus probeque

mandamus ut philosophia scholastica studiorum sacrorum fundamentum ponatur. Utique, *si quid a doctoribus scholasticis vel nimia subtilitate quaesitum, vel parum considerate traditum; si quid cum exploratis posterioris aevi doctrinis minus cohaerens vel denique quoquo modo non probabile; id nullo pacto in animo est aetati nostrae ad imitandum proponi.*¹ Quod rei caput est, philosophiam scholasticum quum sequendam praescribimus, eam praecipue intelligimus, quae a sancto Thoma Aquinate est tradita; de qua quidquid a Decessore Nostro sanctitum est, id omne vigere volumus, et qua sit opus instauramus et confirmamus, stricteque ab universis servari iubemus. Episcoporum erit, sicubi in Seminariis neglecta haec fuerint, ea ut in posterum custodiantur urgere atque exigere. Eadem religiosorum Ordinum moderatoribus praecipimus. Magistros autem monemus ut rite hoc teneant, Aquinatem deserere, praesertim in re metaphysica, non sine magno detrimento esse.

Hoc ita posito philosophiae fundamento, theologicum aedificium extruatur diligentissime. Theologiae studium, Venerabiles Fratres, quanta potestis ope provehite, ut clerici e seminariis egredientes praeclara illius existimatione magnoque amore imbuantur, illudque semper pro deliciis habeant. Nam *in magna et multiplici disciplinarum copia quae menti veritatis cupidae obiicitur, neminem latet sacram Theologiam ita principem sibi locum vindicare, et vetus sapientium effatum sit, ceteris scientiis et artibus officium incumbere, ut ei inserviant ac velut ancillarum more famulentur.*² Addimus heic, eos etiam Nobis laude dignos videri, qui, incolumi reverentia erga Traditionem et Patres et ecclesiasticum magisterium, sapienti iudicio catholicisque usi normis (quod non aequè omnibus accidit) theologiam positivam, mutuato a veri nominis historia lumine, collustrare studeant. Maior profecto quam antehac positivae theologiae ratio est habenda; id tamen sic fiat, ut nihil scholastica detrimenti capiat, iique reprehendantur, utpote qui modernistarum rem gerunt, quicumque positivam sic extollunt ut scholasticam theologiam despiciere videantur.

De profanis vero disciplinis satis sit revocare quae Decessor Noster sapientissime dixit:³ *In rerum naturalium consideratione strenue adlaboretis: quo in genere nostrorum temporum ingeniosa inventa et utiliter ausa, sicut iure admirantur aequales, sic posterì perpetua commendatione et laude celebrabunt.* Id tamen nullo sacrorum studiorum damno; quod idem Decessor Noster gra-

¹ Leo XIII, Enc. 'Aeterni Patris.'

² Leo XIII, Litt. ap. 'In magna.' 10 Dec. 1889.

³ Alloc. 7 Martii 1880.

vissimis hisce verbis prosequutus monuit:¹ *Quorum causam errorum, si quis diligentius investigaverit, in eo potissimum sitam esse intelliget, quod nostris hisce temporibus, quanto rerum naturalium studia vehementius fervent, tanto magis severiores altioresque disciplinae defloruerint: quaedam enim fere in oblivione hominum conticescunt; quaedam remisse leviterque tractantur, et quod indignum est, splendore pristinae dignitatis deleta, pravitate sententiarum et immanibus opinionum portentis inficiuntur. Ad hanc igitur legem naturalium disciplinarum studia in sacris seminariis temperari praecipimus.*

II. His ominibus praeceptionibus tum Nostris tum Decessoris Nostri oculos adiici oportet, quum de Seminariorum vel Universitatum catholicarum moderatoribus et magistris eligendis agendum erit. Quicumque modo quopiam modernismo imbuti fuerint, ii, nullo habito rei cuiusvis respectu, tum a regundi tum a docendi munere arceantur; eo si iam funguntur, removeantur: item qui modernismo clam aperteve favent, aut modernistas laudando eorumque culpam excusando, aut Scholasticam et Patres et Magisterium ecclesiasticum carpendo, aut ecclesiasticae potestati, in quocumque ea demum sit, obedientiam detrectando: item qui in historica re, vel archeologica, vel biblica nova student: item qui sacras negligunt disciplinas, aut profanas antepondere videntur. Hoc in negotio, Venerabiles Fratres, praesertim in magistrorum delectu, nimia nunquam erit animadversio et constantia; ad doctorum enim exemplum plerumque componuntur discipuli. Quare, officii conscientia freti, prudenter hac in re fortiter agitate.

Pari vigilantia et severitate ii sunt cognoscendi ac deligendi, qui sacris initiari postulent. Procul, procul esto a sacro ordine novitatum amor: superbos et contumaces animos odit Deus! Theologiae ac Juris canonici laurea nullis in posterum donetur, qui statum curriculum in scholastica philosophia antea non elaboraverit. Quod si donetur, inaniter donatus esto. Quae de celebrandis Universitatibus Sacrum Consilium Episcoporum et Religiosorum negotiis praepositum clericis Italiae tum saecularibus tum regularibus praecepit anno MDCCCXCVI; ea ad nationes omnes posthac pertinere decernimus. Clerici et sacerdotes qui catholicae cuipiam Universitati vel Instituto, item catholico nomen dederint, disciplinas, de quibus magisteria in his fuerint, in civili Universitate ne ediscant. Sicubi id permissum, in posterum ut ne fiat edicimus. Episcopi, qui huiusmodi Universitatibus vel Institutis moderandis praesunt,

¹ Loc. cit.

curent diligentissime ut quae hactenus imperavimus. ea constanter servantur.

III. Episcoporum pariter officium est modernistarum scripta quaeve modernismum olent provehuntque, si in lucem edita ne legantur cavere, si nondum edita prohibere ne edantur. Item libri omnes, ephemerides, commentaria quaevis huius generis neve adolescentibus in Seminariis neve auditoribus in Universitatibus permittantur: non enim minus haec nocitura, quam quae contra mores conscripta; immo etiam magis, quod christianae vitae initia vitiant. Nec secus iudicandum de quorundam catholicorum scriptionibus, hominum ceteroque non malae mentis, sed qui theologicae disciplinae expertes ac recentiori philosophia imbuti, hanc cum fide componere nituntur et ad fidei, ut inquiunt, utilitates transferre. Hae, quia nullo metu versantur ob auctorum nomen bonamque existimationem, plus periculi afferunt ut sensim ad modernismum quis vergat.

Generatim vero, Venerabiles Fratres, ut in re tam gravi praecipiamus, quicumque in vestra uniuscuiusque dioecesi prosunt libri ad legendum perniciosi, ii ut exulent fortiter, contendite, solemni etiam interdictione usu. Etsi enim Apostolica Sedes ad huiusmodi scripta e medio tollenda omnem operam impendat; adeo tamen iam numero crevere, ut vix notandis omnibus pares sint vires. Ex quo fit, ut serior quandoque pareatur medicina, quum per longiores moras malum invaluit. Volumus igitur ut sacrorum Antistites, omni metu abiecto, prudentia carnis deposita, malorum clamoribus posthabitis, suaviter quidem sed constanter suas quisque partes suscipiant; memores quae Leo XIII in Constitutione apostolica *Officiorum* praescribebat: *Ordinarii, etiam tamquam Delegati Sedis Apostolicae, libros aliaque scripta noxia in sua dioecesi edita vel diffusa proscribere et e manibus fidelium auferre studeant.* Ius quidem his verbis tribuitur sed etiam officium mandatur. Nec quispiam hoc munus officii implevisse autumet, si unum alterumve librum ad Nos detulerit, dum alii bene multi dividi passim ac pervulgari sinuntur. Nihil autem vos teneat, Venerabiles Fratres, quod forte libri alicuius auctor ea sit alibi facultate donatus, quam vulgo *Imprimatur* appellant: tum quia simulata esse possit, tum quia vel negligentius data vel benignitate nimia nimiave fiducia de auctore concepta, quod postremum in Religiosorum forte ordinibus aliquando evenit. Accedit quod sicut non idem omnibus convenit cibus, ita libri qui altero in loco sint adia-phori, nocentes in altero ob rerum complexus esse queunt. Si igitur Episcopus, audita prudentum sententia, horum etiam librorum aliquem in sua dioecesi notandum censuerit, potestatem ultro facimus immo et officium mandamus. Res utique

decenter fiat, prohibitionem, si sufficiat, ad clerum unum coerendo; integro tamen bibliopolarum catholicorum officio libros ab Episcopo notatos minime venales habendi. Et quoniam de his sermo incidit, vigilant Episcopi ne, lucri cupiditate, malam librarii mercentur mercem: certe in aliquorum indicibus modernistarum libri abunde nec parva cum laude proponuntur. Hos, si obedientiam detrectent, Episcopi, monitione praemissa, bibliopolarum catholicorum titulo privare ne dubitent; item potioreque iure si episcopales audiant: qui vero pontificio titulo ornantur, eos ad Sedem Apostolicam deferant. Universis demum in memoriam revocamus, quae memorata apostolica Constitutio *Officiorum* habet, articulo xxvi: *Omnes, qui facultatem apostolicam consecuti sunt legendi et retinendi libros prohibitos nequeunt ideo legere et retinere libros quoslibet aut ephemerides ab Ordinariis locorum proscriptas, nisi eis in apostolico indulto expressa facta fuerit potestas legendi ac retinendi libros a quibuscumque damnatos.*

IV. Nec tamen pravorum librorum satis est lectionem impedire ac venditionem; editionem etiam prohiberi oportet. Ideo edendi facultatem Episcopi severitate summa impertiant. Quoniam vero magno numero ea sunt ex Constitutione *Officiorum*, quae Ordinarii permissionem ut edantur postulent, nec ipse per se Episcopus praecognoscere universa potest; in quibusdam dioecesisibus ad cognitionem faciendam censores ex officio sufficienti numero destinantur. Huiusmodi censorum institutum laudamus quam maxime: illudque ut ad omnes dioeceses propagetur non hortamur modo sed omnino praescribimus. In universis igitur curiis episcopalibus censores ex officio adsint, qui edenda cognoscant: his autem e gemino clero eligantur, aetate, eruditione, prudentia commendati, quique in doctrinis probandis improbandisque medio tutoque itinere eant. Ad illos scriptorum cognitio deferatur, quae ex articulis xli et xlii memoratae Constitutionis venia ut edantur indigent. Censor sententiam scripto dabit. Ea si faverit, Episcopus, potestatem edendi faciet per verbum *Imprimatur*, cui tamen praeponetur formula *Nihil obstat*, adscripto censoris nomine. In Curia romana, non secus ac in ceteris omnibus, censores ex officio instituantur. Eos, audito prius Cardinali in Urbe Pontificis Vicario, tum vero annuente ac probante ipso Pontifice Maximo Magister sacri Palatii apostolici designabit. Huius erit ad scripta singula cognoscenda censorem destinare. Editionis facultas ab eodem Magistro dabitur nec non a Cardinali Vicario Pontificis vel Antistite eius vices gerente, praemissa a censore, prout supra diximus, approbationis formula, adiectoque ipsius censoris nomine. Extraordinariis tantum in adiunctis ac per quam raro, prudenti Episcopi arbitrio, censoris

mentio intermittere poterit. Auctoribus censoris nomen patebit nunquam, antequam hic faventem sententiam ediderit; ne quid molestiae censori exhibeatur vel dum scripta cognoscit, vel si editionem non probarit. Censores e religiosorum familiis nunquam eligantur, nisi prius moderatoris provinciae vel, si de Urbe agatur, moderatoris generalis secreto sententia audiatur: is autem de eligendi moribus, scientia de doctrinae integritate pro officii conscientia testabitur. Religiosorum moderatores de gravissimo officio monemus numquam sinendi aliquid a suis subditis typis edi, nisi prius ipsorum et Ordinarii facultas intercesserit. Postremum edicimus et declaramus, censoris titulum quo quis ornatur, nihil valere prorsus nec unquam posse afferri ad privatas eiusdem opiniones firmandas.

His universe dictis, nominatim servari diligentius praecipimus, quae articulo XLII Constitutionis *Officiorum* in haec verba edicuntur: *Viri e clero seculari prohibentur quominus, absque praevia Ordinarii venia, diaria vel folia periodica moderanda suscipiant.* Qua si qui venia perniciose utantur, ea moniti primum, priventur. Ad sacerdotes quod attinet, qui *correspondentium* vel *collaboratorum* nomine vulgo veniunt, quoniam frequentius evenit eos in ephemeridibus vel commentariis scripta edere modernismi labe infecta; videant Episcopi ne quid hi peccent, si peccarint moneant atque a scribendo prohibeant. Idipsum religiosorum moderatores ut praestent gravissime admonemus: qui si negligentius agant, Ordinarii auctoritate Pontificis Maximi provideant. Ephemerides et commentaria, quae a catholicis scribuntur, quoad fieri possit, censorem designatum habeant. Huius officium erit folia singula vel libellos, postquam sint edita, opportune perlegere; si quid dictum periculose fuerit, id quamprimum corrigendum iniungat. Eadem porro Episcopis facultas esto, etsi censor forte faverit.

V. Congressus publicosque coetus iam supra memoravimus, utpote in quibus suas modernistae opiniones tueri palam ac propagare student. Sacerdotum conventus Episcopi in posterum haberi ne siverint, nisi rarissime. Quod si siverint, ea tantum lege sinent, ut nulla fiat rerum tractatio, quae ad Episcopos Sedemve Apostolicam pertinent; ut nihil proponatur vel postuletur, quod sacrae potestatis occupationem inferat; ut quidquid modernismum sapit, quidquid presbyterianismum vel laicismum, de eo penitus sermo conticescat. Coetibus eiusmodi, quos singulatim, scripto, aptaque tempestate permitti oportet, nullus ex alia dioecesi sacerdos intersit, nisi litteris sui Episcopi commendatus. Omnibus autem sacerdotibus animo ne excidant, quae Leo XIII gravissime commendavit.¹ *Sancta sit apud*

¹ Litt. Enc. 'Noblissima Gallorum,' 10 Febr. 1884.

sacerdotes Antistitum suorum auctoritas: pro certo habeant sacerdotale munus, nisi sub magisterio Episcoporum exerceatur, neque sanctum, nec satis utile, neque onestum futurum.

VI. Sed enim, Venerabiles Fratres, quid iuverit iussa a Nobis praeceptionesque dari, si non haec rite firmiterque servantur? Id ut feliciter pro votis cedat, visum est ad universas dioeceses proferre, quod Umbrorum Episcopi,¹ ante annos plures, pro suis prudentissime decreverunt. *Ad errores, sic illi, iam diffusos expellendos atque ad impediendum quominus ulterius divulgentur, aut adhuc extent impietatis magistri per quos perniciosi perpetuentur effectus, qui ex illa divulgatione manarunt, sacer Conventus, sancti Caroli Borromaei vestigiis inhaerens, institui in unaquaque dioecesi decernit probatorum utriusque cleri consilium, cuius sit pervigilare an et quibus artibus novi errores serpent aut disseminentur atque Episcopum de hisce docere, ut collatis consiliis remedia capiat, quibus id mali ipso suo initio extingui possit, ne ad animarum perniciem magis magisque diffundatur, vel quod peius est in dies confirmetur et crescat.* Tale igitur Consilium, quod a vigilantia dici placet, in singulis dioecesibus institui quamprimum decernimus. Viri, qui in illud adsciscantur, eo fere modo cooptabuntur, quo supra de censoribus statuimus. Altero quoque mense statoque die cum Episcopo convenient: quae tractarint decreverint ea arcani lege custodiunt. Officii munere haec sibi demandata habeant. Modernismi indicia ac vestigia tam in libris quam in magisteriis pervestigant vigilanter; pro cleri inventaeque incolumitate, prudenter sed prompte et efficaciter praescribant. Voci novitatem caveant meminerintque Leonis XIII monita.² *Probari non posse in catholicorum scriptis eam dicendi rationem quae, pravae novitati studens, pietatem fidelium ridere videatur loquaturque novum christianae vitae ordinem, novas Ecclesiae praeceptiones, nova moderni animi desideria, novam socialem cleri vocationem, novam christianam humanitatem, aliaque id genus multa.* Haec in libris praelectionibusque ne patiantur. Libros ne negligant, in quibus pia cuiusque loci traditiones aut sacrae Reliquiae tractantur. Neu sinant eiusmodi questiones agitari in ephemeridibus vel in commentariis fovendae pietate destinatis, nec verbis ludibrium aut despectum sapientibus, nec stabilibus sententiis, praesertim, ut fere accidit, si quae affirmantur probabilitatis fines non excedunt vel praeiudicatis nituntur opinionibus.

De sacris Reliquiis haec teneantur. Si Episcopi, qui uni in hac re possunt, certo norint Reliquiam esse subditiçiam, fidelium cultu removeant. Si Reliquiae cuiuspiam auctoritates, ob civiles

¹ Act. Consess. Epp. Umbriae, Novembri 1849, Tit. ii, art. 6.

² Instruct. S. C. NN. EE. EE. 27 Ian. 1902.

forte perturbationes vel alio quovis casu interierint ; ne publice ea proponatur nisi rite ab Episcopo recognita. Praescriptionis argumentum vel fundatae praesumptionis tunc tantum valebit, si cultus antiquitate commendetur ; nimirum pro decreto anno MDCCCXCVI a sacro Consilio indulgentiis sacrisque Reliquiis cognoscendis edito, quo edicitur : *Reliquias antiquas conservandas esse in ea veneratione in qua hactenus fuerunt, nisi in casu particulari certa adsint argumenta eas falsas vel supposititias esse* Quum autem de piis traditionibus iudicium fuerit, illud meminisse oportet : Ecclesiam tanta in hac re uti prudentia, ut traditiones eiusmodi ne scripto narrari permittat nisi cautione multa adhibita praemissaque declaratione ab Urbano VIII sancita ; quod etsi rite fiat, non tamen facti veritatem adserit, sed, nisi humana ad credendum argumenta desint, credi modo non prohibet. Sic plane sacrum Consilium legitimis ritibus tuendis, ab hinc annis xxx, edicebat :¹ *Eiusmodi apparitiones seu revelationes neque approbatas neque damnatas ab Apostolica Sede fuisse, sed tantum permissas tamquam pie credendas fide solum humana, iuxta traditionem quam ferunt, idoneis etiam testimoniis ac monumentis confirmatam.* Hoc qui teneat, metu omni vacabit. Nam apparitionis cuiusvis religio, prout factum ipsum spectat et *relativa* dicitur, conditionem semper habet implicitam de veritate facti : prout vero *absoluta* est, semper in veritate nititur, fertur enim in personas ipsas Sanctorum qui honorantur. Similiter de Reliquiis affirmandum. Illud demum Consilio *vigilantiae* demandamus, ut ad socialia instituta itemque ad scripta quaevis de re sociali assidue ac diligenter adiiciant oculos, ne quid in illis modernismi lateat, sed Romanorum Pontificum praeceptionibus respondeant.

VII. Haec quae praecepimus ne forte oblivioni dentur, volumus et mandamus ut singularum dioecesium Episcopi, anno exacto ab editione praesentium litterarum, postea vero tertio quoque anno, diligenti ac iurata enarratione referant ad Sedem Apostolicam de his quae hac Nostra Epistola decernuntur, itemque de doctrinis quae in clero vigent, praesertim autem in Seminariis ceterisque catholicis Institutis, iis non exceptis quae Ordinarii auctoritati non subsunt. Idipsum Moderatoribus generalibus ordinum religiosorum pro suis alumniis iniungimus.

Haec vobis, Venerabiles Fratres, scribenda duximus ad salutem omni credenti. Adversarii vero Ecclesiae his certe abutentur ut veterem calumniam refricent, qua sapientiae atque humanitatis progressioni infesti traducimur. His accusationibus, quas christianae religionis historia perpetuis argumentis

¹ Decr. 2 Maii 1877.

refellit, ut novi aliquid opponamus, mens est peculiare Institutum omni ope provehere, in quo iuvantibus quotquot sunt inter catholicos sapientiae fama insignes, quidquid est scientiarum, quidquid omne genus eruditionis, catholica veritate duce et magistra promoveatur. Faxit Deus ut proposita feliciter impleamus suppetitias ferentibus quicumque Ecclesiam Christi sincero amore amplectuntur. Sed de his alias. Interea vobis, Venerabiles Fratres, de quorum opera et studio vehementer confidimus, superni luminis copiam toto animo exoramus ut, in tanto animorum discrimine ex gliscentibus undequaque erroribus, quae vobis agenda sint videatis, et ad implenda quae videritis omni vi ac fortitudine incumbatis. Adsit vobis virtute sua Iesus Christus, auctor et consummator fidei nostrae; adsit prece atque auxilio Virgo immaculata, cunctarum haeresum interemptrix. Nos vero, pignus caritatis Nostrae divinique in adversis solatii, Apostolicam Benedictionem vobis, cleris populisque vestris amantissime impertimus.

Datum Romae, apud Sanctum Petrum, die VIII Septembris MCMVII, Pontificatus Nostri Anno quinto.

PIVS PP. X.

**DECREE OF THE SACRED CONGREGATION OF THE COUNCIL
ON ESPOUSALS AND MATRIMONY**

DECRETUM

DE SPONSALIBUS ET MATRIMONIO IUSSU ET AUCTORITATE SS. D. N.
PII PP. X A S. CONGREGATIONE CONCILII EDITUM

Ne temere inirentur clandestina coniugia, quae Dei Ecclesia iustissimis de causis semper detestata est atque prohibuit, provide cavit Tridentinum Concilium, *cap. I, Sess. XXIV de reform. matrim. edicens*: 'Qui aliter quam praesente parochi vel alio sacerdote de ipsius parochi seu Ordinarii licentia et duobus vel tribus testibus matrimonium contrahere attentabunt, eos Sancta Synodus ad sic contrahendum omnino inhabiles reddit, et huiusmodi contractus irritos et nullos esse decernit.'

Sed cum idem Sacrum Concilium praecepisset, ut tale decretum publicaretur in singulis paroeciis, nec vim haberet nisi iis in locis ubi esset promulgatum; accidit ut plura loca, in quibus publicatio illa facta non fuit, beneficio tridentinae legis caruerint, hodieque careant, et haesitationibus atque incommodis veteris disciplinae adhuc obnoxia maneant.

Verum nec ubi viguit nova lex, sublata est omnis difficultas. Saepe namque gravis exstitit dubitatio in decernenda persona

parochi, quo praesente matrimonium sit contrahendum. Statuit quidem canonica disciplina, proprium parochum eum intelligi debere, cuius in paroecia domicilium sit, aut quasi domicilium alterutrius contrahentis. Verum quia nonnunquam difficile est iudicare, certo ne constet de quasi-domicilio, haud pauca matrimonia fuerunt obiecta periculo ne nulla essent: multa quoque, sive inscitia hominum sive fraude, illegitima prorsus atque irrita deprehensa sunt.

Haec dudam deplorata, eo crebrius accidere nostra aetate videmus, quo facilius ac celerius commeatus cum gentibus, etiam disiunctissimis, perficiuntur. Quamobrem sapientibus viris ac doctissimis visum est expedire ut mutatio aliqua induceretur in iure circa formam celebrandi connubii. Complures etiam sacrorum Antistites omni ex parte terrarum, praesertim e celebrioribus civitatibus, ubi gravior appareret necessitas, supplices ad id preces Apostolicae Sedi admoverunt.

Flagitatum simul est ab Episcopis, tum Europae plerisque, tum aliarum regionum, ut incommodis occurreretur, quae ex sponsalibus, idest mutuis promissionibus futuri matrimonii privatim initis, derivantur. Docuit enim experientia satis, quae secum pericula ferant eiusmodi sponsalia: primum quidem incitamenta peccandi causamque cur inexpertae puellae decipiuntur; postea dissidia ac lites inextricabiles.

His rerum adiunctis permotus SS^{ms} D. N. Pius PP. X pro ea quam gerit omnium Ecclesiarum sollicitudine, cupiens ad memorata damna et pericula removenda temperatione aliqua uti, commissit S. Congregationi Concilii ut de hac re videret, et quae opportuna aestimaret, Sibi proponeret.

Voluit etiam votum audire Consilii ad ius canonicum in unum redigendum constituti, nec non E^morum Cardinalium qui pro eodem codice parando speciali commissione delecti sunt: a quibus, quemadmodum et a S. Congregatione Concilii, conventus in eum finem saepius habiti sunt. Omnium autem sententiis obtentis SS^{ms} Dominus S. Congregationi Concilii mandavit, ut decretum ederet quo leges a Se, ex certa scientia et matura deliberatione probatae, continerentur, quibus sponsalium et matrimonii disciplina in posterum regeretur, eorumque celebratio expedita, certa atque ordinata fieret.

In executione itaque Apostolici mandati S. Concilii Congregatio praesentibus litteris constituit atque decernit ea quae sequuntur.

DE SPONSALIBUS.

I. Ea tantum sponsalia habentur valida et canonicos sortiuntur effectus, quae contracta fuerint per scripturam sub-

signatam a partibus et vel a parochio, aut a loci Ordinario, vel saltem a duobus testibus.

Quod si utraque vel alterutra pars scribere nesciat, id in ipsa scriptura adnotetur; et alius testis addatur, qui cum parochio, aut loci Ordinario, vel duobus testibus, de quibus supra, scripturam subsignet.

II. Nomine parochi hic et in sequentibus articulis venit non solum qui legitime praeest paroeciae canonice erectae; sed in regionibus, ubi paroeciae canonice erectae non sunt, etiam sacerdos cui in aliquo definito territorio cura animarum legitime commissa est, et parochio aequiparatur; et in missionibus, ubi territoria necdum perfecte divisa sunt, omnis sacerdos a missionis Moderatore ad animarum curam in aliqua statione universaliter deputatus.

DE MATRIMONIO.

III. Ea tantum matrimonia valida sunt, quae contrahuntur coram parochio vel loci Ordinario vel sacerdote ab alterutro delegato, et duobus saltem testibus, iuxta tamen regulas in sequentibus articulis expressas, et salvis exceptionibus quae infra n. VII et VIII ponuntur.

IV. Parochus et loci Ordinarius valide matrimonio adsistunt:

§ 1.^o a die tantummodo adeptae possessionis beneficii vel initi officii, nisi publico decreto nominatim fuerint excommunicati vel ab officio suspensi;

§ 2.^o intra limites dumtaxat sui territorii: in quo matrimoniis nedum suorum subditorum, sed etiam non subditorum valide adsistunt;

§ 3.^o dummodo invitati ac rogati, et neque vi neque metu gravi constricti requirant excipiantque contrahentium consensum.

V. Licite autem adsistunt:

§ 1.^o constituto sibi legitime de libero statu contrahentium, servatis de iure servandis;

§ 2.^o constituto insuper de domicilio, vel saltem de menstrua commoratione alterutrius contrahentis in loco matrimonii;

§ 3.^o quod si deficiat, ut parochus est loci Ordinarius licite matrimonio adsint, indigent licentia parochi vel Ordinarii proprii alterutrius contrahentis, nisi gravis intercedat necessitas, quae ab ea excuset;

§ 4.^o Quoad *vagos*, extra casum necessitatis parochio ne liceat eorum matrimoniis adsistere, nisi re ad Ordinarium vel ad sacerdotem ab eo delegatum delata, licentiam adsistendi impetraverit.

§ 5.° In quolibet autem casu pro regula habeatur, ut matrimonium coram sponsae paracho celebretur, nisi aliqua iusta causa excuset.

VI. Parochus et loci Ordinarius licentiam concedere possunt alio sacerdoti determinato ac certo, ut matrimoniis intra limites sui territorii adsistat.

Delegatus autem, ut valide et licite adsistat, servare tenetur limites mandati, et regulas pro paracho et loci Ordinario n. IV et V superius statutas.

VII. Imminente mortis periculo, ubi parochus, vel loci Ordinarius, vel sacerdos ab alterutro delegatus, haberi nequeat, ad consulendum conscientiae et (si casus ferat) legitimationi prolis, matrimonium contrahi valide ac licite potest coram quolibet sacerdote et duobus testibus.

VIII. Si contingat ut in aliqua regione parochus locive Ordinarius, aut sacerdos ab eis delegatus, coram quo matrimonium celebrari queat, haberi non possit, eaque rerum conditio a mense iam perseveret, matrimonium valide ac licite iniri potest emissio a sponsis formali consensu coram duobus testibus.

IX. § 1.° Celebrato matrimonio, parochus, vel qui eius vices gerit, statim describat in libro matrimonium nomina coniugum ac testium, locum et diem celebrati matrimonii, atque alia, iuxta modum in libris ritualibus vel a proprio Ordinario praescriptum; idque licet alius sacerdos vel a se vel ab Ordinario delegatus matrimonio adstiterit.

§ 2.° Praeterea parochus in libro quoque baptizatorum adnotet, coniugem tali die in sua parochia matrimonium contraxisse. Quod si coniux alibi baptizatus fuerit, matrimonii parochus notitiam initi contractus ad parochum baptismi sive per se, sive per curiam episcopalem transmittat, ut matrimonium in baptismi librum referatur.

§ 3.° Quoties matrimonium ad normam n. VII aut VIII contrahitur, sacerdos in priori casu, testes in altero, tenentur in solidum cum contrahentibus curare, ut initum coniugium in praescriptis libris quam primum adnotetur.

X. Parochi qui heic hactenus praescripta violaverint, ab Ordinariis pro modo et gravitate culpae puniantur. Et insuper si alicuius matrimonio adstiterint contra praescriptum § 2ⁱ et 3ⁱ num. V, emolumenta *stolae* sua ne faciant, sed proprio contrahentium paracho remittant.

XI. § 1.° Statutis superius legibus tenentur omnes in catholica Ecclesia baptizati et ad eam ex haeresi aut schismate conversi (licet sive hi, sive illi ab eadem postea defecerint), quoties inter sponsalia vel matrimonium ineant.

§ 2.^o Vigent quoque pro eisdem de quibus supra catholicis, si cum acatholicis sive baptizatis, sive non baptizatis, etiam post obtentam dispensationem ab impedimento mixtae religionis vel disparitatis cultus, sponsalia vel matrimonium contrahunt; nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum.

§ 3.^o Acatholici sive baptizati sive non baptizati, si inter se contrahunt, nullibi ligantur ad catholicam sponsalium vel matrimonii formam servandam.

Praesens decretum legitime publicatum et promulgatum habeatur per eius transmissionem ad locorum Ordinarios; et quae in eo disposita sunt ubique vim legis habere incipiant a die solemni Paschae Resurrectionis D. N. I. C. proximi anni 1908.

Interim vero omnes locorum Ordinarii curent hoc decretum quamprimum in vulgus edi,⁵ et in singulis suarum dioecesium parochialibus ecclesiis explicari, ut ab omnibus rite cognoscatur.

Praesentibus valituris de mandato speciali SS. D. N. Pii PP. X, contrariis quibuslibet etiam peculiari mentione dignis minime obstantibus.

Datum Romae die 2^a mensis Augusti anni 1907.

✠ VINCENTIUS Card. Episc. Praenest., *Praefectus*.

C. DE LAI, *Secretarius*.

NOTICES OF BOOKS

THE BLACK BOOK OF LIMERICK: with Introduction and Notes. Edited by Rev. James MacCaffrey, D.Ph., Professor of Ecclesiastical History, St. Patrick's College, Maynooth. Dublin: Gill & Son, 1907, cxx. and 187 pp.

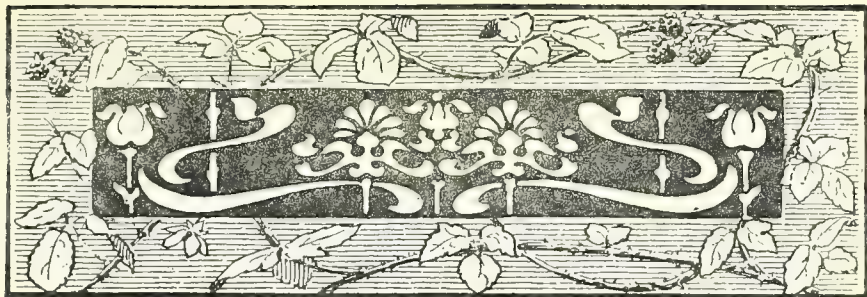
By the publication of the *Black Book* a valuable collection of original documents is made accessible for the first time to the general student of Irish ecclesiastical history. The original collection, which is a transcript of documents found by the compiler in the archives of the diocese of Limerick, dates from about the year 1362. Some additions were made in the beginning of the fifteenth century, and an appendix was added by the Protestant Bishop, Adams, about 1621. The documents composing the first collection take up the bulk of the MS., and belong to various dates from between 1192 and 1194 down to 1362, the greater number dating from 1222 to 1300. The compilation being preserved in the Limerick diocesan archives passed naturally at the Reformation into the hands of the Protestant Bishop, but during the Confederate War (1641-52), on the capitulation of Limerick Castle, was recovered by the Irish soldiers. From that time nothing is known of its history till, at the beginning of the nineteenth century, it was given by a Protestant gentleman to Dr. Young, the then Catholic Bishop of Limerick. Later it was lent by Bishop Butler to Dr. Renehan of Maynooth, on whose death it passed to the College library, where it still remains. Its value as a source has long been recognized. It occupies, indeed, according to the Report of the Historical MSS. Commission, a foremost place among existing diocesan records. Its publication at last is due to the enlightened generosity of the Maynooth Union, which has undertaken the financial responsibility; and if we have had to wait a long time for an editor, it may be said without flattery that it has been worth while to wait for one like Dr. MacCaffrey.

It would be sufficient testimony to the high character of the editorial work to mention that it was accepted as a *Doktorarbeit* by the historial department of the Faculty of Philosophy in the University of Freiburg in Breisgau. Perhaps in no other branch of scholarship is the German degree standard more exacting than in history. But—*ne sutor ultra crepidam*—leaving aside the finer points of critical scholarship, on which only an expert is entitled to pronounce an opinion, the general reader

and the average student of history can see from a study of the introduction and a glance at the notes how thoroughly Dr. MacCaffrey has done his work. He begins in the usual way with an account of the MS.—its history, description, divisions and date. Next comes a chapter on ‘Dating and Titles,’ explaining the system of dating employed in the documents and how those dates are to be translated into our present system, with some useful remarks on titles then in use. This is followed by a ‘General Summary of the Contents of the MS.,’ and we are then introduced in a series of chapters to a number of more or less general topics which the documents serve to illustrate. For example, in connexion with the subject of ‘Irish Episcopal Elections in the Middle Ages,’ we are treated to an illuminative article which enables us to understand an important element in the religious and political history of the period, not merely in regard to Ireland, but incidentally also in regard to other European countries. Similarly the chapters on ‘The Diocese and the Bishop of Limerick’ and on ‘The Archbishop of Canterbury and the Irish Church’ throw a good deal of light on the general relations of Ireland and England at that period, while the chapter on ‘The Bishop of Limerick and the Roman Curia’ furnishes interesting information on the methods of papal government, and especially of papal taxation at that time. Finally—to give only one more example—in connexion with the Cathedral Chapter of St. Mary’s, Limerick (chap. viii.), we learn a good deal about the introduction of Cathedral Chapters into Ireland (at a comparatively late date), and about their constitution, rights, duties and privileges. On all these and on the other topics handled in the Introduction, Dr. MacCaffrey writes as a master, and there seems to be no point of general interest for the history of the period, and on which the *Black Book* can be made to throw any light, that is not fully treated. There is no order or sequence of time or of subject-matter in the original compilation; the documents are thrown together haphazard, and present a bewildering muddle to the reader who would approach them without a guide. But with the aid of Dr. MacCaffrey’s introduction and notes, and of the index which is also his work, it will be easy for the student to find his way through the collection and to lay his hand on any document he may want. And he will be duly grateful, let us hope, to the editor who has spared no pains to straighten and smooth the path for him.

The publishers have done their work well and produced a very handsome volume. There are, perhaps, more misprints than are inevitable in such a work, but none that I have noticed will occasion any difficulty for the reader.

P. J. T.



THE SHRINE OF ST. COLUMBANUS AT BOBBIO

I GLADLY avail myself of the opportunity which the publication of this first list of contributors towards the restoration of the Sanctuary of St. Columbanus at Bobbio furnishes to sincerely thank the Prelates, priests, and religious communities who have subscribed, with such lavish generosity, to this pious and patriotic object. A glance at the list suffices to show that those who have contributed have done so with no sparing hand. Were their number in proportion to their generosity, we would be enabled to do something substantial for the neglected shrine and sanctuary of one of the greatest among our country's Saints.

I trust, however, I shall soon be enabled to publish a further list, when attention is directed anew to the object, which, from various causes, may have been temporarily lost sight of. Some, I know, as a matter of fact, have intended to subscribe, but have let the matter slip from their memory. Many others, similarly disposed; may have failed from a similar cause. Had I made the appeal general, I have no doubt that large help would have been received from the laity; but I felt that the object is one which should be more appropriately confined to the clergy and religious.

As matters stand, we have only £760 on hands. Even to provide a decent altar and shrine in any way worthy of our great Irish Saint £1,000 would be required. Were even this

done, it would be something substantial; and we might confidently leave to the piety of other men and other times the completion of the work.

✠ MICHAEL CARD. LOGUE.

ST. PATRICK'S COLLEGE, MAYNOOTH,

9th October, 1907.

LIST OF SUBSCRIPTIONS

IN RESPONSE TO AN APPEAL MADE BY HIS EMINENCE
CARDINAL LOGUE, FOR THE RESTORATION OF THE SHRINE
OF ST. COLUMBANUS, AT BOBBIO, ITALY

	£	s.	d.
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His Grace Most Rev. Dr. Walsh, Archbishop of Dublin, and Primate of Ireland	25	0	0
His Grace Most Rev. Dr. Fennelly, Archbishop of Cashel	25	0	0
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ST. LUCIUS

I.—A SHORT AND GENERAL REVIEW OF THE EARLY INTRODUCTION OF CHRISTIANITY INTO RÆTIA PRIMA

THE nation of the Ræti, which had been gradually formed out of various tribal elements, lived, in the second century before Christ, in the Alps, within a district reaching from the Gotthard to the source of the Drave. Celts and Italici may be regarded as their chief constituents. Among the ancients Polybius was the first to mention their name. Rætian forms of local names are found throughout Switzerland. Everybody knows that a relationship between Rætians and Etruscans has more than once been advanced as a theory; the question is, however, still unsolved. The wild and warlike Alpine Rætians, according to Strabo, used to raid the neighbouring country, and thus excited the anger of the Romans. In any case that mountainous district formed so important a link between the Teutonic and Italian parts of the Roman Empire, that the Emperor Augustus found it necessary to conquer it, a task which was successfully accomplished by his stepsons in 15 B.C. Rætia became a Roman province, and was divided into Rætia Prima and Rætia Secunda, the latter containing Vindelicia also. The partial Italian origin of the Rætians may account for the faithfulness with which the needy inhabitants of the mountains, after their conquest, adhered to the Romans, as well as for their quick and thorough Romanization. The Rætian cohorts formed a valuable addition to the Roman legions. Repeated attacks by the Germans upon Rætia proved, soon after, how necessary and convenient a possession that country was for Italy. It remained Roman, even after Germany and Helvetia had been abandoned by the Romans. The political boundary between Rætia and Switzerland, fixed by the Romans, seems to have run from the Gotthard over the Marsh (on the Lake of Zürich) and thence to Pfin, in the Canton of Thurgau, up to the Lake of Constance.

As a meeting-point of various passes and high roads which, long before Christ, established communication between the transalpine North and Italy, *via Rætia*, the town of Coire was of high commercial and strategic importance; it is therefore very likely that the Romans, immediately after their victory over the inhabitants of that country, established there a secure military post. At the same time this place was chosen as the centre and seat of administration—hence the name *Curia*—for the surrounding valleys, and formed later on, in the third and fourth centuries, the most important barrier against the Germans. A governor appointed by the Emperor, and residing in Augsburg, was the administrator of the Rætian province, until, under Constantine, Eastern Switzerland was made subject to the vicariate of Northern Italy as *Rætia prima*. This connexion with Italy lasted from Graubünden (Grisons) beyond the destruction of the western Roman Empire. Theoderic, king of the Eastern Goths, took Upper Alemannia under his protection, after the defeat of the Alemanni near Zülpich, until Rætia became subject to the Merovingians between 536 and 539.

All this was of decisive importance for the advance of Christianity in these parts. For, first of all, early and intimate connexion with the South brought it about that a knowledge of the primitive Christian doctrine soon penetrated into Rætia. All writers who have studied the question are agreed on this point. It is said that St. Barnabas had already preached the Gospel at Milan, a town which was the terminus of the passes leading, *via Como*, from the Julier, Septimer, or Splügen. We know that the Church at Milan was flourishing as early as the second century, and that it influenced the neighbouring district far and wide. It is likewise certain that in the first century of our era, Christianity was preached on either side of the Po. According to modern investigations, the martyrs Saints Gervasius and Protasius, whose tombs were discovered by St. Ambrose, suffered death if not under Nero, yet at least in the second century. Eichhorn's opinion seems very plausible. He believes that some confessors of Christianity

may have sought a place of refuge in the Rætian Alps from the persecution of Nero and Domitian, a course of action which had been previously adopted by the fugitive Etruscans. According to the history of the martyrdom of SS. Faustinus and Jovita, Italicus, Count of Rætia, had (in 118 A.D.) to exercise all his energy in order to stop the propagation of Christianity. In Upper Italy and Vindelicia several martyrs suffered under Diocletian and Maximian, so that it is not at all likely that Rætia alone would have remained cut off, like an island, from the Christian faith which surrounded it. Indeed, in the dim twilight of tradition and history, persons appear who lived and died for Christ within the diocese of the present hereditary electoral archbishopric. These features are outlined with various degrees of distinctness. We mention Evantus, Hermes, Fidelis and Gaudentius, the latter being possibly the person who prevented the Ræti from joining the heretical rival emperor, Eugenius.

It is therefore not unlikely that, from the second century, Christians were living in the Swiss portion of Rætia. Ecclesiastical organization, however, could not develop at the same rate of speed, for the physical features of the country, as well as its exposed political position, were against it. The history of the Bishops of Coire for which there is documentary evidence, places the beginning of that organization not earlier than the time of Asimo; in his name Bishop Abundantius of Como, in 452, signed the Acts of the Provincial Synod of Milan, that city being the metropolitan see to which Rætia belonged. Everything points to the fact that the foundation of the see of Coire dates back beyond the fifth century, and the preaching of the faith must have begun still earlier. For unless there was a bishop at Coire before 407, it would have been impossible to found a bishopric in the turbulent days of the first half of the fifth century.

St. Lucius is venerated by the Church of Coire as its apostle, and it is his existence and the veneration he received which make it appear very probable that the Church of Coire had its Bishop before the migration of the

nations.¹ We are disposed, therefore, to adopt the opinion, which considers it a characteristic feature, that 'after the migration of nations bishoprics were first erected again in those towns in which a bishopric had previously existed in Roman times.'

II.—LUCIUS, THE APOSTLE OF RÆTIA

The oldest historical monument of this name is the 'Abbey of St. Lucius' (Lucien-Abtei) at Coire. It was built near—though not actually over—some Roman foundations, within which, in 1851, a fine and well-preserved mosaic was discovered. On the tombstone of Bishop St. Valentinian, which was found in the monastery of St. Lucius, was written the date of the death of this holy bishop, whose life had been devoted to the welfare of his diocese. According to tradition he founded the Monastery of St. Lucius, where he was buried at his request. It was possibly the attraction exercised by the sacred body of Lucius which gave the first impulse to St. Fridolin to come to Coire and to found there the Church of St. Hilary, not far from the Monastery of St. Lucius. In the same way in which St. Valentine, a worthy companion of St. Severinus, consoled the Ræti in troubled times, so, in days not less melancholy, did Valentinian become a blessing to his people, till death overtook him in 548. Hence it is clear that the monastery was founded, at the latest, in the first half of the sixth century. Graubünden had, about that time, become Frankish. Lucius therefore was evidently, even at that time, regarded by the people of Coire as their chief apostle, and the usual opinion may be quite correct which refers the origin of the local names 'Luciensteig' (the path of St. Lucius) and 'Lucienlöchlein' (the little cave of St. Lucius) to those days. These names presuppose local traditions, which, indeed, still exist. Over the Luciensteig

¹ The relics of St. Lucius are preserved and venerated in the Cathedral of Coire. Some years ago a fragment was detached from these relics and presented to the late Marquess of Bute, by whom it was conveyed to the Right Rev. John Cuthbert Hedley, D.D., O.S.B., Catholic Bishop of Newport, in whose possession it remains.

the Saint journeyed to the district of Coire, and lived in a cave at the Mitenberg (also called Curhalde), about twenty minutes' walk from the present seminary. A rather stony and steep path leads up to it. The grotto is formed by an overhanging rock. Where the latter forms a kind of niche above the cave St. Lucius is said to have preached towards the valley which lies open here from Coire to Reichenau, and to have been miraculously heard at that distance. By the side of the cave there is now a chapel, where 'the spring of St. Lucius' still flows, and the waters are believed to be effectual as a cure for blindness. Five or six steps onwards to the left marks, as if made by the cut of a sword, are seen on the rock, and by them some impressions of fingers appear. Tradition says that here the Saint grasped the rock, when the pagans suddenly attacked him with murderous intent; their swords struck the rock to the right and left of him, but without injury to himself. The Saint is said also to have been cast down from the summit of a castle called Marsiöl, without being hurt.

Another legend related locally about St. Lucius is found, first in Thomas Lyrer's narrative of the fifteenth century. He says:—

Long ago, about A.D. 80, there was sent one Lucius, a native king of Scotland, dwelling at the Art, and in the mountains, and he built his cell and church at a place which still bears his name. And when he was building, a bear killed his ox. Thereupon he harnessed the bear instead of the ox, and the bear had to do the carting as the ox had done before. And many other miracles, which are now forgotten, were wrought by the good St. Lucius. And at the same Art there were Christian people who were then converted by St. Lucius.

Ulrich Campell relates a similar story from popular tradition, with the addition that the people of Trimmis acquired their goîtres as a punishment for an injury done to the Saint.

However, we have a more important document of the old tradition about the Apostle of Rætia. In the library of St. Gall a list of books of the ninth century exists, which contains a *Vita S. Lucii confessoris*. This codex is still

preserved, and is marked No. 567. We have here, therefore, the source from which Notker compiled his Martyrology. Possibly a *Vita S. Lucii* was brought to St. Gall from Graubünden before that time by St. Otmar. The value of this manuscript in the *Collectaneus* No. 567 is the greater, as it was written with reference to the celebration of the feast of St. Lucius at Coire, as one may easily see from the beginning of the document. The following are the main features of the narrative.

St. Paul the Apostle resided in Rome for two years, without being able to do much for the souls of the perverse Jews and Greeks. He therefore turned away from them, and sent his disciple Timotheus to Gaul. The latter came to Bordoel (Burdigala?), a town by the sea, and was encouraged by some Gallic king to cross over to that part of Britain where King Lucius was reigning. The consequence was that King Lucius was converted, and resolved to leave his country. The royal apostle travelled through Gaul to Augusta Vindelica, whose inhabitants were still pagan. One of them, Campester, a patrician, accepted the teaching of the Gospel, and his example was followed by many of the other citizens. But when Lucius heard that Rætia was still, to a great extent, adhering to paganism, he could not resist the inclination to go there, and he set out for the district of Coire. By seven days' prayer and fasting he prepared himself for the preaching of the Gospel, and, on the eighth day, he began to preach Christ crucified. At that time he was told that, in a certain wood called the 'Forest of Mars,' young bisons were being kept and worshipped as gods. Lucius went there and converted most of the pagans; but some became enraged, threw him into a pit, and were about to stone him. The converted pagans, however, who had been accompanying the Saint, perceiving this evil intention, joined together in order to kill the heathen. While the two parties were fighting, the Saint came forth unhurt out of the pit, preached still more powerfully, and made peace. And as if through divine intervention, the wild animals about which the whole affray

had taken place, gently approached the Saint and licked his feet, so that he began to praise the Lord and to admonish the astonished pagans to be baptized. They, on their part, gave glory to God, because He had led them to a knowledge of the truth. In the meantime the miracle became known in the town itself, and the Christians who had remained behind came to meet the holy man, chanting and carrying torches and thuribles with incense.

Here the story of the narrative ends, and he now turns to the moral and exhortative aspect of the subject, and is altogether silent about the rest of the Saint's life.

Local names, traditional folklore, the written legend—the latter going back beyond the year 1000—and the fact of the existence of the Monastery of St. Lucius in the sixth century, are not the only testimonies cited by the Church of Coire on behalf of her apostle; she is able also to prove that she possessed his mortal remains before the year 821. In 821 Bishop Victor complained, in his letter to Louis the Pious, that not even the most sacred body of the holy confessor and apostle Lucius, had remained safe from the wicked robbers Roderick and Herloin.

The evidence collected so far certainly entitles us to maintain the existence of a Rætian apostle, Lucius, whose identity with the British King, Lucius, should not be altogether rejected. Until now it was generally believed that this identification had been caused by St. Bede's remarks on this subject. The passage about King Lucius in the *Sermo in Natali SS. Virginum XI milium*, which was possibly written before 850, cannot with certainty be ascribed to Bede, so that we cannot admit the assertion that parts of the legend of Coire were certainly borrowed from Bede. He, however, gives a list of Emperors, and the author of the *Sermo* as one of the Popes, among whom Pope Marcellinus (who is not mentioned at all by Bede) is represented as intimately connected with the narrative. But even if the *Sermo* should have been borrowed from Bede, that fact would not be sufficient to prove that the Lucius legend of Coire is derived from the same Anglo-Saxon source.

This legend is quite independent in another respect, viz., with regard to the fact that the author ascribes the conversion of St. Lucius to a disciple of the Apostles, St. Timothy. This circumstance has constantly been maintained by legendary testimony. Bartholomæus Triden- tinus, in the thirteenth century, bases his work entirely on the narrative of the oldest *Vita*, and he was followed by Petrus de Natalibus, in the fourteenth century. In answer to a question put by Vadian of St. Gall, the parish priest of the Cathedral of Coire, Comander, informed him about a statement found in an old book of parchment, that Timothy converted Lucius. All these narratives represent Lucius merely as a confessor, not as a martyr, although occasionally he suffered ill-treatment. The *Calendarium* of Zürich of the tenth century contains on the date of the 3rd December : *In Curia depositio Lucii conf.* The codex of St. Gall, No. 566 (of the monastic library), has the following words on the 3rd December, in the *Calendarium* used at St. Gall in the ninth century : *Lucii confessoris.* The *Calendarium* of the oldest 'book of the seasons' of Coire has on the same day : *Lucii regis et conf.*

The fact that the above-mentioned Timothy is called 'a disciple of St. Paul,' induced the learned Notker, almost of necessity, to doubt the British descent of Lucius of Coire ; for he knew Bede's passage about King Lucius of Britain, who was an adherent of the Christian religion under Pope Eleutherius and the Emperors Marcus Aurelius and Commodus (161-193), and, on the other hand, he did not find either of the two Lucii in Ado's work, which he used as a basis for his Martyrology. His doubt is indicated by the way in which he writes in the Martyrology. He also omitted, in his narrative, to give St. Timothy the title of 'disciple of the Apostles,' although he must have been fully aware of the fact that this title is given in the legend, since the latter already existed at that time at St. Gall ; he therefore calls St. Timothy by a general and indefinite term, *virum sanctum*. His doubt, however, is not sufficiently warranted.

It is not necessary to assume that the disciple of St. Paul,

Timothy, was the one from Asia Minor; but, as Usher, Moncuæs, and others have supposed, he may have been the Roman Timothy who was so intimately connected with the house of the Senator Pudens—that Pudens who gave hospitality to the Apostles Peter and Paul, whose mother was St. Priscilla, famous on account of her cemetery, and whose daughters, Pudentiana and Praxedes, noble-minded virgins, acquired immortal merit in connexion with the young Christian community at Rome. The results of archæological research are altogether favourable to this old Roman tradition. Already under Pope Symmachus (498-514), there existed among the titular churches of Rome that of St. Praxedes (Praxidæ), an ancient basilica on the *Clivus Suburbanus* of the Esquiline, and the *Titulus Pudentis*, called also the Basilica of St. Pudentiana, or of Pastor, between the Limina and Esquiline, the oldest titular church of Rome, once held by the Swiss Cardinal Schinner. Here we find mosaics (Christ between SS. Peter and Paul, and the two sisters Praxedes and Pudentiana) whose pure style reminds us of the better periods of Roman art, which may belong to the fourth, or even to the third century.

According to the *Vita S. Pudentianæ*, which is given by the Bollandists on the 19th of May, Pudens, the son of Punicus and Priscilla, was converted by St. Paul. His parents married him to Savinilla, by whom he had two daughters, Pudentiana and Praxedes. Close relations existed between that family and Novatus, of whose *Thermæ*, his heiress, Praxedes, obtained consecration as a church by Pope Pius I. And, after Praxedes had died, at an early age, Pastor, the brother of Pope Pius I, sent a narrative, viz., the above-mentioned *Vita*, to the priest, Timothy a friend or near relative of the senator's family, whose place of residence, however, is not mentioned. Here also Pastor calls this Timothy a 'disciple of St. Paul.' This alleged discovery of Pastor cannot be genuine; it must, however, be fairly ancient. Ado seems to make use of this account in his Martyrology on the 19th of May, for he calls the wife of the Senator Pudens (the mother of Pudentiana and Praxedes) Sabinella.

The relation between Novatus and Timothy is more definitely mentioned in the so-called *Martyrologium Parvum* of Ado, which was compiled, according to De Rossi, by an unknown author at the end of the seventh or at the beginning of the eighth century at Rome, from various narratives and lists varying in historical value. Here we find on the 20th June : *Romæ Novati fratris Timothei presbyteri qui ab apostolis eruditi sunt.*

Besides, the Thermæ of Novatus, situated near the palace of Pudens, are sometimes called after Novatus, sometimes after Timothy. Justin Martyr, according to a not improbable account, had a house near the Thermæ of Timothy. It must be mentioned, however, that Mazochius here defends a different reading of the text.

The relations of Novatus and Timothy to the Senator Pudens are definitely stated in the new Roman Martyrology, which speaks of them as if they were two sons.

Just as the family of the senator whose *sella curulis*, according to tradition became the *Cathedra Petri*, receives here two sons in addition, so also is another wife assigned, viz., Claudia. It is in this sense that the passage in the Second Epistle of St. Paul to St. Timothy (iv. 21) is interpreted : *Eubulus and Pudens and Linus and Claudia and all the brethren salute thee.* This Claudia is considered to be the wife of the senator, because, according to the poet Martial, who came to Rome under Nero and returned 95 B.C. to his Celtiberian native town Bilbilis, the rich and noble Roman Pudens married a beautiful British lady named Claudia.

If, as is supposed by Usher, Moncæus and Lingard, the Pudens of Martial, and the one mentioned in the Epistle of St. Paul are the same person, it appears most natural to assume that he had two wives, the first of whom was Claudia, by whom he had the sons Novatus and Timothy (the latter possibly being called so through friendship with the Lycaonian Timothy). Claudia may have died soon, whereupon he married Savinilla, who bore him the two daughters mentioned above. In the *Vita S. Pudencianæ* also, Novatus and Timothy are presupposed to be the older child.

ren. If our theory is right, they must have attained to a great age, since they lived until the time of Pope Pius I and St. Justin Martyr, who died 166. According to a letter (considered to be spurious) from Pope Pius I to Justus or Verus, Bishop of Vienne, a certain Timothy (and Marcus), who had been instructed by the Apostles, died during his Pontificate.

The chief reason why we have dwelt in so detailed a manner upon the family of the Senator Pudens, lies in the fact that in this way we obtain some hint as to the first attempts at preaching the Gospel in Great Britain. If Claudia was the wife of Pudens, and of British descent, she must have desired that the doctrine of salvation should be preached in her native island. Besides this, it is maintained by De Rossi that Lucina, the noble benefactress of the Christians, was no less a person than Pomponia Græcina, who, according to Tacitus, was devoted to the 'new superstition' and whose husband was Plautius, who conquered Britain. He also indicates that Lucina was sprung from the race of the Cornelii Æmilii or Cæcilii, of whom the Cornelii were a side branch. *Vicus Corneliarum* was another name of the *Vicus Patricius*, where Pudens lived.

On the strength of indications like these, it will not be rash to think it possible that the priest Timothy, who was so closely connected with these distinguished circles of early Christian Rome, may have been active for some time, in Britain, and these family relations, in turn, shed a most significant light upon the fact that the British prince who was baptized by him received the name Lucius. Neither was this name unknown in those circles at Rome. For instance, Lucius was the name of the Christian who, immediately before Justin Martyr, reproached Rusticus for his injustice. Tertullian made an allusion to a distinguished Christian of the same name. Pope Lucius was buried in the cemetery of Callistus, the property of the Cæcilians.

Of course the conversion and baptism of the British King Lucius, through the presbyter Timothy, would have to be assigned to the time when the prince was very young, and

the request addressed to Pope Eleutherius must have taken place after the death of Timothy. Furthermore, the relations that existed between Lucius and Timothy, and through Timothy between Lucius and the two brothers Pius and Pastor—of Aquileian descent—makes it clear why later on Lucius should have chosen Rætia for his missionary enterprise. Neither must we omit the fact that the excellent Martyrology of Hieronymus of Metz (Autun), preserved at Berne, commemorates, on the 21st May, the feast of a holy Deacon Timothy in Britain, who is to be numbered among the oldest saints of this island and of whom otherwise nothing is known except the name. But the very name is here significant, as we are trying to prove that a certain Timothy from Rome, a disciple of the Apostles, preached in Britain during the first half of the second century.

Besides this, it should be remembered that Bede is not consistent as to the date at which Lucius made his request for missionaries. Sometimes he puts it after the death of Commodus, sometimes in the year 156, during the reign of Verus and his brother Aurelius, under the pontificate of Eleutherius, and in the Epitome the date given is 167, while Nennius prefers the year 164, and calls the Pope Eucharistus (Evaristus).

According to this view the oldest *Vita S. Lucii* and Bede's account would not exclude each other, nor would the one part have been borrowed from the other (this was done for the first time by Notker), but they complete each other like the two halves of a broken ring, and what appears at first sight to be a contradiction is harmoniously solved on accurate investigation.

It is believed that the source has been discovered from which Bede takes his statement about Lucius of Britain. Father Henschen, S.J., published two very ancient lists of Popes in the first volume of the *Acta Sanctorum*, which deals with April. The first and more ancient catalogue contains 18 Popes, from Peter to Urban (c. 353); the second comes down to 530, and is unanimously assigned to the sixth century. In the second list, although not in the first

one, the following remark is added to the name of Eleutherius : *Hic accepit epistolam a Lucio Britanniae rege ut Christianus efficeretur per eius mandatum.* In the ninth century Anastasius embodied this remark in his *Vita Pontificum*. It is assumed that Bede, also, took his information from this second list ; the fact that he did not attain to perfect accuracy in the matter of chronology is quite easy to understand, since even now we do not know all the fundamental data.

In any case it is certain that the above-mentioned list of Popes, belonging to the sixth century, is at present the oldest source of information about the Christian King Lucius ; and as it was a Roman source, some authors have gone so far as to maintain that it was simply ' a Roman fiction,' urging that Gildas is silent about it, and that its non-British origin betrays itself through the fact that Lucius is called *Britanniarum rex*. These authors add that this fable must have been invented, after the arrival of the Roman missionary Augustine, in order to make the British more favourable to Rome.

We, on the other hand, believe, that a historian goes beyond the limits of what is lawful, if he has recourse, unnecessarily, to hypothetical statements, especially if they are supported only by very weak reasoning. Gregory the Great and the men who surrounded him, as well as the missionaries sent to England, are of so high and venerable a character, that they should not be rashly accused of concocting fables.

If we wish for an explanation of the manner in which the remark about King Lucius found its way into the sixth-century list, we shall find far more plausible reasons in the traditions of Rætia. Can anything be more reasonable than to look for information to that country, in which there was a fully established episcopal see, where a monastery dedicated to St. Lucius was in existence, where his holy body rested, where a whole nation with its history vouched for the tradition, where constant intercourse with Italy and Rome was going on, where, even now, monuments valuable for the art-history of the sixth and seventh centuries are

met with? And although the oldest legend does not actually say anything about Pope Eleutherius, nevertheless it should be borne in mind that many more things are not mentioned, which we should like to know, concerning King Lucius. Moreover, the fact that it was Eleutherius to whom the king sent his request may easily have been arrived at by the Roman chronicler.

III.—ON THE IDENTITY OF LUCIUS OF BRITAIN AND LUCIUS OF RÆTIA

The traditions of Wales follow the legend which attributes the introduction of Christianity there to Joseph of Arimathea. They also give a detailed account of the kings who were converted to the Christian faith, founded churches and endowed them with lands and privileges. Especially King Lless, or Lleirwg (Lucius), is said to have founded the first church in Llandaff, A.D. 180, and to have placed there the first bishop.

Bede and Nennius, whatever their sources of information may have been, adopted the accounts of Lucius in their works, and, later on, the unreliable Geoffrey of Monmouth enriched them with several additions. He says that the Pope sent two men of zealous faith, whose names were Faganus and Duvian (other authorities write Faganus and Digamus) or some such names. Lucius, after many meritorious deeds, died at Gloucester, where he was buried. For a long time Bede remained the chief source of information for the Anglo-Saxon historians, and he was copied by most of the later ones, e.g., by the Anglo-Saxon Chronicle begun in Alfred's time, by Ethelweard who died after 974, and by Henry of Huntingdon, about the middle of the twelfth century. None of them mention the names of the missionaries. The first to mention them is Geoffrey of Monmouth, who died 1154, and the *Book of Llandaff*, which likewise originated in the twelfth century; but they do not agree, since the *Book of Llandaff* calls them Elvan and Medwin. The present *Proprium* of Coire, following Geoffrey, calls them Damianus and Fugatius, names already given by Petrus de Natalibus in the fourteenth century. The

Proprium, like Geoffrey, calls the father of Lucius, 'Coilus.' On the other hand, in a Bull of Indulgences granted by Bishop John of Coire (who died March 25, 1386), it is said that Lucius, King of *Anglia*, *Equitania*, and *Britania*, received the Gospel from St. Timothy, and that the latter was a disciple of St. Paul. We see, therefore, that at that period Geoffrey's writings had not yet gained influence, and it was not a very safe proceeding, about 1646, to borrow from him (by the way, he also embellished the legend of St. Ursula with traditions) the first part of the legend of St. Lucius, for the purpose of inserting it into the *Proprium Sanctorum* in Coire, and to call him 'Martyr' in opposition to the oldest accounts. His death is stated to have occurred about 182.

If we suppose that Timothy, the son of Pudens, was born in the year 60, he would have been able to baptize the young Lucius in Britain in the year 120. Later on, when of age, Lucius took a deep interest in the conversion of his subjects, and asked that missionaries should be sent from Rome. The date of his death falls between the years 182 and 201.

The facts that the British accounts know nothing of a missionary journey of their Lucius, and that the often ill-informed Geoffrey makes him live and die in Britain, are not, at least at the present time, sufficient to disprove the identity of Lucius of Coire with Lucius of Britain. Firstly, concerning his tomb, we refer the reader to the quotations from Beatus. And secondly, is it not conceivable that the Counts Roderick and Herloin should have sold bones of saints to be sent to England, for large sums of money, so that only a portion of the relics was restored to Coire? We may add that we have another reason for believing in a connexion existing between Lucius and Rætia, viz., the fact that Roman soldiers were stationed there.

If we could see our way to accept, as genuine, a certain document which we shall mention presently, there could no longer be any doubt about the identity of Lucius of Ræti and Lucius of Britain.

It is recorded that during Elizabeth's reign, a Latin inscription, on stone, was discovered in some old English

church and copied. A copy of this inscription, so the record continues, made on parchment, was issued and attested on the 9th of December, 1845, by the University of London, and taken to Coire, August, 1852, by Count Peter Salis-Soglio. This document is preserved in the cathedral of that town. Looking more closely at it, however, we find that it is a copy not of an inscription, but of a fragment of William Darell's *History of Dover Castle*. According to this there reigned in Britain about the first century of the Christian era a prince Arviragus, who was succeeded by his son Marius, and Marius again by his son Coilus. Coilus was deprived of his independence by the Romans, but his son Lucius compensated for this by gaining the liberty of the children of God. 'Lucius, the first Christian King, reigned in the year 156.' In 161 he built a church in Dover Castle, and had three priests stationed there. Having no children, he was obliged to accede to the wishes of the people and hand over his kingdom to the Emperor Severus. The text does not say clearly whether Lucius retained the government of his kingdom till his death, or whether he abdicated during his life-time and then left the country. The passage runs as follows: 'Hic [Lucius] tanta pietate princeps, cujus cogitationes ad amplificandam Christi gloriam erant positae, quod sine prole discesserat, Severum Rom. imperatorem, universo populo sic jubente, successorem designavit.' The *Schematismus* of Coire for 1863 translates these words as follows: 'This prince, who was endowed with great piety, left his kingdom to spread the honour of God.' However, the word *discesserat* may refer to death, and his 'thoughts concerning the propagation of the glory of Christ' may have been directed merely towards Britain. In any case, it is surprising that the learned commentator on Nennius and Bede, does not mention the inscription in the *Monumenta Hist. Britannicæ* at all, although it must have been known to him, if it existed. William Darell did not omit to depict the coats-of-arms of King Marius and King Lucius, and even of the Emperor Severus (193-211)!

In the meantime we cannot accept this 'document' as trustworthy. The author of the *Schematismus* believes that the church where the slab with the inscription was

discovered was that of Dover; the document itself says nothing on this point.

IV.—ST. EMERITA, ST. VALENTINE, AND ANTONIUS LERINENSIS

Closely connected with the veneration of St. Lucius at Coire is that of his sister Emerita, who is said to have imitated the zeal of her royal brother, and to have gone to the same country. She was finally tortured and burnt by the rude pagan inhabitants at Trimmis, near Coire.

A short time ago an attempt was made to get rid of this saint, by pointing out another Emerita, who is said to have suffered at Trimontium in Scotland, the two being confused together in consequence of the similarity of the names of the places of their martyrdom. 'A certain Emerita suffered at a place of similar name in Scotland; the name was mistaken for Trimmis near Coire. Hence the two became confused together.'

We have tried to find mention of this Scottish Emerita of Trimontium in some reliable account, but, so far, without success. She is not mentioned in any Martyrology, and we believe that Usher, an authority in these matters, is right in maintaining that Philippus Ferrari, who mentions her in his list, was misled by Dempster, a most untrustworthy person in matters concerning Scotland.

The village of Trimmis near Coire, with which the legend and the veneration of Emerita and Lucius are connected, was called *Trimuna* in the year 958, and once in a document belonging to the same century *Trimons*. The Catholic parish church there is dedicated to St. Carpophorus, whose feast is kept on the 7th of August while the Protestants use a chapel dedicated to St. Emerita. This chapel seems to have been dependent at one time on the church of St. Carpophorus, or it may have been attached to the Castle. The *Capella S. Carporori, in Trimune vico* was presented, in 948, by King Otto I to the mother church of Coire. There is no such early testimony extant with regard to the chapel of St. Emerita, nor is it mentioned in the oldest legend of St. Lucius. The feast of St. Emerita is placed on the 4th December in a necrology of Coire,

belonging to the twelfth or thirteenth century, and to the same period belongs the statement that the *Dedicatio Ecclesiae S. Carpofoři in vico Trimanis* falls on the 19th October.

In the meantime it seems that we are safe in retaining St. Emerita as a local saint of Coire. It is possible that she, together with her brother Lucius, who may have been a British chieftain, laboured in the neighbourhood of Coire for the propagation of the Christian faith after the middle of the second century, faithfully and courageously submitting at last to a cruel martyrdom.

Lastly, we may add a few words on SS. Valentine and Antony. The assertion that St. Valentine devoted his life to missionary work among the inhabitants of the Alps (as bishop of the district), during the troubled first two decades of the fifth century, is supported by the fact that, in those mountainous districts, he is still gratefully remembered by the inhabitants. In the diocese of Coire, alone, eleven churches were dedicated to him. He was also mentioned as one of the patron saints in the old document dealing with the dedication of the parish church of Schwiz. In the list of relics of the Minster of Lucerne, of the year 1460, some relics of St. Valentine are mentioned.

A little later St. Antony flourished in the district called Valtellin, where he settled near the tomb of the holy martyr Felix, probably not without influencing the inhabitants of the northern parts of the country. His life was ended in the monastery of Lerins, and was chronicled by Ennodius.¹

Since writing the above I have had occasion to review a small pamphlet by Professor Adolph Harnack, in the *English Historical Review*, in which Dr. Harnack makes it appear that all the accounts of Lucius were derived from the *Liber Pontificalis*, but that the entry in that work was possibly due to the mistake of a transcriber, who converted the word *Britis*, which related to a town in Edessa, into the word *Britannis*, which is the curious form taken by this proper noun in the *Liber Pontificalis*.

ARNOLD HARRIS MATHEW.

¹ Vide 'Die Glaubensboten der Schweiz vor St. Gallus,' by Alois Lütolf.

INFALLIBILITY OF THE POPE IN DEFINING DOGMATIC FACTS—WITH A SKETCH OF THE CONTROVERSY

THIS controversy, having its origin in the condemnation of five propositions taken from the work *Augustinus* of Jansen, was carried on with great vigour during the pontificate of nine Popes¹ and the reign of Louis XIV—from the middle of the seventeenth to the opening of the eighteenth century. The opponents of the orthodox view—that the Pope is infallible in his decisions concerning dogmatic facts—seeking to limit the subject-matter of infallibility to doctrine pure and simple, laboured, by every art of argumentation and vast erudition, both historical and theological, to maintain against the laws of Church and State the validity of the famous distinction as regards this great prerogative.

The so-called ‘Gallican Liberties’—long registered as State laws, renewed by Louis XIV, and defended by Bousset, in 1682—encouraged the sectarists in their audacious obstinacy. Their methods of attack and defence were adopted by Protestants; and their controversial literature furnishes a magazine of oft-exploded arguments for anti-Catholics. ‘All this arose,’ says St. Alphonsus,² ‘because the distinction of law and fact (*juris et facti*) was put forth to elude the just condemnation of the five propositions of Jansen.’ To understand fully the different phases of the controversy we must enter into details concerning Jansenism.³

In the middle of the seventeenth century this erroneous system sprang up in France, and had reference to free-will, the merits of good works, and the benefits of Redemption. The errors were published in a work, *Augustinus*, by Cornelius Jansen, Bishop of Ypres, in Holland, in which

¹ A.D. 1653-1705.

² *History of Heresies*.

³ Taken from Bergier for the most part.

he pretended to set forth the doctrine of St. Augustine on these points. Jansen was born at Ackoy, near Leerdam, in Holland, in 1585. He pursued his philosophical studies at Utrecht, and his theological studies at Louvain and Paris. In the last place he met John Verger, Abbot of St. Cyran, who conducted him to Bayonne, where he remained twelve years as principal of a college. There he conceived the work *Augustinus*. By his friend's advice he composed it with the object of reviving the doctrine of Baius,¹ which he had learned from a professor of Louvain, who had imbibed the sentiments of Luther and Calvin.

On his return to Louvain, Jansen filled the chair of theology, and afterwards that of Sacred Scripture. The See of Ypres becoming vacant, he was nominated thereto by the King of Spain in 1635, but he did not long enjoy it, for he died of the pestilence in 1638. For twenty years he had laboured at his work, and gave it the last touches before his death. To his chaplain, Reginald Lamee, he left the duty of publishing it; and though we find various protestations of submission to the Holy See, the author could not be ignorant that the doctrine he sought to establish had been already condemned. 'Fromond, a professor of Louvain,' says Alban Butler² 'polished his style and put the work in the press; Verger strenuously upheld its principles, and was imprisoned for ten years in the castle at Vincennes.'

As soon as *Augustinus* appeared at Louvain in 1640, Urban VIII³ (the same who had to do with Galileo) condemned it in his Bull *In Eminente*, and forbade the reading of it on account of its renewing 'Baianism.' The famous faculty of the Sorbonne condemned some propositions extracted from the book by Cornet, but Dr. Louis de Saint Amour and sixteen others appealed to Parliament against their decision. The French prelates terrorised by the

¹ 'Déjà frappé d'anathème.'—Bergier.

² *Lives of the Saints*.

³ Nine Popes were involved in the controversy: 1623-1644, Urban VIII; 1644-1655, Innocent X; 1655-1667, Alexander VII; 1667-1669, Clement IX; 1669-1676, Clement X; 1676-1689, Innocent XI; 1689-1691, Alexander VIII; 1691-1700, Innocent XII; 1700-1721, Clement XI.

arrogance of the appellants referred the matter to the Holy See. Innocent X, with five cardinals and thirteen theologians, held thirty-six conferences within two years, His Holiness presiding in person over the last ten, and in May, 1653, the judgment of Rome appeared in the Bull *Cum Occasione*. Five propositions taken from Jansen's book were severely censured: that God refuses the just sufficient grace to fulfil His commands; that it is impossible for fallen nature to resist internal grace; that merit or demerit requires merely freedom from constraint; that to hold the human will may use or reject preventing grace is heresy; that it is erroneous to say Christ shed His blood for all men. The first was branded as rash, impious, blasphemous, worthy of anathema, and heretical; the second and third were noted as heretical; and to the fourth were affixed the epithets rash, scandalous, impious, blasphemous, contumelious, derogatory to the Divine goodness, and heretical.

The head and front of Jansen's offending lies in the second proposition, of which the others were but corollaries. 'Grace and concupiscence,' according to him, 'are only pleasurable¹ emotions, and whichever predominates determines one to vice or virtue.' This delectation (*delectatio victrix*) is inevitable in its approach, invincible when it comes! Jansen founded this error on a well-known maxim of St. Augustine, 'Quod amplius delectat id nos operemur necesse est.' It is indistinguishable from downright predestination. 'The five principal tenets of Jansen,' says Palmer,² 'amount in fact to the doctrine of Calvin.' 'From Calvin,' writes Buckle,³ 'he borrowed the doctrine of necessity.'

Dr. Arnault and others who had embraced the opinions of Jansen, and had written high-sounding eulogies on his book before its condemnation, denied that the propositions were in the book *Augustinus*, and from a partisan spirit and love of notoriety sought out a line of defence, by subjecting

¹ 'Fondé sur un sens abusif donné au mot, "délectation," et sur un axiome de St. Augustine, pris detravers.'—Bergier.

² *History of the Church*.

³ *History of Civilization*.

the prerogative of the Pope to a limitation, which would altogether nullify the doctrine of Infallibility.

The propositions [they affirmed] are not in the book ; nor are they condemned in the sense of Jansen, but in a sense erroneously assigned to him. That the propositions are heretical in the sense the Pope wished to condemn them, we do not deny ; but Jansen never asserted them in that sense ; and we believe the Sovereign Pontiff may be deceived as to the sense of an author, or err in attributing errors to an author.

From these two objections, that the propositions were not those of Jansen, and were not condemned in the sense of Jansen, sprang the famous distinction¹ between dogma and dogmatic fact as regards infallibility. They recognized the obligation to submit to the Papal Bull as to the doctrine condemned, but they did not consider themselves bound to acquiesce in the question of fact, that is to say, to believe the propositions were in the book, and that the author held them in the sense attributed to him.

In 1654 the French prelates issued a decision that the five propositions were really and truly in the book of Jansen, and that they were condemned in the true and natural sense of the author. In 1656, Alexander VII, in a Bull expedited in October, renewed the condemnation of the propositions, and expressly stated that Jansen held them in their heretical sense, which was the natural and obvious sense of the words. About the same year the faculty of Paris condemned an assertion of Dr. Arnault's that as regards the question of fact in the Apostolic constitution, it was sufficient to keep a religious silence,² and this new subtlety confirmed his followers in holding the limitation of infallibility to law and doctrine, while outside those limits the Pope was liable to be deceived by human testimony as to questions of fact, and that in point of fact both Urban VII and Alexander VII erred in condemning Jansen.

To combat the artfulness of Dr. Arnault, to take away every subterfuge, and close every avenue by which they

¹ Dr. Arnault invented it : *du droit et du fait*—law and fact.

² Dr. Arnault's *silence respectueux* or *obsequiosum silentium*.

might escape the just condemnation of the heresiarch's adherents, every candidate for ordination should sign a formula which embodied the decision of the French prelates of 1654. A dispute arose, many affirming that they could only be obliged to sign the formula by the Pope, and accordingly, in 1665, the Bishops addressed themselves to Rome to quell the quarrel. Alexander VII approved of the formulary as to the manner of receiving and subscribing to the condemnation of Jansen. In the same year, Louis XIV issued a royal ordinance—registered in parliament as a state law—ordering the signature of the formula without equivocation, under grievous penalties. The formula embodied a solemn oath: 'Sic ita juro; sic me Deus adjuvet et sancta Evangelia.'

'The Bull of Alexander,' says St. Alphonsus, 'put the Jansenists in a quandary.' Some asserted it would be perjury to subscribe to it; others affirmed that the formula might be signed with a mental reservation: that it was enough for the person subscribing to it to have the intention of following the doctrine of St. Augustine—which they alleged was that of Jansen—and as to the dogmatic fact, to keep a reverent silence. In the teeth, therefore, of the papal decree and the royal ordinance, four Bishops, MM. Pavillen, Choart de Buzenval, Caulet and Arnauld (of Alet, Pamiers, Angers, and Beauvais) held this opinion, and issued pastorals in which they still maintained this distinction of law and fact; and by which they encouraged the refractory ecclesiastics to insubordination to the Pope and sedition against the king. Under Clement IX terms of accommodation were proposed between the recalcitrant Bishops and the Holy See, according to which they were allowed to renew their signature to the ordinance, their first signature being deemed insufficient; but they were required to sign it, 'purely, sincerely, and without any limitation.' Thus peace was re-established. The Abbé Bergier states¹ that 'they assented, signed, and broke their faith; Clement

¹ 'On ferma les yeux sur cette infidelite et c'est ce qu'on nomma la paix de.'—Clement IX.

winked at the delinquency, and this is the so-called "Peace of Clement IX." "

In 1702 appeared the famous Case of Conscience, which raised again the point about the 'religious silence.' A pamphlet¹ was published in which it was stated that a sacramental absolution was refused to a clergyman, who, although he condemned the proposition in the heretical sense indicated by the various Bulls and in the Briefs of Innocent XII to the Bishops of Flanders, still as to the question of fact, i.e., attributing them to Jansen, believed a respectful silence sufficed. The question was referred to the Sorbonne Faculty, and forty doctors signed a decision that the sentiment of the ecclesiastic was neither singular nor novel, that it had never been condemned by the Pope, and that, therefore, he should not have been denied absolution.

Now, in 1692, the Bishops of Flanders added a clause to the formula to remove every means of deception; and in his Briefs of 1695 and 1697, Innocent XII provided against every subterfuge, therefore this decision of the Sorbonne doctors only justified a prevaricator, a dissembler, or a perjurer. If this man were truly persuaded that the Pope and the Church could be deceived in supposing that Jansen truly taught such doctrine in his book, how could he seriously sign a sworn attestation that he condemned the propositions in the sense that all the previous Bulls and Briefs had condemned them, i.e., the sense of the author.

This incident rekindled the smouldering fires of controversy, and to suppress the diffusion further of secret unbelief and open bitterness, Cardinal Noailles exacted and obtained a retractation from the Sorbonne Faculty which branded the decision as rash and scandalous, and calculated to renew the doctrine of Jansen. The controversy still continued until after many Briefs were issued; Clement XI, in 1705, expedited the Bull *Vineam Domini*² condemning the Case of Conscience with various notes, and declaring

¹ *History of Heresies*.—St. Alphonsus Liguori.

² This Bull removed all illusion as to the just and legitimate condemnation of Jansen, and could not be eluded by the sectarists.

explicitly that under the circumstances a religious silence was not sufficient to render that full and entire obedience to the Church which she had a right to expect and exact. 'Fallacis hujus doctrinae pallio non deponitur error sed absconditur; vulnus tegitur non curetur; Ecclesia obsequio silentio illuditur non paretur.'

The Jansenists now alleged that the propositions had a double sense: the one true, natural, and proper; the other false, putative, and wrongly attributed; and that in the latter sense, but not in the former, they were heretical. This evasion was only returning to the subterfuge of Dr. Arnauld. The Bull *Vineam Domini* gave those subtle and sophistical disputants their quietus.¹ The devices of their nimble intellects were exhausted in trying to baffle condemnation; and we find that the next great Jansenist, Quesnell, was openly and avowedly heretical. In his book, *Moral Reflections on the New Testament*, where he craftily insinuates all the errors of Jansen,² he proves by his clear contempt for the censures of the Church that the sectaries were all along only dissembling their unbelief, and that in spite of their protestations they were only seeking to impose upon the simple, and infuse the poison of Jansenism into the mystical body, the Church of Christ.

Before refuting this error, it must be admitted that many who, during the course of the controversy, sought to impose this limitation on the papal prerogative suffered severely, not so much for the doctrinal error as for stirring up civil discord and public discontent, and for their seditious conduct in refusing to obey the royal ordinance of Louis XIV. It is striking that while Louis threw the weight of his influence in favour of Gallicanism, and embodied the four great Gallican maxims in the State laws of 1682, which tended to make the Church a vassal of the State, still he endeavoured to suppress Jansenism. It is stated that he believed that the civil war called the Fronde³ was due to the insubordinate spirit of Jansenism. 'The inquisitive,

¹ Over two hundred years ago, i.e., in 1705.

² Alban Butler.

³ 'La Fronde etoit venue du Jansenisme,' 'Jansenisme etoit l'horreur du roi.'—*Mem. de Brienne*.

insubordinate, democratic, and revolutionary spirit,' says Buckle, 'disappeared with its fall, appeared with its rise.'

This, then, is a sketch of the lively controversy concerning the extent and limitations of the subject-matter of infallibility. From the controversy we gather that a dogmatic fact is any fact appertaining to dogma, the apprehending, for instance, the true sense of an author. The distinction invented by Dr. Arnould and his associates was merely an equivocation devised to deceive the simple-minded. The orthodox teaching is that the Pope can give infallible decisions in regard to such facts, that he can, for example, unerringly declare the sense of an author; that he can infallibly declare whether or not an author held certain opinions; and to such decisions we owe not merely the negative duty of religious silence, but full and unqualified assent.

'The sense of an author,' in the formulary of Alexander VII, means the natural and obvious signification conveyed by the words to every reader, and when, therefore, the Church condemns a proposition she does so in its literal meaning. It is very clear, therefore, that the Jansenistic distinction is quite groundless, that it is neither just nor logical.

It is hard [says Salmon²] to see the justice of the distinction or how it is rational to give up infallibility in one case and assert it in the other. If this limitation exists how can any heretic be condemned? The falsity of his doctrines may be declared infallibly, but whether he had taught them will admit of controversy.

To say, then, that the Pope could be deceived by patent facts, or cannot declare infallibly the true meaning of a book, is only a sophistical subterfuge, by the aid of which every heretic could brave the anathemas or disregard the condemnation of Rome.

The office of condemning or recommending books is an essential part of the government of the Church, so that she may preserve the faithful from error and falsehood. But

¹ It was evolved at Bayonne and propagated by the bayonet.

² Dr. Salmon on Infallibility.

if this limitation be a valid one, if this distinction be allowed as just and admissible, then in vain would the Church condemn books, and attempt to expurgate the poison from her literature; in vain would the Church try to eliminate error and falsehood, for her children could remain contumacious under every censure, if they could lawfully say 'the Pope misunderstands the sense of the words, and wrongfully attributes them to those authors.'

The foundation and the spread of the Church are great Divine facts; all the doctrines of our religion are bound up with facts. To be able to say what books are Canonical Scripture and what books are not—these are questions of fact, and if the Church is not able to speak infallibly, if the Pope's jurisdiction does not reign infallibly over this circle of truths, on what does the foundation of our faith rest? If the contention of the Jansenists were once admitted it would dissolve the whole fabric of the Church, and leave us for our guides only a doubtful collection of Scripture books and the fitful star of private judgment.

Now I will go on in fairness to say [says Newman¹] what I think is the great trial to Reason when confronted with the august prerogative of the Catholic Church. That authority has the prerogative of an indirect jurisdiction on subject-matters which lie beyond its own proper limits, and it most reasonably has such jurisdiction.² It could not act in its own province unless it could act out of it. It could not properly defend religious truth without acting as we act as a nation in claiming as our own not only the land on which we live but what are called British Waters. The Catholic Church claims to censure books, silence authors, and forbid discussions.

The province of dogmatic facts is, therefore, so to speak, the British Waters of the infallible jurisdiction over which it must necessarily and essentially reign, otherwise the infallible faculty would be ineffective, vain, and futile.

This controversy, lasting half a century, did untold

¹ *Apologia pro Vita Sua.*

² The controversy regarded moral as well as dogmatic facts, which constitute the indirect subject-matter of infallibility as being *virtually* revealed, so intimately are they connected with revealed religion.

harm to the Church. The rebellious doctors of Louvain and Sorbonne brought into the full light of publicity deep questions about grace, free-will, and predestination. Their metaphysical vapourings mystified the minds of the public, excited doubts, spread secret infidelity, and prepared the way for the reign of Atheism. To vilify popes and bishops, and weaken their authority, they ransacked Church history for everything of a dubious complexion. To establish their system they abused the sacred sciences. Their sceptical turn of mind made straight the way for such literary 'pyrrhonism' as we find in Voltaire and Gibbon. Their errors about the economy of the Redemption made a smooth path for the German sceptics of the type of Baur and Ewald, and the Frenchman Rénan, in modern times. And the pseudo-Reformers borrowed from their works.¹

It does not require to be a very profound theologian to recognize the justice of the condemnation of Jansenism, for it is not philosophical, not consoling, not agreeable to the feelings or dignity of man—'It makes God a tyrant, man a machine,'—yet, by artful changes of front in its defence, and by pandering to the prejudices of Gallicans, who were at one with them in their joint efforts to depress the Papacy, the Jansenists held their ground in spite of twenty condemnations; and when their last defence was taken from them, they openly contemned the censure of the Church. Moshiem² admires the strong stand they made against popes and king, but he reluctantly admits that they used captious explanations, subtle distinctions, and the same sophisms and invectives which they attributed to their enemies. The root idea of the system was a distortion of a maxim of St. Augustine; the controversy concerned the book which professed to expound his doctrine, and all through the ages they have taken refuge under that much abused but imperishable name.

The Jansenists still maintain that the errors are not

¹ The anonymous Jansenistic book, *The Primacy of Peter and Paul* (1705), bracketed these two apostles as in every way equal, seeking to reduce the real Primate to the ranks in the Apostolic College, and thereby depress the Papacy. *Vide* Conybeare and Howson, and Farrar.

² *History of the Popes.*

in the book of Jansen. In 1827, Cappucini, the Papal Legate, endeavoured to reconcile Van Santen, Jansenistic Archbishop of Utrecht; but the reply of the latter to his appeal ended the matter: 'I cannot,' said he, 'sign a formulary, which asserts that the condemned propositions are in Jansen's book, because, having read the book, I know the propositions are not there.'

Like every other body of sectarists, when once the flimsy fabric of sophistry on which they based their system was dissolved, they faded away from the scene of history, and this dispute, like many others, has for us only a doubtful and distant interest. Its details have now to be sought out of the musty, dusty tomes; and its rightful place is in the Limbo of those long-forgotten controversies whose fitful existence was due to artfulness, passion, or prejudice.

JOHN NEARY, C.C.

DATES OF THE CONTROVERSY

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| (1) Jansen lived, 1585-1638. | (12) Bishops add a clause to the formulary, 1692—Briefs of Innocent XII, 1694-1696. |
| (2) Posthumous work <i>Augustinus</i> , 1640. | (13) Famous <i>Cas de Conscience</i> , 1702. |
| (3) Urban VIII condemns it, 1642. | (14) Cardinal Noailles compels the Sorbonne Faculty to retract, 1703. |
| (4) Innocent X condemns 'Five propositions' — Bull, <i>Cum occasione</i> , 1653. | (15) The Bull <i>Vineam Domini</i> , 1705. |
| (5) Dr. Arnauld evolves the famous distinction, 1653. | (16) The controversy lasted, 1653-1705. |
| (6) French bishops adopt ordination formula, 1654. | (17) Quesnel was condemned as a heretic, 1713—Bull <i>Unigenitus</i> . |
| (7) Alexander condemns Arnauld's clientèle, 1656. | Vide—(1) The Abbé Bergier sur <i>Fait Domatique, Infallibistés, et Jansenisme</i> ; (2) St. Alphonsus, <i>History of Heresies</i> ; (3) Dr. Salmon on <i>Infallibility</i> ; (3) Newman, <i>Apoloogia</i> ; (4) Buckle, chap. on 'French Intellect in 17th Century.' |
| (8) Sorbonne Faculty condemns 'Religious Silence,' 1656. | |
| (9) Alexander and Louis enforce the formula, 1665. | |
| (10) Four French bishops evade ordination oath, 1665. | |
| (11) Four prelates reconciled—Peace of Clement, 1667. | |

THE DECREE 'LAMENTABILI SANE EXITU' AND MODERNISM—II.

IN the last number of this journal I gave a brief explanation of the first section of propositions condemned in the Decree *Lamentabili sane Exitu*. I purpose in the present article to continue the explanation; and on account of the affinity of the subjects of inspiration and revelation I will deal in one article with the propositions relating to these subjects condemned by the recent decree. But first I will premise a few observations on the nature of revelation and inspiration.

Revelation, etymologically considered, as theologians observe, signifies the removal or withdrawal of the veil which conceals something from view. Then it signifies the manifestation of something previously hidden from view or but obscurely perceived; and it can apply to intellectual or merely sense manifestation. One man can reveal something to another, when the revelation is called human; and if the revelation be made by God, it is called divine. God reveals Himself and His works to us by the natural light of human reason, and then His revelation is called natural; and according to Christian teaching He reveals Himself also to us in a supernatural way, which is revelation properly so called, when He communicates to us a truth or a body of truths, not by the natural reasoning, activity and industry of our own reason, but by the direct attestation of His own divine word. God may speak to us immediately, as Christ spoke to the Apostles; or His revelation may reach us only through the testimony of others.

It is not too difficult to form some conception—a very imperfect one it will often be, perhaps,—of the psychological process of the reception of immediate divine revelation, by comparison with the genesis of our natural mental operations. The human mind at its origin is a *tabula*

rasa, but not an entirely passive *tabula*. External objects make an impression on the senses; images are made in the imagination; species intelligibles are formed; and then the way is prepared for mental judgments, for assenting to or dissenting from propositions, for intellectual knowledge. Now if we examine a particular case of divine revelation, say the revelation made by our Lord¹: 'The bread that I will give you is My flesh for the life of the world. . . . Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you;' we shall see that the reception of this particular revelation follows the analogy of learning from an ordinary human teacher. Teachers cannot infuse images, nor species intelligibles, nor intellectual assent; they can bring objects or analogies before their pupils to enable them to form an idea of the subject of their lesson, and arguments to prove the truth of their statements; but the actual formation of imaginative representations and of species intelligibles and the mental assent to the propositions of the master are produced by the pupils themselves. Our Lord's hearers already knew the meaning of the words, 'flesh,' 'blood,' 'eat' and 'drink'; their imaginations were already stored with images of these substances and actions; some disbelieved His words, while others, under the influence of divine grace, believed on the authority of the divine testimony of the Master; but the perception of the meaning of the words, the formation of images and species intelligibles, the final belief of the faithful disciples were acts produced by the disciples themselves under the influence of grace. There can be other forms of revelation besides this revelation which took the form of a discourse to a general multitude. As revelation is a manifestation of truth it can take any form in which truth can be manifested. It can take the form of 'infused knowledge,' where God Himself infuses the species intelligibles, and where, perhaps, the recipient's mind assents to the revealed propositions, vitally no doubt, but yet rather as an instru-

¹ John vi. 52, 54.

mental than as a secondary principal cause. Such would have been the revelations made to the prophets and Apostles favoured with the divine charismata ; but even in relation to these the infusion of species was of a secondary importance and not a necessary feature of all charismatic revelations, their distinguishing characteristic being special divine elevation and illumination of the intellect. Revelation can be made to a person in sleep, or in his conscious hours. I would refer for information on all these points to St. Thomas,¹ who treats the question under the title of Prophetic Knowledge ; but I have said enough as an introduction to the explanation of the condemned propositions.

Inspiration is quite different from revelation and can be found apart from revelation strictly so called. Inspiration is a divine movement, which can be given in order to believe, or to speak, or to act, to write a book, etc. If we speak of inspiration in reference to belief, it is a divine movement of the intellect unto the acceptance of revealed truth, where the mind acts, not as secondary principal cause, but as an instrument in the hands of God ; and it differs from the revelation for the perception of which it may be given, because revelation, considered in the recipient, is the actual perception of the truth divinely revealed. The other forms of inspiration can be easily understood from a description of inspiration to write a book, which is the form of inspiration I am about to describe, and about which those serious erroneous views have been propounded and advocated which are condemned in the Decree *Lamentabili sane Exitu*.

In these recent years there has been a controversy whether, in estimating and describing the divine influence in the writing of sacred books, we should start from the idea of 'divine authorship' and work back to the idea of 'divine inspiration,' or start from 'divine inspiration' with the hope of reaching to the idea of 'divine authorship.' The controversy—I say it with all respect to the learned combatants—seems to me rather meaningless. It

¹ 2.2. qq. 171-173.

is like a controversy as to whether we should start from the idea of 'builder of a house' to get to the idea of 'a person who employed masons and carpenters and slaters to construct a house,' or whether we should start from the latter idea to get to the former. If we consider the sacred books *in fieri* we say that they are divine because they were written under the inspiration of the Holy Ghost. What is this inspiration? Inspiration is the movement by which the Holy Ghost moved the sacred writers to write, as a principal cause moves his instrument when using it. We come here to the difficult question of determining the spheres of principal and instrumental causality when there is question of God and His creatures. An instrument has some capacity of its own independently of the influence of the principal cause; otherwise it would not be employed at all. If a sharp blade were to fall on us, even accidentally, it might cut us severely; and in this it would act, not as an instrumental cause, but as a principal cause. But that a blade not merely cuts but cuts in a special manner, that a brush not merely daubs a canvas but produces such a glorious figure on it, this is due to the controlling movement of the principal cause whose *ideae exemplares* are, as it were, conveyed to his instrument, thus, in a manner, inverting the order of our cognitional processes where the species are received into the thinker from external objects. The principal cause therefore moves his instrument; and according to a universal rule of language, followed in the schools and in general usage, the work done with or through an instrument is ascribed not to the instrument but to the principal cause. Hence the principal who inspires another as his instrument to write a book is 'the author' of the book; and if a person can be called 'the author' of a book written by another he must be to this other in the relation of principal to instrumental cause, or in the relation of 'inspirer' to inspired writer. If we consider inspired Scripture *in fieri* we say that it was written under the inspiration of the Holy Ghost, and if we consider it *in facto esse* we may say that God is its author.

It is necessary yet, before proceeding to comment on

the condemned propositions, to notice briefly some of the remaining questions raised about inspiration: its relation to revelation; what God actually does when inspiring a writer; the relation of inspiration to different literary forms; and the inerrancy of Scripture consequent on its inspiration.

1. Revelation and inspiration, as I have said, are quite different, and one can be had without the other. God might have made a revelation to the world and not have inspired anyone to write this revelation but trusted to tradition for its transmission from generation to generation. On the other hand the writing of an inspired book does not necessarily suppose that a revelation had been made to the inspired writer himself; he could be inspired to write a revelation made immediately to another. It does not necessarily pre-suppose a revelation at all; for God could inspire a person to write a book on natural theology, or philosophy, or secular history, and parts of even the New Testament have been written from natural knowledge under divine inspiration; but the divine inspiration to write carries with it an equivalent revelation in the measure in which God moved the writer to write on natural theology, philosophy, etc., for in that measure we have the authority of the divine testimony for the truth of the contents of the book.

2. Approval of a book after its publication is not inspiration, it does not make God the author of the book. Neither does concomitant assistance, perhaps of a negative kind, which consists in preserving the writer from error, satisfy the Catholic ideal of inspiration. God is throughout the principal cause and the inspired writer is the instrument. Evidently there can be differences in inspiration according to the varying degrees in which the human instruments are familiar with the subjects to be committed to writing. If the person destined for inspiration is already perfectly familiar with the truths to be written under the influence of inspiration, if he has the material for a book prepared, much less will remain for the instrument and for the principal cause than if the whole matter had to be

studied and arranged. God would take His human instrument in hand, knowing well his natural literary capacity and inclination; He would move his intellect to decide on the writing and the form of writing of the whole or a part of the material prepared, and He would move his will to proceed to the execution of the work. God would do more if more had to be done by the human agent to write his book; but God does not infuse species intelligibles or knowledge as is done in the case of infused knowledge; He acts with and through His living instrument so that all the acts are produced vitally by the agent acting in the hands of God. And if verbal inspiration be admitted we are not to suppose that God communicated the words to the inspired writer as a teacher reads dictation to a class which has no part in the selection of the words, but that the words, like the matter of the book, are selected by the human agent, using his own natural literary talent and following his own particular literary line, but moved by God as an instrument is moved by a principal cause.

3. The sacred writings then with all their parts, as they stood in the original text, have God for their author, and are infallibly immune from error in all their parts in the sense in which they were written under divine inspiration. The truth, however, of the written word differs according to the various kinds of composition. We may distinguish for example, human history, natural history, historical fiction, myths, parables, poetry, ideal or imaginary discourses, etc. Human history and natural history are pre-eminently a record of facts, inferences, opinions and hypotheses; historical fiction and parables are not understood to be records of facts but a didactic composition to serve as vehicles for conveying other truths in an agreeable manner; myths suppose some real event, as, for example, the creation of the world or the formation of man, but they do not give the true history of the event to which they are referred; poetry is allowed a latitude not conceded to prose; and the best writers, such as Livy, Milton, etc., avail themselves of the medium of ideal or

imaginary speeches to express the views of the characters whom they are describing. Now, so far as these different kinds of composition may be found in the Sacred Writings the different kind of truth peculiar to each is not taken away by inspiration. In history we expect real truth. But a historian may make quotations from other authorities, and in doing so he may guarantee merely the accuracy of his quotation or affirm the truth of the statement quoted; both forms of quotation are found in Scripture; the truth affirmed in the one case is that the statement is found in another author, and in the other case the objective truth of the quotation is affirmed. Similarly in reference to the words of Jacob to his father, 'I am Esau thy first-born,'¹ inspiration does not imply that God approved the words themselves, but that they were spoken by Jacob. And instances are quoted of statements made by the Apostolic writers, in the Inspired Books, about their own feelings, desires, affections, etc., where the truth affirmed by virtue of inspiration is, that the Apostolic writers had those feelings and affections, not that they were the affections of God.² We have in a similar way to examine, in reference to parables, poetical writings and imaginary discourses, what truth exactly is attested by virtue of divine inspiration. But, again, the Sacred Writings with all their parts, as they existed in the original text, were written under the inspiration of the Holy Ghost, and they are absolutely free from error in the sense and in the measure in which God moved the inspired writer to commit them to writing.

So far there is not very much difficulty, but the following questions have been much debated in modern times: Are there myths in the Inspired Writings? Have the inspired writers explicitly quoted false historical statements, not merely in the form of narration, but as the vehicle for conveying divine truths? Have they made implicit quotations for the same didactic purpose? Some of our modern Catholic exegetes are prepared to admit the presence of myths and of erroneous historical state-

¹ Gen. vii. 19.

² Cf. Pesch, S.J., *De Inspiratione Sacrae Scripturae*, pp. 444, ff.

ments for didactic purposes in the Sacred Writings, and they maintain that this can be held consistently with inspiration. God, they say, is the principal author of the Scriptures; He moves the intellect and will of the writers to conceive and execute His work; He inspires the form and words; the only truth which He attests in myths and erroneous historical statements is their didactic truth, their aptitude to serve as the vehicle for expressing divine doctrines; and consequently the Scriptures in their entirety are the Word of God, and they are absolutely immune from error in the sense and measure in which they are attested by divine inspiration. To others this view is unacceptable. Some appear to argue against it as if it were *a priori* impossible, as if it were inconsistent with the divine dignity to use myths and erroneous historical statements, like some false Isidorian Decretals, as vehicles for teaching divine doctrines. Others argue against it, not that they consider the use of myths and false historical statements to be absolutely inassociable with divine inspiration, in the manner explained, but because they consider that the passages about which the controversy has arisen must be explained in a different manner, that their actual historicity and truth is in some way attested by divine inspiration.

I have gone at some length into the question of inspiration in order to come to the exposition of the controversy just referred to; because in presenting an exposition of the condemned propositions it is necessary to distinguish and separate the theory of Father Lagrange, whatever one may think of its intrinsic merits, from the views enunciated in the condemned propositions. I will now proceed to offer a brief explanation of the condemned propositions which treat of revelation and inspiration.

I.

I will consider the propositions from the eighth to the nineteenth from the point of view of inspiration and make a short commentary on each.

Prop. 9.—Nimiam simplicitatem aut ignorantiam praeferunt qui Deum credunt vere esse Scripturae Sacrae auctorem. I need not delay at this proposition, because it is opposed to the explicit teaching of the Councils of Trent and the Vatican. The Vatican Council says¹: ‘Eos vero ecclesia pro sacris et canonicis habet . . . quod Spiritu Sancto inspirante conscripti Deum habent auctorem.’ And again: ‘Si quis Sacrae Scripturae libros integros cum omnibus suis partibus, prout illos sancta Tridentina Synodus recensuit, pro sacris et canonicis non susceperit, aut eos divinitus inspiratos esse negaverit, anathema sit.’ It is not to be wondered at, however, that this doctrine is unacceptable to men who have accepted the principles, or principle, of the theory of immanence. Some of them take up an agnostic position, intellectually, in respect to the existence of a personal Being distinct from the world. And those who are not agnostics deny the divine authorship of Scripture, properly understood, on the ground that it would make God responsible for the errors and contradictions which they believe to exist in the Scripture; and also because, revelation being immanent, inspiration is not to be referred to an external Being, but is an impulse from the divine spirit within the writer to find a religious expression for the facts of the life of religion.

Prop. 10.—Inspiratio librorum Veteris Testamenti in eo consistit quod scriptores israelitae religiosas doctrinas sub peculiari quodam aspectu, gentibus parum noto aut ignoto, tradiderunt. The proposition speaks only of the inspiration of the books of the Old Testament; but the principle applies also to the New Testament. Revelation, according to the Immanent Apologists, is a perception of a relation to God, a consciousness of right and wrong. Every one has some degree of inspiration, some power of formulating a religious expression or theory of the immanent revelation. These religious theories or dogmas are indifferent to intellectual truth; they are true with the truth of goodness, they help to stimulate and foster the growth of the religious life.

As the inner life develops and varies and is subject to the law of survival by natural selection, so the religious dogmas are selected and survive or disappear in the struggle for existence according as they continue to be useful to the religious life or begin to hamper and impede its expansion. Now the inspiration of the books of the Old Testament, immanent writers say, consists in this that Jewish inspired writers delivered their religious doctrines under an aspect unknown to the Gentiles. The Gentiles appealed to the intellect, while the Jewish writers, it is contended, attended only to the practical truth of their formulæ. The Gentiles still adhered to the worn out formulæ of polytheism, while the Jewish writers adopted the theory of monotheism, as more effective for the development of the religious life in an organized unified community. But the Jewish writers were indifferent to the intellectual truth of monotheism. It was judged by its practical truth, by its services to religious development. It was not revealed by an external God to the human mind, nor were the sacred writers moved by an external God to commit to writing their sacred doctrines; it was inspired by the divine within them, which stimulated them to find an appropriate practical expression for its increasingly evolved forms. It is needless to observe that this theory is opposed to the teaching of the Councils; that it is incompatible with divine inspiration or divine authorship of the Sacred Scriptures.

Props. 11 and 12.—The eleventh proposition states that inspiration does not give absolute immunity from error to each and every part of Scripture; but we have seen that every part of Scripture is immune from error in the sense in which God inspired the sacred writers to write the different parts.

The twelfth proposition states that an exegete, to apply himself usefully to biblical studies, must set aside all his preconceived notions about the supernatural origin of Sacred Scripture, and interpret it as he would interpret any human document. But it is evident that a person can apply himself with advantage to his biblical studies

though he does not set aside his belief in the supernatural origin of Scripture. A person may not absolutely revoke his belief in its supernatural origin, nor admit a real doubt about. But a person may work at Scripture, as at theology, with a *dubium methodicum*; he may work at it as if he disbelieved for the moment its supernatural origin or considered it doubtful.

Prop. 13.—Parabolas evangelicas ipsimet Evangelistae ac christiani secundae et tertiae generationis artificiose digesserunt, atque ita rationem dederunt exigui fructus praedicationis Christi apud judaeos. The religious life, the divine immanent life, modernist writers tell us, reached the final term of its evolution in Jesus Christ. He was in that sense, and in that sense only, a God-Man, a divine person. Yet His life appeared to have been a failure. Hence the zeal of the sacred writers in devising theories, irrespective of their intellectual truth, which were thought to be practically true, which were considered useful for protecting the reputation of Jesus and for maintaining the fidelity of His followers notwithstanding the shock of His insuccess and of His ignominious death. They employed the parables for this purpose. The Abbé Loisy distinguishes three different stages in the redaction of the parables.¹ At first the parables had no obscurity and no special didactic significance; they were, perhaps, descriptions of some real historical event. Next we see the disciples busy at reading a mysterious significance into them with a view to explain the insuccess of Jesus in His preaching to the Jews. And, finally, they were used to express the reprobation of the Jews which had been foretold and the final definitive rupture between Christianity and Judaism. In all this there is not the slightest recognition of divine inspiration or of divine authorship. The parables according to this view are but theories invented by the Evangelists and Christians, devoid of historic and of didactic intellectual truth, and having only practical truth, in the sense that they are serviceable for rallying Christians to Christ, for stimulating them to live as if Christ were really and

¹ *Etudes évangéliques*, p. 76.

historically what the practical teaching of the Evangelists and the later Church represented Him to be.

Props. 14-18.—The Evangelists, we are told (14), have related not so much what was true, as what, though false, they believed to be useful to their readers. In other words they were solicitous, not about intellectual truth, but about practical truth. Divine revelation did not close with the death of the Apostles, we are told (15), but the Gospels continued to receive additions and corrections down to the completion of the canon, and there remains in them only a slight and uncertain vestige of the doctrine of Christ. This is in accordance with the theory that the life of religion is subject to the ordinary law of variation by natural selection, and that with the successive developments of the religious life there is a corresponding succession of dogmas, the antiquated being eliminated and succeeded by new practical and fruitful dogmas. The remaining propositions in this section deal with the Gospel of St. John. His narrations are not historical, we are told, his discourses are but theological meditations; he exaggerates miracles; he claims to be a witness of Christ but he is only a witness of Christian life, or of the life of Christ in the Church at the end of the first century. It is the same strain in all these propositions: that the fourth Gospel is not historical; that John was indifferent to the intellectual truth of his narrative; that the whole aim of his ideal or imaginary discourses was practical truth, to lead Christians to live as if Christ were God, as if He had arisen from the dead, etc.

Prop. 19.—*Heterodoxi exegetae fidelius expresserunt sensum verum Scripturarum quam exegetae Catholici.* This proposition might have been condemned for the injury it does to Catholic exegetes. Then the *heterodoxi exegetes* might be rationalists, or agnostics, or atheists. And even if there be question of believing Protestants we deny that, speaking generally of Scripture, they express the true sense of Scripture more faithfully than Catholic exegetes.

II.

The propositions dealing with revelation can be easily understood from our previous articles in this journal, and they do not require a lengthened explanation.

Prop. 20.—Revelatio nihil aliud esse potuit quam acquisita ab homine suae ad Deum relationis conscientia. This is how Loisy defines supernatural revelation. It is the same as consciousness of right and wrong, the preference of one line of action to another, etc.

Prop. 21.—Revelatio, objectum fidei Catholicae constituens, non fuit cum Apostolis completa. Revelation is sometimes taken by immanent writers to be the internal consciousness of right and wrong. Then the word 'right' gets a very extensive signification; it is taken to express civic duty in the widest sense, in the domain of the true, the good and the beautiful. Faith, corresponding to this conception of revelation, is the correspondence of the whole person, heart, will and affections, to the divine revelation within; and this revelation and faith are subject to continuous evolution. Sometimes again revelation is taken to mean the dogmas of religion, and faith is the acceptance of these dogmas, not in an intellectual but in a practical sense; and as we have seen these dogmas are understood to be only practically true, and that in relation to the present time, to be always liable to disappear, as useless, in the struggle for existence and to be succeeded by dogmatic formulæ more congenial to religious life in the altered conditions of science and civilization.

Prop. 22.—Dogmata quae Ecclesia perhibet tamquam revelata non sunt veritates e coelo delapsae, sed sunt interpretatio quaedam factorum religiosorum quam humana mens laborioso conatu sibi comparavit. The dogmas of religion have not, they say, been revealed by God to the human mind. If we refer them to the human *mind*, they represent the result of a philosophical study of religion, but they need not be accepted by religious men in this sense intellectually. When we refer them to our religious *feeling*, still they are the result and fruit of human effort, and they must be accepted, not as intellectually true, but as practical guides of life.

Props. 23, 24.—There can be opposition, we read, between the facts narrated in Scripture and the dogmas that are deduced from them, and a critic can reject as intellectually false what the Church believes to be most certain ; because, immanent writers would say, the Church believes them to be true only in a practical sense. Again an exegete, it is said, should not be condemned for laying down premisses from which it would follow that dogmatic truths are historically false or doubtful, provided that he does not directly deny these dogmas. This is a favourite device of immanent writers, to assail the foundations of Christianity while artfully avoiding a formal and explicit denial of any defined dogma.

Prop. 25—Assensus fidei ultimo innititur in congerie probabilitatum. If there is question of the motive of the assent of faith, it is the authority of God who revealed the truth to be believed ; and if there be question of the previous judgment of credibility, a probability of the existence of God and of the fact and truth of divine revelation is not sufficient.

Prop. 26.—Dogmata fidei retinenda sunt tantummodo juxta sensum practicum, idest tanquam norma preceptiva agendi, non vero tanquam norma credendi. This proposition requires no special explanation. It expresses the fundamental principle of Modernism or Immanence, according to which we may disregard the intellectual truth of the dogmas of faith, it being only necessary to believe them practically, by living as if they were really true.

It is obvious that the theory of Immanence differs radically from the theory of Father Lagrange ; for Father Lagrange advocates divine inspiration and divine authorship, while immanent writers admit neither inspiration nor authorship from a God, as they say, external to the writer. Finally we must insist that we value, no less than immanent writers, the practical value of Scripture and the Creeds ; but we believe them to be practically useful because we believe them first to be intellectually true.

DANIEL COGHLAN.

LORD ACTON'S LECTURES ON MODERN HISTORY ¹

NO literary man in England occupied such a peculiar position during his own lifetime as did the late Lord Acton. Though he had published very little except an occasional article in some of the reviews, he was regarded by a large circle of admirers as a prodigy of ability, learning, and research. His gifts as a historian were beyond the powers of language to express, and as a lecturer and writer he was supposed to have no equal. His only fault, according to his friends, was his excessive shyness which prevented him from bestowing on the multitude the treasures which he dealt out so lavishly when surrounded by his friends.

Now, however, that Acton is gone, his admirers feel themselves at liberty to disregard his humility and his shrinking from publicity, and a general rush seems to have been made to secure the honour of being the first to open up to the gaze of an astonished world the inexhaustible treasures of the master's genius. In their eagerness it never seemed to have dawned upon his associates that the multitude, either through ignorance or inability to comprehend, might not value Acton in print by the same standard as his friends valued him in conversation or in the lecture room; and that instead of conferring a benefit upon mankind by the publication of his works they were destroying the reputation which their exaggerated praise had fictitiously created.

The present volume contains the Inaugural Lecture delivered by Lord Acton at Cambridge in 1905, as well as the course given by him in his capacity as Regius Professor of Modern History at Cambridge University from 1899 till 1901. The lectures are printed from the

¹ *Lectures on Modern History.* By the Late Baron Acton. Edited, with an Introduction, by John Neville Figgis, M.A., and Reginald Vere Laurence, M.A. Macmillan & Co., London, 1906.

manuscript prepared by the late professor who, unfortunately, was not spared to undertake the work of correction for the press. This is all the more to be regretted as most people outside the charmed circle of his acquaintances will be inclined to judge Acton's historical powers by the course of lectures now given to the public.

The editors are distinguished scholars, themselves not unknown in the department of historical research, and one of them, at least, a student under Acton at Cambridge. From men such as these people might reasonably expect first-class editorial work. They were experts, conversant to some extent with the subject, and anxious to present Acton in the best light. And yet the result of their labours is singularly disappointing. If, indeed, praising the author, whose book he undertakes to publish, were the sole duty of an editor, the editorial work as exhibited in the introduction to the present volume could hardly be improved upon, but if anything additional be required, the editors have failed to do their duty.

They assure us that Acton is to be rightfully regarded as 'a scholar amongst scholars' (page x.); that 'the present lectures will be a fitting memorial of Acton's greatness in the realms of his unchallenged pre-eminence' (page ix.); that to him 'history was a goddess not a play-thing' (page x.), 'the master of political wisdom, not a pursuit but a passion, not a mere instrument but a holy calling, not Clio so much as Rhadamanthus, the avenger of innocent blood' (page xv.). The denial that Acton was a historian indicates, according to his editors, a 'limited intellectual horizon' (page x.). They quote with approval a writer in the *Athenæum* who says of Acton:—

No glorified encyclopædia, no aggregate of unrelated facts confronted the enquirer who interrogated Lord Acton, but a soul in whom spoke, as it seemed, the wisdom of the ages, and from whose depths there issued the very oracles of history, shining with the light that comes of absolutely single love of truth penetrating even the gloom of the future by an illuminative knowledge of the past. To be with Acton was like being with the cultivated mind of Europe incarnate in its finest characteristics.

The editors assure us that Acton's 'criticisms of those who seemed to mistake rhetoric for knowledge were sometimes drastic and exercised a salutary influence' (page xiv.). It may be so, but if an enemy of Acton were to question his influence in this direction, he would find inexhaustible material in the editors' introduction and in the lectures themselves to strengthen his contention. The editors seem to have forgotten that according to Acton himself (page 28), 'praise is the shipwreck of historians,' though in that, as in the other respect, they were as true to him as he had been to himself.

In the first place, it might reasonably have been expected that the editors would have corrected the manifest literary and grammatical errors which confront the reader in every chapter, if not in every single page of the work. Even though they believed that Acton's utterances had been inspired they might have brought them into conformity with the rules of English prose without incurring the risk of serious desecration. Here are a few examples :—

(1) I desire to speak to you of that which I may reasonably call the Unity of Modern History, as an easy approach to questions *necessary* to be met on the threshold by anyone occupying my place (page 1).

(2) The election of Charles, in 1519, was a defiance of the balance of power, a *thing* [?] not to the taste of the Middle Ages, but becoming familiar in those days (page 47).

(3) The general purpose was to set up Plato in the place of Aristotle, discredited as an accomplice of the *obscurest* schoolmen (page 80).

(4) Founded on the ancient lines, the Spanish Inquisition was modified in the interest of the Crown, and became an important attribute of *absolution* (page 112).

(5) State absolutism was unlimited over all who chose to keep their home within the precincts (page 127).

(6) All the liberties, they said, that had come down from Clovis and more if possible [?] (page 166).

(7) The Edict of Restitution gave up the immediate purposes of the empire for those of the Church, and above all Protestant forces to unite in resistance to it (page 187).

(8) In 1643, when Richelieu was dead a *chance* of peace began (page 193).

(9) Our topic is, how absolute monarchy, which just then succeeded so brilliantly over the channel was attempted in England under conditions of no apparent danger, failed and failed at a great cost (page 205).

(10) . . . the lengthening shadow of the Spanish succession falls upon the scene, and occupies the last years *both* of William, of Leopold, and of Lewis (page 248).

(11) The independence of Spain, the unity of the Spanish Empire, *were* too grand a thing to be an item in the dowry of a bride.

These sentences taken at random are sufficient to indicate the utter want of care or skill displayed in the merely literary portion of the editorial work. But in addition to this the editors have incorporated into the text what must have been put down in Acton's MS. as marginal notes or catchwords to refresh the memory, and which as they stand are either unintelligible or convey a wrong meaning to the reader; they have never given a single reference to the authorities cited by Acton for his dogmatic utterances about the most debateable and most debated questions; they have allowed him, without note or comment, as we shall see, to contradict himself in different portions of the same volume; and finally, even obvious blunders have received no attention at their hands. These are serious charges which we hope to substantiate in our criticism of the course of lectures.

Passing from the mere editorial work to the lectures themselves, we cannot help admiring the courage displayed by Lord Acton in attempting to cover the whole period of modern history from the Renaissance to the Revolution in nineteen lectures. No man, however gifted, could have successfully accomplished such a task, whilst few who had any regard for their reputation as historians, would have displayed such a singular want of judgment as to have undertaken it. As a result of such a course most important portions of the history are either passed over in silence or but lightly touched upon. The summary judgments of the lecturer are substituted for the arguments upon which the student should develop his own opinions; vague generalities are given in place of facts; events

separated in some cases by centuries are joined together as if contemporaneous ; dates, names, and places are suppressed ; references to sources or literature are not forthcoming ; and as a result these lectures may have fallen pleasantly upon the ears of the Cambridge graduates, and as published may not be devoid of a certain literary charm, but they are not history.

They remind us at once of the eloquent and artificially balanced periods of Macaulay for whom Acton had such a reverence, and upon whose style he seems to have modelled his own. Indeed the lecturer does not conceal his admiration for Macaulay (pages 228, 231), and in reality, in spite of all the high sounding phrases about the necessity of research, Macaulay's history was the text upon which he seems to have mainly relied in his lecture on the English Revolution, just as Burke was his guide for the account of the American Revolution, and Paul Sarpi for the imaginary and discreditable narrative of the work of the Council of Trent. The man who relied for his history upon three such authors as Macaulay, Sarpi and Burke may have done excellent literary work, but he is not a model whom we should like to recommend to earnest students of history.

Before discussing particular points in the lectures it may be well to point out that not a single reference is given to the sources from which the lecturer professed to have drawn his information. Acton's dictum was supposed to be a sufficient motive of credibility. This might have been pardonable had Acton devoted his inaugural lecture to a general criticism of the sources and literature of his subject, but when we turned to the inaugural lecture we discovered that it was a rambling discourse on the study of history ; and though it is the only lecture which from its nature required no references, it is the only one in which the authorities are cited, and cited in such a way as to impress the readers with Acton's marvellous learning. The lecture itself occupies twenty-eight pages, the notes appended to it, devoted exclusively to quotations from different authors, occupy twenty-four pages, and the

number of books cited is well over 500. Thus, for example, in support of the proposition (page 21), 'It is they (men of science) who hold the secret of the mysterious property of the mind by which error ministers to truth, and truth slowly but irrevocably prevails,' we find cited no less than twenty-eight authors, English French and German! After such a display who will deny that Acton was a learned man?

Reading carefully through the lectures one could not help being struck by the abundance of superlatives, of unconditional general statements, and of cocksureness all of which qualities are so much out of harmony with the judicial characteristics of history. Thus we are assured by Acton that Julius II was 'the most famous pontiff who had appeared for centuries' (page 38); that 'Ferdinand of Aragon was the most politic and capable of European monarchs' (page 39); that 'Charles V was superior to all that Europe had beheld since Charlemagne' (page 50); that 'Lorenzo Valla was the strongest of the Humanists' (page 77); that 'the author of the *Imitation* was the greatest religious writer that ever lived' (page 83); that 'the overthrow of Richelieu's opponents by the men whom Erasmus called buffoons, was the most decisive demonstration of the powers of the press' (page 86); that 'Bucer was the ablest of the German reformers next to Luther' (page 99); that 'Luther's translation of the Bible was the work of the greatest master of German' (page 103); that the *Institute* of Calvin 'is the finest work of the Reformation' (page 131); that 'Sadolet was reputed to be the best Latinest of his age' (page 132); that 'Spain at the death of Philip II was the greatest empire in history' (page 170); 'that no such conflict has ever since occurred in Europe as that between Paul V and the Republic of Venice' (page 174); 'that Spain (in the time of Richelieu) was inseparably united to the Church and the declared enemy to the rest of Christendom' (page 178); that 'Ferdinand V reached a degree of power that Charles V never enjoyed' (page 187); that 'Moltke in one pitched battle, succeeding where Gustavus, Turenne, Frederic, even Napoleon failed,

overthrew forever the military power of Austria' (page 181); that 'Louis XIV was by far the ablest man who was born in modern times on the steps of a throne' (page 234); that 'Mazarin was the ablest and most successful of ministers' (page 235); that 'Malplaquet was the greatest battle fought in modern Europe before Napoleon' (page 261); that Peter the Great of 'Russia was one of the greatest men that have influenced the course of Christian history' (page 282); that Maria Theresa 'was much the best woman that has ever reigned' (page 291); that Catharine of Russia 'was one of the ablest and most successful rulers in modern times' (page 285); 'that Frederick the Great of Prussia was the most consummate practical genius that in modern times has inherited a throne' (page 290); that though 'William III, Louis XIV, Peter of Russia had been great, none had left on the world such an impression of his genius as did Frederick' (page 300); and that the War of American Independence 'was the greatest revolution that had ever broken out among civilized men.' Those are only a few of Acton's oracular utterances. They may, indeed, have impressed his friends, and his students in the Cambridge halls, but we doubt very much if they are calculated to raise his reputation as a professor of history

Like his patron, Macaulay, Lord Acton paid evidently more attention to grace of dictum than to research. For example, at page 121 we are informed that on account of the introduction of the Index, 'freedom of speech and sincerity of history were abolished for many years,' and yet on the same page, and for the same time, Lord Acton assures us that 'Baronius of the Oratory began the greatest history of the Church ever written' (page 121) Luther is declared 'to have been the one who did more than any single man to make modern history the development of revolution' (page 105), while in almost the next lecture Philip II is accused 'of having turned the Reformation into a revolution.' Constantinople fell, according to Acton, because the offers of help from the Western powers 'were conditional on the acceptance of the Florentine

decree' (page 34), while a few lines further down it is stated that 'the powers that held back were not restrained by dogmatic arguments only.' Louis XIV is pointed out (page 234) as 'by far the ablest man who was born in modern times on the steps of a throne,' while Frederick the great is characterized 'as the most consummate practical genius that in modern times has inherited a throne' (page 290). Surely the editors might easily have corrected such evident contradictions. Lord Acton might be excused even though his views of men and things changed between every single lecture, but on the publication of his work this disagreement with himself looks damaging.

Again in his anxiety to say striking things, Lord Acton was not always careful of his facts. Here are a few examples of statements any one of which could never have been made by the careful historian :—

(1) The Portuguese were the *first Europeans* to understand that the ocean is not a limit, but the universal waterway that unites mankind (page 52).

(2) What had been one hundred years before [Julius II] a *neglected provincial town* [Rome], became the centre of European civilization by the action of the Popes, and *principally* of one *ambitious Pope* (page 82).

(3) But it was Father Petavius who *first* described the *evolution of dogma*, and cast every system into the melting-pot of History.

(4) It [tyrannicide] *began* to be taught in the twelfth century (page 117).

(5) In the days when *celibacy was imposed under Gregory VII* (page 90).

(6) *Within a week of the first treaty of partitions*, Sir William Temple concluded the *Triple Alliance*.

(7) He [Pitt] armed *one hundred and forty-eight* ships of the line and fifty frigates with which he swept the Atlantic (page 295).

The limits of the present article do not permit us to treble these quotations as we might or to refute them at length. We can only set them down here 'as memorials of Acton in the realms of his unchallenged greatness.'

The period covered by Acton was interesting from the

point of view of religion, and knowing Acton's opinions from his letters we might be prepared to expect that he devotes a great deal of his attention to the religious struggle of the sixteenth and seventeenth centuries. In fact, most people will believe that he has devoted far too much attention to this branch of his subject, and that he has attributed much to the religious influences which should rightly have been laid at other doors. We did not expect that Acton as a Professor of Modern History at Cambridge should proclaim himself an apologist of the Catholic Church, or that he should paint all the bright side and say nothing of the shade. But we might well expect, even from a Catholic Lord, fair play. And we may at once say plainly that though we have followed the courses of history in the Reformation period by a Protestant divine, as well as those given by Jewish and Atheist professors, we have never heard or read a presentation of the history of the Reformation that from the position of lecturer and from his method of narrative was likely to prove more damaging to the Catholic Church than that given by Acton in the opening lectures of his course.

To come to particular instances, we find exhibited here, as we found in his letters, an inexplicable mania for accusing the Church, the Popes, the councils and the ecclesiastics generally of murder. Here are a few examples :—

(1) It [the Council of Trent] was to be an assembly from which they [the Protestants] were to be excluded, and their interests were to be debated and decided by men whose function it now avowedly was to take their lives (page 118).

(2) The Counter-Reformation touched high-water mark with the massacre of St. Bartholomew (page 122).

(3) The recovery [against Protestantism] was accomplished by violence, and was due to the advent of men who did not shrink from blood in place of the gracious idealists for whom Luther and Calvin were too strong (page 115).

(4) To arrest the Counter-Reformation policy and the ruin which it foretended to the Church in France, Guise fell upon a congregation of Protestants and mingled their blood with their sacrifices [?] This is the massacre of Vassy, which finished the wars of religion.

(5) Roman experts regard it as a distinctive mark of the new tribunal that it allowed culprits who could not be caught and punished in the proper way, to be killed without ceremony by anybody who met them. This practice was not unprecedented, but it had fallen into disuse during the profane Renaissance and its revival was a fortuitous event, for it prompted the frequent murders and massacres which stain the Counter-Reformation with crimes committed for the love of God (page 113).

(6) There were, of course, many in France who thought it possible to be a good Christian without being a professional murderer (page 163).

(7) As the clergy were subject to a power which had encouraged extermination . . . (page 164).

(8) It had taken thirty years of incessant bloodshed to extinguish the Counter-Reformation (page 194).

(9) The precedent of 1572 established the right of murder (page 198).

This list is far from exhaustive, but it is sufficient to give our readers an idea of Acton's qualities as a historian of the Reformation. We have only to add that according to the best modern historians of France (e.g., Lavissee, *Histoire de France VI.*) it is nowadays freely admitted that religion had little if anything to do with the massacre of St. Bartholomew or the affair of Vassy, but Acton knew better, and was resolved to give his Protestant audience at Cambridge the benefit of his knowledge.

We cannot follow Lord Acton at length through the Reformation period, but we shall content ourselves with giving a few extracts of the kind of stuff he dished up for his hearers:—

(1) Vasconcellos, Bishop of Lamego, afterwards Archbishop of Lisbon, advised that he [Magellan] should be murdered (page 65).

(2) In 1505, Emmanuel of Portugal, inspired by the language of recent canonists addressed him [Julius II], 'Receive at last the entire globe thou who art our God' (page 81).

(3) A particular prayer repeated during forty days remitted one-seventh of the punishment, and on the fortieth the dead man would appear to his benefactor to thank him. All the benefits available to a pilgrim visiting Rome could be enjoyed at a distance by the purchase of an indulgence from the friars sent round to sell them (page 91).

(4) A Council which compelled the Emperor to burn a divine alive after giving him a safe conduct was in no good odour just then with Luther (page 100).

(5) The most eminent men of the Italian clergy were steering for Wittenberg, and taking Rome with them (page 110)

(6) Under the name of probabilism the majority [of the Jesuits] adopted a theory of morals that made salvation easy partly as confessors of the great, that they might retain their penitents; partly as subject to superiors, that they might not scruple to obey in dubious cases; and partly as defenders of the irrevocable past, that they might be lenient judges (page 117).

(7) A more persuasive means of expressing [?] opposition was money. When a divine appeared at Trent the legates or Visconti, the agent of the Cardinal-nephew, decided whether he was to receive payment for his prospective services. Even the Cardinal of Lorraine, the head of the Gallican party, and one of the first men in Europe, gave way for a considerable sum. *Father Paul, in a very famous work*, describes the Council [Trent] as a scene of intrigue in which the good intentions of virtuous prelates were thwarted by the artifices of Rome (page 119).

(8) [Clement VII] He did not turn a deaf ear. For several years he continued to suggest that Henry should marry Anne Boleyn, and renounce the quest of a divorce (page 140).

In conclusion we may add that we have perused this first volume of Acton's Lectures with the greatest pain. They are unworthy of any man claiming to be a historian, they are doubly unworthy of a Catholic professor, and they have been edited by men, who either did not understand or who neglected the first principles of editorial work.

JAMES MACCAFFREY.

GENERAL NOTES

THE SHRINE OF ST. COLUMBANUS

THE list of subscriptions for the restoration of the Shrine of St. Columbanus at Bobbio, which is published in the opening pages of this number, shows the widespread interest that is taken in the project and the generosity of the response that has been made to the appeal of His Eminence Cardinal Logue. It is pleasant to see that the clergy of practically the whole Irish race scattered over the world are represented in this list, and it is hoped that many more will contribute to the pious and patriotic object for which it has been opened.

It may appear strange to many that so considerable a sum of money should be sent out of the country at the present time ; but in the interests of faith and piety such considerations will not have much weight. It has to be borne in mind that when the Church in Italy was rich and prosperous the Italian people erected over the tomb of our glorious saint and countryman a splendid basilica which it took nearly two centuries to build. That grand church, in Neogothic-Lombard style, was richly decorated with paintings and sculpture. The carved wood of its choir, resembling in many of its features a page of one of our old illuminated books, must of itself have cost a vast amount of labour and expense. Its wrought-iron gates and screens, its clusters of precious marbles, its reliquaries, its choir-books, its noble atrium with seven arches covered with an artistic network of tiles, to say nothing of its great nave, its aisles and side chapels, its lofty columns and broad vaulted roof testify to the honour in which the great saint was held in those ages of faith.

In the erection of that noble church Ireland had no part. Bobbio itself was too poor to erect it. It may be truly said that all Italy contributed to the work. Fourteen Benedictine monasteries imposed on themselves an annual tax for upwards of a hundred years to raise this church over the relics of Columbanus. They were the monasteries of St. Justina of Padua, St. Paul at Rome, St. Benedict of Mantua, St. Salvatore of Pavia, the Badia of Florence, San Giorgio Maggiore of Venice, San Nicolo del Lido, St. Pietro di Perugia, S. Eufermia at Brescia, San Nazario di Verona, S. Maria di Praglia, S. Brocolo di Bologna, and San Pietro di Modena.¹

¹ See *Vita di Au Columbano Abbate*, by Antonio Gianelli, Bishop of Bobbio.

This certainly did not show indifference or neglect of the great patriarch-monk on the part of Catholic Italy. But, unfortunately, the spirit of faith is not to-day what it then was. The Benedictine monasteries have been plundered and for the most part suppressed. The monastery of Bobbio itself was sacked by the French in 1802, and the Church of St. Columbanus rifled of many of its treasures. The diocese of Bobbio is poor, yet it manages to keep the basilica in fairly decent condition. The relics of the saint are kept in the chapel of the crypt beneath the high altar of the church. It is a fine spacious chapel, much older than the church itself, and showing much more signs of decay. High up at either side one sees emerging from the walls pieces of masonry which indicate that something unusual is there. These are the *loculi* in which the remains of twenty-seven saints, successors of Columbanus, are preserved. Amongst these we find the names, registered in the archives, of Comgall and Cumian, and though many others bear Frankish, Teutonic, or Roman names, there is no doubt that several of them were Irishmen. For instance, in the charter by which Columbanus placed his monastery of Bobbio under the protection of the Holy See we find the signature, amongst others, 'Ego Domitialis, Humilis Diaconus, Scotto et Monachus.'

But the chief altar in the crypt contains the remains of St. Columbanus himself; and it must be said that this altar is altogether unworthy of the saint. Whatever it may have been originally, and there seems no doubt that it was once in keeping with the church itself, it is now a poor, tottering structure, composed of decayed wood and stucco, paltry and unstable. The first object of the subscription is to replace this altar, and erect one worthy of our great apostle. Then it will be necessary to secure and decorate the *loculi* of the other saints, who were our countrymen: and finally other sections of the chapel and shrine of the crypt will need some restoration and repairs. This, in order to be decently carried out, will require a much larger sum than has been yet obtained. The appeal now made by His Eminence will probably reach the hearts of many who will not grudge a trifle to such a pious and praiseworthy national purpose.

THE 'IRISH EDUCATIONAL REVIEW'

I HAVE had the pleasure of welcoming into existence during the past dozen years or more a large number of new periodicals and reviews. Some of them were weak from the beginning, and some have already succumbed in the struggle for existence.

A few have survived the ills to which infancy is heir, and are beginning to give the world the benefit of their sturdy lungs. If the charm of infancy is leaving them new graces and qualities are rapidly filling its place. They have, indeed, only one thing to fear ; but in this climate it is a serious danger. I mean the *decline*. If they succeed in escaping that I may hope to have them still for a long time with me.

The most recent venture in the periodical press is the *Irish Educational Review*, which has a very fair complexion, and promises well. We are concerned so much in this country with educational questions that there ought to be a fairly prosperous future before this new organ. At all events it opens well. Its first notes are good. It deals with questions that need close attention and deals with them in a popular and attractive style.

The first article is written by the Bishop of Limerick, a man of penetrating vision, who sees things clearly and expresses them well. It is very fortunate that such a view of the case is put forward by somebody who can speak with authority. For my own part, I do my best to keep the I. E. RECORD clear of politics ; but it is very well, in my opinion, that the political logic of our University grievance should be driven home where it is likely to be most effective. The writing of this article is not the smallest of the services the Bishop of Limerick has rendered in the discussion of the University question.

The survey of the Education of Girls under the Intermediate Act, by Dr. Isabella Mulvany, is admirable, as far as it goes. I only wish it could have gone a good deal farther, and given us an idea of the failure or success of this education to fit the girls it reaches for the work of life. Any education which does not do that is of doubtful value. To fit girls for the University is not much of an advantage, I fear, if the University-educated girls find no rational outlet for their acquirements, and fall back into the common ways of life, when the University honours have been won. It may be that there is an outlet for such acquirements. It may be that there is a much wider outlet than we think ; and it may be that the education given helps in any sphere of life to raise the general standard of intelligence and culture. All that may be true ; but it is a question on which some authentic information would be very valuable, and would perhaps do away with the impression pretty widely entertained that in the majority of cases such education only helps to make those who get it dissatisfied with their lot, and unfitted for their work when they return, as so many of them do, to the ordinary duties of their sex.

One of the most curious anomalies in this country of ano-

malies is to find the President of a college from which religion is officially excluded entering a plea in this review for the recognition of religion in our Primary schools. The position of the writer, however, detracts but little from the force of his argument. As to the necessity of an educated democracy all are agreed ; and whatever may be the defects of educational boards controlling systems of education, and selected specially *ad hoc*, I think they fulfil their purpose better than if they were liable to be interfered with at every turn by a minister and the busy-bodies who set him in motion.

Mgr. O'Riordan discusses some aspects of Primary education, and amongst other antagonists rolls over 'Sacerdos D.D.' and his 'adjectival boulders.' I should have liked to see him grapple more fully with the argument of this particular 'Sacerdos,' whoever he may be. The argument is based on a fallacy which could be easily exploded, and leave its author much in the position of a man who was meddling with the mechanism of a complicated but dangerous machine, and was himself blown up.

Very valuable notes are contributed by the Editor, Father Andrew Murphy, of Limerick, who is to be congratulated on the great success of his first number.

THE 'UNIVERS'

FOR many years the *Univers* has been recognized as the leading Catholic organ in France. It is the newspaper which circulates most widely amongst the French clergy, and devotes most attention to the ecclesiastical affairs of France and of the world. Founded by Louis Veillot, it made its mark because of the man who spoke through it. On the death of that great journalist, some twenty-five years ago, his brother Eugène took up the management of the paper, and a very clear, able, and incisive writer he was. Eugène died at an advanced age, leaving the great journal to his two sons, Pierre and François. The death of Pierre in the course of last year leaves François Veillot now the sole director of the great organ hitherto edited and managed by the members of his family.

A short time ago I had the honour of receiving a letter from M. François Veillot, telling me that he was well aware of the necessity, in these days of journalistic competition, of giving a new impetus and extension to the work of the *Univers*, and asking me to bring this interesting project of his under the notice of the Irish clergy. I now gladly comply with his request. He says:—

'Les événements qui se passent dans notre pays et au sujet

desquels les Catholiques d'Irlande ont fait des manifestations qui ont vraiment touché les Catholiques français nous engagent à donner à *L'Univers* une valeur encore plus forte et une plus vaste extension. Il est nécessaire de faire de ce journal une arme très parfaite et, pour nos prêtres et nos Catholiques militants, un organe de haute information et de science religieuse très-sure et très-substantielle. Nous poursuivons ce but avec l'appui du Souverain Pontife et de l'Episcopat.'

As a result of this new enterprise we may expect to find the *Univers* greatly improved and extended, and far more valuable as an organ of Catholic life and opinion than it has been for some time.

It will be remembered that when the late Pope Leo XIII directed the French Catholics to cease all opposition to the Republican form of government, M. Eugène Veuillot was one of the first to support the Papal policy. Several of his colleagues, however, seceded from the newspaper, and founded an organ of their own, *La Vérité Française*, in which they continued to support the old monarchist policy of the *Univers*. At their head was M. Auguste Roussel, one of the ablest and most respected journalists in France; and amongst them was an old and faithful friend of Ireland, M. Nemours Godré. Now these gentlemen have abandoned their monarchist organ and returned to the fold of the *Univers*. This will undoubtedly be a source of strength to the great Catholic journal: but much more than that will be needed; and it is with sincere pleasure we see that M. François Veuillot has realized the necessities of the time and resolved to rise to the occasion.

The journal is sure to be patronized by many Irish priests, if, besides valuable articles on doctrinal and polemical subjects, it gives authentic and interesting news, first of all regarding the Church in France, and then as far as possible regarding Rome and other countries. At all events it may be taken for granted that the *Univers* is and will be the most authentic exponent in the Press of Catholic interests in France, and that with its new staff of writers and correspondents, at home and abroad, it will be worthy of the cause it defends, thoroughly efficient and up to date, and by far the most suitable organ of French opinion for the clergy to patronize. Those who have proved themselves in times of trial and stress staunch and faithful supporters of the Church, and loyal defenders of its interests, deserve support in their turn, and I have no doubt that M. Veuillot and his colleagues will get it from the Irish clergy whenever the opportunity offers.

THE 'SCHELL MONUMENT' IN GERMANY

DURING the course of last century many errors and heresies were rife in the German Universities. Josephism ruled in Freiburg, Hermesianism at Bonn, Febronianism at Vienna, Guntherism at Breslau, Froschammerism and Old Catholicism at Munich, Rationalism at Tübingen. On the whole Würzburg escaped more safely than the others, and in the middle of the century its Faculty of Theology held two of the ablest and most learned men in Germany, Hergenroether and Hettinger. Hergenroether became a Cardinal, and went to reside in Rome. Hettinger remained and helped to carry out considerable reforms in the University, and in his own Faculty. He had his heart set upon getting established a chair of Apologetics, and finally succeeded ; but did not succeed in getting it filled as he desired. The professor appointed by the liberal Government of Bavaria was Dr. Hermann Schell, a brilliant but unsteady genius, who managed to keep the University and the Faculty in trouble during the remainder of his life. When Hettinger, then an old man, heard of Schell's appointment, he regretted almost the erection of the chair, and sadly remarked, 'Es wird Abend werden !' the German of *Advesperascit*.

Schell had studied in Würzburg in his young days, and had spent some years in Rome. From an early stage in his career he became very intimate with the apostate Brentano, a priest who had left the Church, got married, and settled in Vienna. He was, however, a man of great force and charm of character, and won the hearts of his students by his sympathy and kindness. He was, moreover, very liberal in his views. Four volumes of his on Dogmatic Theology (*Katholische Dogmatik*) were put on the Index, and two other works, *Die Gottliche Wahrheit des Christentums* and *Katholicismus als Princip der Fortschritte* ('Catholicism as the Principle of Progress').

In the latter work he praised Protestantism highly, and made little of Catholicism, except in so far as it was liberal and progressive. French Catholicism for him was decadent, and German Catholicism not much better, unless it was illuminated by the University. In a pamphlet entitled *Alte und Neue Glaube* he defended his doctrines with acrimony. Several of his students informed their Bishop before their ordination that they no longer believed in the eternity of punishment, and were with difficulty got to sign a qualified admission of it.

When all his works were condemned by the Holy See, Dr. Schell quietly submitted, and made no further noise, till his death, a short time ago.

Schell was a man who, apart from his doctrines, was universally liked and admired. He had magnetism in his character, and exercised a great charm on all who came under his influence. Last summer a committee was formed to erect a monument to his memory; but attractive though his personality was it was believed that many persons supported the project from admiration of the doctrines rather than of the man. This was the view of Dr. Ernest Commer, who had been at one time an intimate friend of Schell's, and is now a distinguished member of the Faculty of Theology in Vienna. Commer wrote an article denouncing the project as a reproach of the Holy See. Dr. Commer was denounced as a narrow-minded bigot and treacherous friend by several members of the Committee, on which, by the way, there were two Bishops. But they reckoned without Pope Pius X, who wrote a warm letter of approval to Dr. Commer. The Bishops now quietly dropped out of the Committee, and several of its members proceeded to explain that it was the man they intended to honour, not the doctrines.

THE CATHOLIC TRUTH SOCIETY

THE Conference of the Irish Catholic Truth Society this year was a great success, and the address of Sir William Butler gave it a peculiar interest. The meetings were on the whole well attended; but many people remarked the almost complete absence of the working-man element, even from the opening session in the evening. This is certainly unfortunate. One of the fine things noticed about Catholic meetings of the kind in Germany and Belgium is the presence at them of representatives of all classes and of all grades of the Catholic Christian family. No doubt the hall has to be paid for, and this necessitates an entrance charge which is probably too high for those representatives of the working-class who might otherwise wish to attend. It is surely better to reduce the entrance charge for a certain class of people than to leave a number of empty seats in front of the orator.

As for the work of the Catholic Truth Society, there is no doubt that, within its very circumscribed limits, it has been carried on successfully; and if it had done nothing but establish the annual Conference it would have rendered no small service to the Catholic public. But it has disseminated an enormous number of useful booklets throughout the country. It has brought into thousands of homes cheap and wholesome literature,

which is sure sooner or later to produce fruitful results. This is a holy and patriotic task for which it deserves the thanks of the entire Catholic body.

But, then, it must be said that there is a vast field still outside its influence, which it was expected in due time to reach. So far it has not reached it, and it looks as if it did not thoroughly realize what was expected of it in that direction.

What awakened enthusiasm about the Society in the beginning was the hope that it would do something effective to stem the tide of abomination that comes in to us from beyond the Channel, and help to supply its place with something wholesome as well as attractive. Now the houses to which our booklets are taken from the boxes at the church doors are certainly not those which were tainted to any great degree by this corruption. The trade in foreign stuff of the most pernicious kind goes on apace, and little or nothing is done to counteract it.

What, for instance, is done to counteract the sixpenny novelettes and the shilling sensational stories, cleverly written, which reek with calumnies about Jesuits, priests, bishops, Popes and Catholics of every degree? What is done to reach the young man who is beginning to regale himself on Haeckel's *Riddle of the Universe*, on Renan's *Autobiography*, on Herbert Spencer's *Philosophy*, on Huxley's *Lay Sermons*, on Matthew Arnold's *Literature and Dogma*, on the popular *Essays* of W. H. Mallock, on *The New Religion* of Mr. R. J. Campbell, on the Socialist works of Karl Marx, Engels, Lassalle, Bernstein, Belfort Bax, Schaeffle, Sydney Webb, and Ramsay Macdonald? All these are now to be found in free libraries all over the country. What organized effort is made to supply the antidote? Is it to be supposed that it is done through the boxes in the churches, by the pamphlets of Miss Grace Christmas and the *Santa Croce of Ireland*?

Then there is over a million of our countrymen who are outside the Church. Will they come to the boxes at our church doors to buy our penny pamphlets? And yet they were surely in the minds of those who started a Catholic Truth Society in Ireland.

What progress again has been made in providing for the wishes of the vast numbers of men, women, and children, who are interested in the Irish language and its revival? Here is a field that it is folly to neglect, and which, if not neglected, has certainly, from whatsoever cause, been only very poorly tilled. And yet there is hardly any other that gives promise of a better harvest.

Now, I should be the last to blame the managing committee

of the Catholic Truth Society, of which I have the honour to be a member, for all this. They have worked under great difficulties and have had great success in the branch of work to which they have applied themselves ; but the country has not supported them as it should, and I hope will. Nothing of importance can be done without capital, and the capital of the Society has been never such as to enable it to do its work fully. And yet I cannot help feeling that the capital could be got if it were sought for in the proper way. It is impossible that mistakes should not occur, but I am confident that all will come right in due time. There is one thing, however, that seems plain. In order to win the confidence and support of the public, the managers must come out of their hiding places ; they must dare to show their face where it can be seen ; they must show that they have no limited or paltry conception of their duties, and that they are determined to fulfil them with efficiency, cordiality, and despatch. They must show confidence in their supporters and not believe that they are going to be left in the lurch by the country if they adopt an enterprising policy in a good cause.

Look at the German Catholics, how scientifically, methodically and spiritedly they work ! They have, first of all, the 'Goerres-Gesellschaft,' which labours for the intellectual classes. Then they have, amongst other societies for the diffusion of Catholic literature, the 'Borromaeus Verein,' with upwards of 2,700 branch libraries all over the country, and 137,000 members ; availing themselves, moreover, of the missionary congregations for the spread of their books, periodicals, almanacs, etc. They have the 'Augustinus-Verein' for the expansion of the Catholic press. This was not enough, however, and in 1905 they established at Treves their 'Colportage-Verein,' which has now upwards of 200 agents purveying good books in different centres.

These organizations do not compete with the Catholic publishing or bookselling trade. They take a good book wherever they can find it, and push it where it is most needed. This, far from proving injurious either to authors or the trade, has proved most advantageous to both. How the pushing of a good book by the Catholic Truth Society can prove injurious to the trade, provided it is purchased from the trade, is more than I can make out. Yet there are people who think that the trade would be ruined if good books were taken from it, and pushed with an organized effort through the country. We, the members of the Catholic Truth Society, have nothing to do with trade unless in so far as it is necessary for our propaganda ; but we have

very much to do with the diffusion of Catholic truth ; and whether the book that expounds true doctrine happens to bear the Society's stamp or not is a matter of very secondary importance.

For my part, I look with far more confidence to good results in this department of the Society's work from the pushing of books secured from the trade than from those bearing the Society's stamp. For besides the consideration that at the present rate of progress it will take the Society upwards of fifty years to have any useful or effective supply of books of their own of the more expensive kind, the class of people whom we desire to reach very often object to be taken under the protection of any society, and prefer to get their information through the usual channels. The whole thing is to have a skilful agent who knows how to display the book and get it bought and read.

It may be taken for granted, therefore, that if any seriously organized effort is to be made to cope with the daily increasing evils of bad literature, no longer confined, I am sorry to say, to importations from England, or to the productions of non-Catholics at home, some new departure is urgent. If the faith of our people is to be protected against the attacks of infidels and atheists ; if licence is not to have a free rein, and reviling to go unchecked ; if we are to do nothing but talk and hold annual meetings, and denounce the evil, we shall certainly have fallen far short of our mission and far behind our more zealous brethren in other lands. If the Catholic Truth Society will insist on shutting itself off in a back street where the priests and laymen who come up for a few days from the country have the greatest difficulty in finding their offices ; if they fail to show some adequate conception of the magnitude of the task before them ; and if the liability for the payment of one pound in case the Society is wound up terrifies them to such a degree as to frighten all spirit of enterprise out of them, then they will be left to wither and fade in their back streets ; but if they come out boldly and get into touch with the people who need their help and if they show that they realize the variety and the urgency of the responsibilities they have undertaken, the country will stand by them and give them whatever assistance is required.

J. F. HOGAN, D.D.

Notes and Queries

THEOLOGY

MIXED MARRIAGES AND CLANDESTINITY

REV. DEAR SIR,—Kindly allow me to call your attention to what seems to be a wrong translation and interpretation of a section of the decree *Ne temere*, in the October number of the I. E. RECORD. I refer to the following statements in the article on Clandestinity, 'Notes and Queries,' page 382:—

'This law, together with the limitations laid down by the decree, affects . . . also marriages between Catholics and non-Catholics, unless in its wisdom the Holy See sees fit to make exceptions for any particular place or region. . . . It will be seen from this that a great change has been brought about in this country in reference to mixed marriages. Hitherto such marriages were valid even though they were not celebrated in the presence of the parish priest, but after next Easter the presence of the parish priest will be necessary for their validity.'

The words of the decree are: 'Vigent quoque pro eisdem de quibus supra catholicis si cum acatholicis . . . matrimonium contrahunt; nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum.' Now, *sit statutum* does not refer to the future, and the last part of the passage is not correctly translated by 'unless the Holy See *sees fit to make* exceptions for any particular place or region.' The true meaning of the phrase seems to be: 'unless a decree to a different effect *has been made* by the Holy See for some particular place or region.' And such a decree has been made for Ireland. Lehmkuhl says: 'Quoad matrimonia mixta, regiones, pro quibus *dispensatum* est, sunt; I. Hibernia—Pius VI, 3 Maji, 1785. . . .' And other theologians speaking of this concession say that it is not merely a declaration made after considering the facts of the case, such as was made in the case of Holland, but that it is a dispensation or a *vera derogatio* from the law of the Council of Trent. Therefore, we may safely say: 'Aliter a S. Sede est statutum pro Hibernia,' and that in Ireland mixed marriages, as heretofore, will not be invalid from the mere fact that they are not contracted before the parish priest. The decree of Pius VI, it would seem, is to be found in P. Perrone (*De Matrim.*, lib. 2, sect. 1, cap. 6, art. 4), and its publication in the I. E. RECORD would be of interest at present.—Respectfully yours,

C. J.

I beg to thank my correspondent for his timely letter, which gives me an opportunity of explaining the reasons for my opinion that in Ireland clandestine mixed marriages in the future will be invalid.

I. The first question for discussion in this connexion is whether the clause 'nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum,' points to past or to future concessions of the Holy See. It is necessary to remember that the new legislation, not only radically changes the general law of the Church on the celebration of marriage, but also contains a clause abolishing opposing customs or privileges: 'Contrariis quibuslibet etiam peculiari mentione dignis minime obstantibus.' Unless the decree *Ne temere* clearly states that a particular custom or privilege is not abrogated, it must be considered as abolished by this abrogating clause. Does, then, the phrase, 'nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum,' imply that the old state of affairs in Ireland in regard to the celebration of mixed marriages remains unchanged? Or does it rather refer to exemptions which the Holy See may think it right to grant in the future to any particular place or nation?

The whole text referring to mixed marriages is the following: 'Vigent quoque [statutae superius leges] pro iisdem de quibus supra Catholicis, si cum a Catholicis sive baptizatis sive non baptizatis, etiam post obtentam dispensationem ab impedimento mixtæ religionis vel disparitatis cultus, sponsalia vel matrimonium contrahunt; nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum.' The Latin construction indicted by the words: '*Vigent . . . contrahunt . . . sit statutum*' implies merely that the exemption must be granted prior to the celebration of marriage. If there were question of a concession granted before the enactment of the new law, it is not '*sit statutum*,' but some such phrase as '*jam statutum est*' that would be employed. I cannot, therefore, regard 'unless a decree to a different effect *has been made* by the Holy See for some particular place or region' as a satisfactory translation of 'nisi pro aliquo particulari loco

aut regione aliter a S. Sede sit statutum'; for '*has been made*' substitute 'should be made' or 'be made' and you have a correct version.

In confirmation of this opinion the proposal of the Secretary of the Sacred Congregation of the Council might be quoted. His scheme, which was finally adopted with apparently only verbal changes, was as follows: '*Leges superius statutae valent generatim etiam pro matrimoniis mixtis, quae a parte Catholica cum acatholica contrahuntur sive cum dispensatione ab impedimento disparitatis cultus aut mixtae religionis, sive non; nisi aliter pro aliquo particulari loco aut regione a legitima auctoritate fuerit cautum.*' The terminology shows clearly what the Secretary's proposal meant, and the emendations made were not sufficient substantially to change the sense of the proposed text as I have been assured by some very competent classical authorities.

Again, what would be the meaning of an old exemption when transferred to the new law? Would clandestine mixed *sponsalia* be valid or invalid? There was no decree granting any exemption in regard to *sponsalia*, because no such exemption was needed; any exemptions which existed referred solely to the celebration of marriages. If, then, clandestine mixed marriages are valid by reason of an old concession, are clandestine mixed *sponsalia* valid too? Again, mixed marriages of the past under some important aspects differ from mixed marriages of the future, since the marriage of a Catholic with a pervert used to be a mixed marriage, though it is not regarded as mixed in the sense of the decree *Ne temere*, as is clear from the text: '*Statutis superius legibus tenentur omnes in Catholica ecclesia baptizati et ad eam ex haeresi aut schismate conversi (licet sive hi, sive illi ab eadem postea defecerint), quoties inter se sponsalia vel matrimonium ineant.*' Difficulties and changes of this kind give a strong presumption that, having made a radical change in the law of clandestinity, the Holy See abolished old exemptions with the intention of granting new concessions which would fit in with the recent legislation.

II. If, however, it were true that the phrase ' nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum ' referred to past exemptions, a further question would arise as to whether any exemption, within the meaning of the text, was ever made for Ireland. From the time of Elizabeth the law of clandestinity was in force in the province of Armagh (except Meath), and in the province of Tuam (except Galway). In 1775, the decree *Tametsi* was published for the province of Cashel; and in 1827 for the province of Dublin, and the dioceses of Meath and Galway. In 1795, Pius VI¹ decreed that clandestine mixed marriages, contracted or to be contracted, were to be held as valid in Ireland, except there happened to be some diriment impediment apart from clandestinity. That rescript applied only to the dioceses in which the decree *Tametsi* had been promulgated before 1795; a similar reply of the Holy Office, sent to the Archbishop of Dublin in 1887, made the same teaching clear for all the dioceses of Ireland. Though many theologians consider the declaration of Pius to have been a dispensation or derogation from the Tridentine law, others, not unreasonably, regard it as a mere authentic declaration which gave no new exemption or privilege. Since Pius VI stated that marriages already contracted were to be regarded as valid, they conclude that the decision of Pius was equivalent to a declaration that the law of Trent was not promulgated in Ireland for Protestants marrying *inter se* or marrying Catholics. And in confirmation of this opinion they point to the similar reply of 1887 which affected clandestine mixed marriages celebrated in dioceses in which Protestants had their own organization, their own churches, and their own ministers of religion when the decree *Tametsi* was promulgated.

If the decrees of Pius VI and Leo XIII turned out to

¹ ' Però il papa Pio VI, con rescritto della Sacra Congregazione di Propaganda Fide, dato il 19 Marzo del 1795 decretava: "*Matrimonia mixta in Hibernia contracta et contrahenda non servata forma C. T. in iis locis in quibus sive Concilium Tridentinum, sive etiam eius decretum, Sess. xxiv., c. 1, de Ref. matri., forsan fuit promulgatum, alio non concurrente canonico impedimento, quamvis illicita, habenda tamen esse ut valida, idque significandum Archiepiscopis et Episcopis.*" '—Giobbio, *Lezioni di Diplomazia Ecclesiastica*, vol. iii., n. 346.

be a mere declaration that the law of clandestinity was not promulgated in Ireland for Protestants marrying *inter se* or marrying Catholics, then the further question would arise whether such a declaration would be sufficient to verify the phrase, 'nisi pro aliquo particulari loco aut regione aliter a S. Sede sit *statutum*.' A decree granting a true dispensation would certainly verify the phrase; but a mere declaration that made no change in the pre-existing state of affairs, is an entirely different act, and many naturally would be disposed to think that it could not be taken as coming under the exemption mentioned by the decree *Ne temere*.

For the present it is sufficient to indicate these difficult questions, relative to Ireland, which would arise, if it were decided that the conditional clause of the decree referred to past concessions. In the meanwhile, I wish it clearly to be understood that the opinion to which I have given expression has no authority beyond that which the arguments produced in its favour merit. These arguments seem to prove that until a decision to the contrary be given by the Holy See it is not safe to look on clandestine mixed marriages in Ireland as valid once the new legislation comes into force. It is more than likely that a decision, one way or the other, will be given before next Easter when the new decree will begin to bind.

QUASI-DOMICILE

In the last number of the I. E. RECORD I discussed a very practical question concerning the legislation of the decree *Ne temere* on the constituents of a quasi-domicile in regard to marriage. In future a parish priest can *validly* assist at Catholic marriages which are celebrated within the limits of his parish, whether the contracting parties are his subjects or not; but he can *lawfully* assist at the marriage only of subjects, unless he obtains the permission of the *proprius parochus* of the parties, from which, however, grave necessity excuses. Now, who are his subjects according to the new law? Of course *vagi* are his subjects whilst they remain in his parish; so also

are all Catholics who have a domicile in his parish ; and so, too, are Catholics who have resided in the parish during the previous month, residence during a month being recognized by the decree as sufficient to constitute a quasi-domicile. As for those who, having an intention of remaining for six months, and having taken up actual residence, have not yet spent a month in the parish, I maintained that they are not subjects of the parish priest of the place *in ordine ad matrimonium*. The accuracy of this view of the case has been made *certain* by the opinion of the Consultor of the Sacred Congregation, whose proposal was adopted. Discussing the meaning of his proposal he expressly states that it abolishes the old idea of a quasi-domicile. His words are the following : ' *Quaerat forte quis ; actum ergo erit de quasi-domicilio ? Non est hic locus disputandi utrum illud in aliis juris provinciis servare expediat : at evidens est in reformatione, quam proponimus, quasi-domicilium rem esse supervacaneam prorsus.*'¹

THE USE OF MARGARINE

REV. DEAR SIR,—Does paragraph I, page 10, *Appendix Synodi Plenariae Maynutianae*, A.D. MDCCCC, mean that we in Ireland can use 'Margarina per modum cibi et condimenti,' on the three black fast days ? What is meant by 'Margarina' ?—Respectfully yours,

P.P.

The decree to which my correspondent refers is the following :—

Huic Supremae Congregationi S. R. et U. Inquisitionis propositum fuit enodandum sequens dubium :

An liceat uti margarina per modum cibi aut condimenti illis diebus, quibus usus carniū aut adipis ex carne illicitus est, licito manente usu butyri ?

Porro in Congregatione Generali ab Em̃is et Rm̃is D.D. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus habita . . . EE. et RR. Patres respondendum mandarunt :

Affirmative ; facto verbo cum SSmo.

Die 7 ejusdem mensis (Sept., 1899) SSms resolutionem confirmavit.

¹ Cf. Acta S. Sedis, 15th Sept., 1907, p. 537.

From the phrase *licito manente usu butyri*, it is clear that the concession does not apply to black fast days, since the use of butter is not allowed on these days.

Margarine, known also as oleo-margarine and butterine, is made from the finest ox-fat, which is passed through an elaborate and highly scientific process of purification. It is then mixed with a varying proportion of real butter, flavoured by washing with milk, and marketed in a beautifully uniform condition. It is extremely difficult to distinguish it when well made from real butter, the main difference between the two being that in butter there is a relatively large percentage of soluble and volatile fatty acids, but in margarine these are practically absent. Margarine was first manufactured in 1870, in France, by its inventor Mège-Mouriès.

J. M. HARTY.

CANON LAW

FORMULA OF OATH FOR AN INCARDINATION

REV. DEAR SIR,—I am frequently called upon to administer an oath to students who are to be incorporated to a new diocese, in order to comply with the requirements of recent ecclesiastical legislation on this point; but I have failed to find a satisfactory formula in the canonical works at my disposal. Will you kindly suggest a formula for that purpose? I am sure many superiors of ecclesiastical colleges will be grateful to you for it.

M. N.

Writing in the pages of this journal¹ a few months ago about incardination of laymen to a new diocese we had the opportunity of explaining the oath which, according to the decree of the Congregation of the Council, 24th November, 1906, is required on such an occasion; and, moreover, we noticed that some diversity of opinion

¹ Cf. I. E. RECORD, April, 1907, p. 398.

exists amongst experts as to the lawfulness of the administration of an oath by private persons ; for there seems to be a rather general impression that by the civil law of this country it would be a criminal offence if a private and unauthorized person or an ecclesiastical superior administered an oath even though its administration be required by ecclesiastical legislation. But common as this impression is, it seems to have no real foundation in the English law. In fact, it is contended that the well-known Unlawful Oaths Acts, which forbid the administration of certain and well-defined classes of oaths, do not concern matters under ecclesiastical jurisdiction, and that the celebrated prohibitive statute of William IV, which we quoted elsewhere, does not regard the administration of an oath by ecclesiastical superiors for purely ecclesiastical and spiritual purposes ; so that no restriction is imposed, on that account, by the law of England upon the free exercise of ecclesiastical administration and jurisdiction.

We have now been assured of the correctness of the legal aspect of this question by some eminent persons on whom we confidently rely, and who, no doubt, took the best means within their reach to have its accuracy certified by some highly competent authority. But whatever may be the difference of opinion as to the merits of this question in general, there seems to be no room for doubt that the administering of an oath by ecclesiastical superiors is not forbidden in the particular case that such an oath be required in order to complete an incardination to a foreign diocese, as is often the case with students who are to be ordained for foreign missions. The last sentence of William's Statute seems to give countenance to this view. It is certain, however, that although such a prohibitive law may exist in theory, in practice it has never been enforced, and ecclesiastical superiors have always administered oaths on public and private occasions without the slightest apprehension of transgressing any law ; and there is, therefore, no reason for discontinuing such a practice, and for the omission of an oath in order to complete an incardination.

On the other hand we are at one with our correspondent that it is extremely hard to secure a satisfactory formula for that purpose. Both old and recent works dealing with this subject do not usually assign any formula of oath, and if some of them are found in the well known collection of formulæ, they are rather antiquated, or defective in many points, and certainly do not answer the requirements of the present ecclesiastical legislation. For those reasons, therefore, we gladly comply with our correspondent's request, and suggest a formula for the oath to be taken on the occasion of an incardination to a new diocese, embodying the conditions demanded by the new law.

Be it remembered, however, that this oath widely differs from that which is used by those who are ordained *titulo missionis*, the formula of which is officially set forth in a decree dealing with this subject and issued by Propaganda the 27th of April, 1871.¹ The first oath, in fact, is to be taken only by those who are going to relinquish their native diocese in order to be incorporated to a new one, and make the incardinating bishop competent to confer on them sacred orders without the necessity for the candidates to acquire, in the new locality, the domicile prescribed by Innocent XII in the Bull *Speculatores*; while the second is intended for all those who are ordained *titulo missionis*, it being quite immaterial whether they remain in their native place or are incorporated to a new diocese. The former oath and the consequent incardination do not impose more strict obligations than those already in existence for the other subjects of the diocesan superior, so that an incardinated subject may, after his incardination, leave the diocese and join a religious order or congregation; whereas the latter has the nature of a special contract; thus obliging clerics ordained *titulo missionis* to remain in their own diocese and not to abandon it, either for the purpose of joining a religious order or of being incorporated in a new diocese,² without the permission of the Holy See. The decree of Propaganda,

¹ Cf. Collect. S. Congr. de Prop. Fide, vol. ii., p. 47.

² Smith, vol. i. no. 589.

already mentioned, states : 'Eis qui hoc titulo (missionis) sunt ordinati, vi praestiti iuramenti interdicatur in religionem ingredi absque venia S. Sedis.'¹ Here is the formula :—

FORMULA IURAMENTI AB IIS PRAESTANDI QUI NOVAE DIOECESI INCARDINANTUR.

Ego N. N. dioecesis N. spondeo et iuro me Illm̃um et Revm̃um D. N. N. antistitem dioecesis N. post meam in eius dioecesim adscriptionem ut superiorem meum ecclesiasticum agniturum et retenturum, ipsique atque eius in officio successoribus omnimodam obedientiam et reverentiam praestiturum.

Promitto pariter et iuro me per totum vitae cursum sub eius iurisdictione permansurum, meamque operam sub eius directione in dioecesis servitio pro viribus impensurum.

Item voveo et iuro me praefatas libere susceptas, pleneque intellectas obligationes in posterum rite servaturum. Sic me Deus adiuvet et haec sancta Dei Evangelia.

WHETHER IRISH PARISHES OCCUPIED BY APOSTOLIC PROTONOTARIES ARE RESERVED TO THE HOLY SEE

REV. DEAR SIR,—In the *Motu Proprio*, 'De Protonotariis,' etc., issued in February, 1905, we find the following : 'Beneficia illorum qui tali titulo et honore (i.e. Protonotarii ad instar) fruuntur, tamquam persona privata, non poterunt nisi ab Apostolica Sede conferri.' And a similar statement is made regarding Titular Protonotaries. Does this apply to Irish parishes which have been occupied by Monsignors of the above classes ? Is the appointment of their successors reserved to the Holy See ?

SACERDOS.

It is a certain canonical doctrine that ecclesiastical benefices held by Apostolic Protonotaries are reserved to the Holy See, and when they fall vacant the appointment to those benefices must be made by the Pope. This theory, however, is true only in the case that benefices have been occupied by Apostolic Protonotaries who were raised to that dignity as private persons and not *ratione officii*,

¹ Cf. Decr. S. Congr. de Prop. Fide, 27 April, 1871 ; February, 1873, ad 5.

for instance, as Vicars-General or Capitular. This appears from the Const. of Benedict XII, *Ad regimen*,¹ from the first of the rules of the Apostolic Chancery, rules chiefly regarding reserved benefices, compiled by order of John XXII, and subsequently perfected by several Popes, and especially by Nicholas V.

The same canonical disposition has been recently confirmed by Pius X in the *Motu Proprio, Inter Multiplices*, and it has always been held and taught by old and modern canonists.² Dr. P. Piacenza, for instance, himself a Participant Apostolic Protonotary in Curia, one of the best authorities in this matter, who has been connected with the Congregation of Rites for a long span of years, commenting on the above mentioned *Motu Proprio*, writes :—

Ex Regulis Cancellariae Apostolicae I et IV beneficia eorum qui de familia sunt Romani Pontificis uti Protonotarii, etc., reservata manent Summo Pontifici. Ideo, beneficia illius qui honore Protonotariatus gaudet personaliter, non vero quia alicui Capitulo adscriptus, eo ipso affecta dicuntur et dum vacant nonnisi ab Apostolica Sede conferri possunt.³

Now the question arises, whether this law of reservation to the Holy See of benefices held by Protonotaries applies to the parochial benefices, and especially to the Irish parishes occupied, sometimes, by prelates of that class. The solution of this question depends on the other, whether the reservation under notice applies to all benefices without distinction, and whether Irish parishes answer the conditions required for such a reservation? First of all, it is not quite evident whether any law of reservation in general, and the rules of the Apostolic Chancery in particular, are in force at present in Ireland. Canonists commonly hold that these rules and reservations may fall into desuetude, totally or otherwise, according to different circumstances and places; so that, they tell us, reservations of that sort do not exist at present in France

¹ *Inter. Extrav. Com.*, lib. iii., tit. ii., c. xiii.

² Cf. Riganti, *ad Reg. Canc.*, vol. i., sec. iv., n. 43; Ferraris, *V. Beneficium*, art. viii., n. 48 sqq.; Bouix, *De Curia Romana*, Par. iv., c. vi.; Pius VII, *Const. Innumeri*.

³ Cf. *Ephemerides Liturg.*, Aug., 1906, p. 468.

and Portugal, that they have been partially derogated in Austria, Hungary, Bavaria, etc., and somewhat modified in some other countries by Concordats. We should not be surprised, therefore, if those reservations, if ever in existence, fell into desuetude in this country, their use being discontinued totally or partially on account of the adverse circumstances under which the Irish Church has laboured for centuries.

But even though the laws and rules of reservation of benefices to the Holy See were in full observance in Ireland, and even in the case that the contrary custom has been abrogated by the Decree *Inter Multiplices*, by the final words *contrariis quibuscumque non obstantibus*, it is still not quite clear whether parochial benefices are affected by the reservation under notice. Riganti,¹ the best commentator on the rules of the Apostolic Chancery, tells us that parochial churches are not included in all dispositions and rules regarding reservation of benefices, unless they are expressly mentioned. Now, if we look at the *Motu Proprio* of 1905, when laying down the rule that benefices occupied by Protonotaries are reserved to the Apostolic See, we find that only the word *benefices* occurs, but there is no specification or special mention about parochial churches.

Again, supposing that those reservations, being in existence in Ireland, apply to parishes under the general denomination of benefices, it has yet to be proved that they apply to the Irish parishes or that parishes in Ireland are that sort of benefices which fall under a law of reservation. It is a well known principle in this connexion that only benefices, in the proper and strict sense of the word, can be reserved, any kind of reservation being an odious restriction, and, therefore, of strict interpretation. 'Reservatio,' writes D'Annibale,² 'est collationis beneficii vacantis R. P. avocatio. Beneficii, nempe, propria et

¹ Riganti writes: 'Ecclesiae Parochiales non comprehenduntur sub dispositionibus et Regulis reservatoriis beneficiorum nisi de illis expresse mentio fiat.' T. 4, p. 152, n. 11 sqq.

² D'Annibale, iii., n. 33; Gonzales, *ad Reg. Canc.*, vii.; Riganti, *ad Reg.*, viii., sec. 1, n. 7.

stricta significatione, quia versamur in odiosis.' Now it is a common opinion here in Ireland that Irish parishes are not benefices, or at least are not benefices in the strict sense of the word. If that be so, it seems to follow that they cannot be affected by any law of papal reservation, since a reservation of that kind only regards benefices in the strict canonical sense. True, that some are not willing to share that view about the nature of the Irish parishes; but the difference of opinion in this respect would only tend to show that it is doubtful whether Irish parishes are strict benefices or otherwise; but it does not alter the conclusion about their exemption from reservation; for it would be against the rules of interpretation to apply to doubtfully canonical benefices what has been established for certainly strict ones.

Papal reservations are dispositions against the general law and limitations of the powers of the local diocesan superiors; hence they are to be strictly interpreted in order to make them as little prejudicial as possible to the episcopal rights. In doubtful cases, therefore, the decision must always be against reservation and in favour of the jurisdiction of the Ordinaries. Sebastianelli says ¹:—

Omittere tandem non possumus animadversionem reservationes, cuiuscunque generis sint, esse odiosas et strictam pati interpretationem; proinde quam minus Ordinariorum potestati detrahenda debent; et in dubiis semper standum est pro ordinaria potestate.

PERMISSION OF THE HOLY SEE TO BUILD CONVENTS OF MENDICANT ORDERS

REV. DEAR SIR,—In the canonical works I have consulted it is not clearly stated whether it is necessary to get permission from the Holy See in order to build new houses for communities belonging to a Mendicant Order. Will you kindly say what is the law of the Church on this particular point?

ANCEPS.

It has long been a matter of controversy whether the

¹ Cf. Sebastianelli, *Praelect. Juris. Can.*, i. p. 219; 1st edit.

Pope's permission is necessary in order to construct new houses for the use of communities belonging to some of the Mendicant Orders, especially because it was not clear enough whether the Council of Trent¹ requiring for that purpose only the bishop's consent, abrogated the disposition of Boniface VIII,² which states that the leave of the Holy See must be sought and got before erecting new monasteries for Mendicant Orders. Benedict XIV,³ recognizing the uncertainty of the written law on this matter, says that, at least, such a papal permission is, in the present discipline of the Church, required in virtue of the general custom prevailing in all parts of the Catholic world. However, this question seems to have been authoritatively settled, a few years ago, by Propaganda in a decree issued the 7th September, 1901, where we read :—

Quamobrem duxit S. C. per praesentes litteras in memoriam Ordinariorum locorum a se dependentium revocare sententiam quam ut communem hodie, et cui favet passim rerum indicatorum auctoritas, tradit Const. SS^{mi}. D. N. Leonis XIII *Romanos Pontifices*, nempe non licere regularibus tam intra quam extra Italiam nova monasteria, aut conventus, aut collegia fundare sola Episcopi venia, sed indultam quoque a S. Sede facultatem requiri.⁴

S. LUZIO.

LITURGY

CUSTODY AND VENERATION OF RELICS

REV. DEAR SIR,—Some years ago our Convent procured a number of relics which were brought here from Rome by a Bishop. The wooden case containing them has now become so moth-eaten and dust-begrimed that it seems advisable to transfer the relics into a new casket. There is a seal attached to the cover or lid of the old case, and a glass panel on the other side.

¹ Sess. XV., c. 3.

² Cap. 'Cum eo,' tit. 6, lib. v. in vi.

³ *De Syn. Dioec.*, lib. 9, c. 1, n. 9.

⁴ Cf. Collect. S. C. de Prop. Fide, vol. ii., p. 422 ; Veermersh, i., p. 67 ; Monacelli, *Form.*, P. i., tit. 6, form 19 ; Appeltern, *Praelect. Jur. Reg.*, p. 587, not. 3.

As I understand that the relics may not be tampered with without proper authorization I shall be grateful for advice as to what is to be done and what formalities are to be observed in transferring the relics to a new case. Possibly, too, it might be safer without meddling with the seal, to put the entire old case into the new and larger one, having first cleaned away all the accumulated dust? An answer will oblige in an early number of the I. E. RECORD.—Yours,

MONIALIS.

The question suggests the propriety of offering a few remarks on relics in general, the scope of which will embrace the following points, (1) the nature of relics; (2) their approval and custody; (3) their exposition; and (4) their veneration.

(1^o) By *relics* properly so called are meant the bodies of canonized saints and everything that originally belonged to the integrity thereof. Under this head, therefore, would come not only portions of the flesh and members and bones, but also the matter, oil and liquid which sometimes flowed from the sacred remains. In a less strict sense the word is employed to designate all those articles that have been sanctified by intimate contact and association with the saints during their lives, such as clothes, furniture and, especially, the instruments of torture which were used in putting the martyred saints to death. Relics are divided into two classes, those of the ordinary kind and *Reliquiae insignes*. To the latter class belong all relics connected with our Saviour's Passion, such as the wood of the Holy Cross, the Crown of Thorns, and the instruments of His sacred death. Any particle of these, no matter how small, constitutes *reliquia insignis*, but in order that the relics of the saints may come under this denomination they must be of a certain character and possess a certain significance. The Sacred Congregation of Rites has declared as such the whole body of a departed saint, the head, the arm, the leg, or that member of the body in which the martyred saint suffered, provided it is complete, not too insignificant and approved by the Ordinary (13th January, 1631). It

has been decided also that the forearm, and the heart, tongue and hand if miraculously preserved, are to be regarded as *reliquiae insignes*.¹ It will be seen, then, that the distinction made is based not so much on the size of the member as on the importance and dignity of the function it has got to discharge in human life. It is well to bear this classification in mind for its meaning will become manifest when the question of veneration is being considered.

(2^o) That relics may receive veneration they must be approved by competent authority. To the bishop belongs the right of examining and approving them. If there is question of newly-discovered relics he is to enquire into their genuineness, and, if necessary, avail himself of the advice and assistance of distinguished theologians. Should such a tribunal be unable to arrive at a definite conclusion the matter ought to be referred to the Provincial Synod, and if the doubt still continues, recourse should be had to Rome.² The approbation of any bishop is enough for the assurance that the relics are genuine and, consequently, worthy of private veneration, but if they are to be exposed in a church for worship then it is necessary to have the approval and sanction of the Ordinary or bishop of the place.³ Even when relics have been approved by the Holy See it will still be the duty of the bishop to authenticate them before they are exposed for veneration in any church under his jurisdiction. In this case the episcopal approbation will be merely a testimony as to their identity, integrity and proper custody. To have a guarantee of all this, and to remove all possible doubt on these points, after the relics have been duly authenticated the bishop's seal should be affixed to the case containing them in such a way that the contents could not be tampered with without violating the seal.

Here we may pause a moment to answer our correspondent's question. If it is sufficient merely to clean the outside of the old casket and then transfer it bodily into the new case this operation need not disturb the seal and presents

¹ S.R.C. 27 June, 1899. ² Cf. Decr. Conc. Trid., Sess. XXV. ³ Cf. Idem.

no difficulty. But if it is necessary to open the old casket and thus tamper with the seal, the latter should of course be re-affixed to the new case, and this could not be done without consulting the bishop to whom it belongs to see that the relics are properly preserved. Speaking of the way in which relics should be kept, Van Der Stappen¹ says they ought to be placed 'in thec is, ex solida et decenti materia confectis, bene clausis, et filo serico debite collocatis, nec non sigillo Ordinarii in sera hispanica impresso firmiter obsignatis.' The casket may be made of wood but it ought to be durable. As a rule they are made of metals that are more or less precious. Gold and silver reliquaries of exquisite workmanship and richest ornamentation are quite a common acquisition to the treasures of many continental churches. In the same case there may be relics belonging to several saints, but it is forbidden² to have in the same casket relics of saints and relics connected with our Saviour on account of the diversity of honour due to each kind. The casket, together with the documents of approval and authentication, should be kept in a secure place under lock and key. An arrangement by which they are located in a niche in the wall of the church or sacristy, fitted with a glass panel through which they may be viewed, would appear to be appropriate.

(3^o) For purposes of exposition the reliquaries may be placed on the altar between the candlesticks, if the style of the altar and its dimensions permit such an arrangement.³ This arrangement is only suitable to relics of saints. Those of the Passion should be in a more prominent position in the middle of the altar before the cross, but no relics of any description whatever are to be placed either upon, or before the door of the tabernacle containing the Blessed Sacrament or anywhere on the altar during Solemn Exposition. Whenever relics are exposed⁴ there should be a light burning before them, and if on the altar, even by way of ornament between the candlesticks,

¹ *Sac. Lit.*, vol. iv., 365.

² S.R.C. Decr., 22 Feb., 1847.

³ *Ceremoniale Epis.*, Lib. i., cap. 12, n. 12.

⁴ Cf. Decr. S.R.C., nn. 2740, 2906.

there should be two lights, otherwise they are not to be regarded as exposed for veneration.¹ Relics of canonized saints may, of course, be exposed for veneration in all churches, but relics of pious persons that have been only beatified may be exposed only in those churches that have an indult for the celebration of their office and Mass.²

(4°) The question of veneration will be here considered solely from the rubrical standpoint. Relics may be venerated by being exposed for worship by the faithful, by being carried in procession, and by having Mass celebrated with special solemnity, in honour of the saint to whom they belong.

In exposing relics the priest should be vested in soutane, surplice and stole. Two acolytes should attend with lighted torches, the same being observed at their reposition. The reverence to be made to relics of the saints is a profound inclination of the head, but a simple genuflection should be made to a relic of the true cross when prominently exposed. Processions may be held in honour of relics of the saints; but they should not be borne in connexion with processions of the Blessed Sacrament unless where for particular cases very special leave is obtained.³ At the end of such a procession, or of an exposition, a blessing may be given with the relic. The method to be followed in this case may be thus described. The priest, vested in surplice and stole, having incensed the relic, assumes the humeral veil; then, making the proper reverences he holds the reliquary, in much the same manner as he would hold the pyx in giving a blessing, and makes with it the Sign of the Cross over the people using no form of words. If relics are ever presented to the people, *ad osculandum*, they should be always covered. Special privileges are granted to the relics of the Sacred Passion. They may be carried processionally under a balachino, and at the Mass said at an altar where they are solemnly exposed, much the same ceremonies are observed as *Sacramento*

¹ Cf. Decr. S.R.C., n. 2067.

² Idem, n. 1156.

³ Cf. De Herdt, *Prax. Sac. Lit.*, ii., p. 250.

exposito. Similarly special solemnities are enjoyed by the feast of a *canonized* saint celebrated in a church which possesses a *reliquia insignis* of him, the office being celebrated with double rite and the *Credo* being recited in the Mass.

'EXEQUIÆ' AND ABSENCE OF THE REMAINS

REV. DEAR SIR,—In parishes where it is a practice of long standing to celebrate funeral Masses in the church on the morning of the interment, and to remove the remains to the church at a later hour for the performance of the exequial service, is the Mass privileged? i.e., may a *Requiem* Mass be said on all days on which it would be permitted, *praesente cadavere*? I assume that it is practically impossible to have the remains in the church during Mass.

SACERDOS.

The solution of this question depends on whether the remains can be regarded as *morally* present in the circumstances set forth. There are two well-recognized cases in which this would be so, namely, when the absence of the remains is due either to a prohibition of the civil authorities, or to the danger apprehended from an infectious disease.¹ When for either of these two reasons the corpse cannot be brought into the church, the same privileges are enjoyed as regards the Exequial Mass as would be *praesente cadavere*, and not only for the actual day of burial but even for the two subsequent days. So much is clear. But whether any other grave cause which hinders the transfer of the remains to the church, is also sufficient to make them regarded as *morally* present, this is not so easily determined.

On the one hand the great privileges granted to the exequial service seem to demand that the remains around which the whole function turns, should not be absent except for the gravest of reasons, and on the other, the church, eager and solicitous for the spiritual welfare of her departed children, might be reasonably considered to consent to a liberal interpretation of her legislation about *Requiem*

¹ S.R.C., 12 Jan., 1897.

Masses. The more generous view is also supported by a Decree of the Congregation of Rites which seems to imply that the remains may be *morally* present if they are absent for reasons other than the two already mentioned. The words are, 'Quod si ex civili vetito, aut morbo contagioso, *aut alia gravi causa*, cadaver in Ecclesia praesens esse nequeat.'¹ Hence then what appears to be said in the matter is this. If in a particular instance a priest considers that it is morally impossible to have the remains present in church then he might with safe conscience proceed as if they were ; but if there is question of a practice or custom of not bringing the corpse to the church in certain oft-recurring circumstances, then he should consult higher authorities as to whether such a custom or practice does not need to be reformed in accordance with the manifest intention of the Rubrics.

P. MORRISROE.

¹ 2 Dec., 1891.

CORRESPONDENCE

THE EUCHARISTIC FAST

VERY REV. DEAR SIR,—I am glad to see a sympathetic reference to the question of dispensation from the Eucharistic fast after the first Mass, in your notice of Father Cologan's *Folia Fugitiva*, in the I. E. RECORD for September. I trust the matter will be taken up by the bishops and priests. I need not mention the hardship entailed on us priests, young and old, by the excessive fast we are bound to maintain, often extending to thirteen hours, and sometimes even longer, especially when, through mistake or fatigue after the labours of Saturdays, the priest fails to have supper, and must continue his fast from the last meal, thus extending the time of fasting to eighteen hours or more! If this matter were brought to the notice of our present Holy Father, who has shown such interest in the welfare of the people, without doubt he would be equally considerate in the interest of his priests.

C.C.

[In a note appended by me to the review of the work mentioned above, I stated that I accepted no responsibility for such suggestions. I say the same now.—Ed. *I.E.R.*]

DOCUMENTS

RESOLUTION OF THE IRISH HIERARCHY WARNING POOR
IRISH GIRLS ABOUT THE DANGERS OF MIGRATING TO
ENGLAND

AT a Meeting of the Irish Archbishops and Bishops, held at St. Patrick's College, Maynooth, October 8, the following Resolution was adopted, and directed to be sent for publication :

' Resolved—That from information they have received, the Archbishops and Bishops of Ireland deem it their duty to warn Irish girls against allowing themselves to be induced by certain plausible advertisements which appear from time to time in Irish newspapers to go to Manchester or other large towns in England in the hope of obtaining situations under favourable terms in English houses.

' We are assured that unprotected girls are exposed to the greatest dangers in many of those places, and not unfrequently have been utterly ruined. They never should accept such situations, nor answer such advertisements without consulting the local clergy, from whom they will obtain the necessary information and guidance.'

✠ MICHAEL CARD. LOGUE, *Chairman.*

✠ RICHARD ALPHONSUS,	} <i>Secretaries to the Meeting.</i>
<i>Bishop of Waterford and Lismore,</i>	
✠ HENRY,	
<i>Bishop of Down and Connor,</i>	

A CASE OF IRREGULARITY

S. CONGREGATIO CONCILII.

DUBIA PROPOSITA ATQUE IUXTA MOREM EIUSDEM S. C. DE IURE
RESOLUTA IN GENERALIBUS COMITIIS DIEI 24 AUGUSTI 1907

ROTTENBURGEN

DISPENSATIONIS AB IRREGULARITATE

Richardus Blankenhorn in aetate 20 annorum fere constitutus cupit sese ecclesiasticae militiae mancipare et hinc ad SS. ordines promoveri. Verum arcetur ob irregularitatem ex defectu corporis, quae ita enarratur in litteris commendatitiis Episcopi :

‘Cum orator esset puer quinque annorum, articulorum rheumatismo correptus altero pede magnopere debilitatus est. Infelici autem casu accidit, ut post aliquot annos in terram caderet super ipsum illum pedem, qui inde ita laesus est, ut necesse esset padellam eius pedis totam exsecari. Quo factum est, ut pes iste non solum curtaretur, sed etiam totus rigidus fieret. Ob eam causam huius pedis genu flectere omnino non potest, alterius autem pedis genu scamno aut mensae innixus, vix aliquantulum potest flectere.’

Facto ex praescripto H. S. C. experimento utrum orator ss. functiones rite explere valeret, Episcopus haec retulit: ‘Oratorem arcessivi eumque diligenti examini subieci. Illud mihi utique constabat eum in exercitio ss. functionum non omnia rite exsequi posse. Certe quidem id populo admirationi erit, quod in expositione SS. Sacramenti non genuflectendo, sed stando officio suo fungi debet, et in celebratione missae corpus tantum inclinare, non vero genuflectere potest.’

Ex praemissis apertissime patet oratorem irregularitate laborare, quare quaestio instituta fuit potius an expetita gratia sit concedenda vel non.

Plura tamen obstant gratiae concessionis, et insuper rationes favorabiles non habentur cum agatur de simplici iuveni, qui neque studiis theologicis initiatus est, neque apparet ecclesiasticae militiae nomen dedisse per clericalem tonsuram. Praeterea non suffragatur absoluta dioecesis necessitas ob cleri defectum vel speciales oratoris intellectuales qualitates, nam quoad primam testatur Episcopus clerum sufficientem esse necessitatibus suae dioecesis, quoad alteram vero causam omnino silet.

Nonnullae tamen ex adverso non desunt rationes quae precibus oratoris annuendum esse suadeant, sed attenta gravi irregularitate in casu, quamvis alias dispensationes concessae fuerint, Eñi Patres preces oratoris dimiserunt respondentes:

‘In expositis adiunctis non solere concedi.’

PROGRAMME OF STUDIES APPROVED BY POPE PIUS X FOR ITALIAN SEMINARIES

EX S. CONGR. EPISCOPORUM ET REGULARIUM

PROGRAMMA GENERALE STUDIORUM A PIO PP. X APPROBATUM
PRO OMNIBUS ITALIAE SEMINARIIS

Illustré e Molto Rev. Monsignore come Fratello,

La S. Congregazione dei VV. e RR., avendo avuto dal S.

Padre l'incarico di riordinare i Seminari d'Italia, oltre ad aver presi a tal fine speciali provvedimenti, ha creduto opportuno di proporre un Programma generale di studi per uniformare e migliorare l'insegnamento nei Seminari medesimi.

Nell'elaborare il Programma si è preso a base dell'ordinamento degli studi la divisione dei corsi che è stata ormai introdotta in quasi tutti i Seminari, cioè in Ginnasio, Liceo, Teologia.

Per le materie d'insegnamento nel Ginnasio e nel Liceo e per la loro distribuzione, si è ritenuto doversi seguire, con le necessarie modificazioni, i programmi vigenti in Italia; e ciò non perchè siano perfetti, ma principalmente per le seguenti ragioni:—

1°. I programmi in vigore rappresentano innanzi alla società lo sviluppo della cultura che oggi si richiede, onde l'opinione pubblica circonda naturalmente di maggiore stima coloro che vengono istruiti secondo i medesimi; e il rifiutarli sarebbe mettere il clero, almeno secondo il giudizio di molti, al disotto dei secolari.

2°. È da considerare inoltre che i nostri alunni non possono, in via ordinaria, decidersi seriamente sulla loro vocazione allo stato ecclesiastico, se non quando sono giunti a una età più matura: sembra quindi utile di ordinare gli studi in modo che gli alunni possano trovarsi in grado di fornirsi de' titoli legali, e con ciò esser più liberi nella scelta dello stato. Senza dire poi, che detti titoli, anzichè nuocere, saranno giovevoli anche a quelli che Dio si degnerà di chiamare alla vita sacerdotale.

Una saggia e accorta direzione impedirà facilmente, o attenerà di molto, gl'inconvenienti che potrebbero nascere dal caso di alunni che tentassero di rimanere in Seminario, dopo il Ginnasio, al solo scopo di conseguire la licenza liceale.

Finalmente il programma del Liceo non aggiunge alle materie che debbono far parte della Filosofia nei Seminari, se non la continuazione dello studio delle Lettere e della Storia, studio che è necessarissimo anche agli alunni del Santuario, per riuscire *instructi ad omne opus bonum*.

Si è stimato conveniente di premettere un anno di Propeudeutica alla Teologia, sia per completare l'insegnamento della Filosofia, sia per esporre alcune materie che non troverebbero facilmente luogo nel corso teologico; ma da questo anno si potrà ottenere la dispensa della S. C. dei VV. e RR. quando venga dimostrato che nel Liceo si è provveduto per una adeguata preparazione alla Teologia.

Per gli studi teologici sono determinate le materie necessarie a renderli completi, e che nondimeno possano comodamente svolgersi in quattro anni.

Si propone poi qualche esempio d'orario che potrà servir di guida ai Prefetti degli Studi.

Tale è il programma che, debitamente approvato dalla suprema autorità del S. Padre, mi pregio di rimettere alla S. V. con la preghiera di far sì, che nel prossimo anno scolastico, il medesimo entri pienamente in vigore per i corsi di studi stabiliti in codesto V. Seminario.

La S. V. è pregata ancora di riferire a questa S. C. circa l'ordinamento scolastico di codesto V. Seminario, come pure di trasmettere l'elenco degl'insegnanti e la lista dei libri di testo adottati.

Nutro ferma fiducia che, grazie alle cure diligenti della S. V., sarà assicurata l'esatta osservanza del programma, la quale contribuirà efficacemente a perfezionare la cultura del clero, ponendolo in grado di compiere, con maggior frutto per le anime, la sua alta missione.

Augurandole dal Signore ogni bene, con riverente stima mi pregio di confermarmi.

Roma, 10 Maggio 1907.

Come Fratello

D. Card. FERRATA, *Prefetto*.

F. GIUSTINI, *Segretario*.

PROGRAMMA GENERALE DI STUDI

I.—*Divisione del Corso di studi.*

Il Corso di studi in tutti i Seminari d'Italia si divide in Ginnasio, Liceo e Teologia.

II.—*Ginnasio.*

(a) Nessuno sarà iscritto alle classi ginnasiali se non presenti il certificato che ne dimostri l'idoneità, per aver compiuto regolarmente le classi precedenti, o non ne superi il relativo esame.

(b) Il Ginnasio avrà un corso di cinque anni, diviso in cinque classi, nelle quali s'insegneranno le materie dei programmi vigenti, seguendone anche la distribuzione delle ore, in modo però che, da una parte, si dia una certa preferenza alla lingua latina in tutte le classi, e dall'altra, si mettano gli alunni in grado di prendere la licenza ginnasiale.

(c) Si assegnerà almeno un'ora per settimana in ogni classe per l'istruzione catechistica.

III.—*Liceo.*

(a) Nessuno sia ammesso al Liceo che non abbia regolarmente compiuto le classi ginnasiali, superandone gli esami.

(b) Il Liceo sarà diviso in tre classi corrispondenti a tre anni di studio, le quali per le materie e per le ore d'insegnamento si adatteranno ai programmi vigenti, in modo che gli alunni possano prendere la licenza liceale, e d'altra parte si dia più ampio sviluppo alla sana filosofia.

(c) Si dovrà assegnare almeno un' ora per settimana all' insegnamento della religione.

IV.—*Anno preparatorio alla Teologia.*

(a) In questo corso, oltre a rendere più profonda la conoscenza della filosofia, si studieranno speciali materie, le quali potranno essere quelle indicate nell' esempio d' orario che si trova in calce di questo programma (*Quadro A*).

(b) Nei Seminari dove sarà stabilito questo speciale anno di Propedeutica, lo studio della filosofia nei tre anni di Liceo dovrà comprendere: psicologia, logica e metafisica generale, etica.

(c) Dove si ottenesse dispensa da quest'anno, nei tre anni di Liceo, per i chierici aspiranti al sacerdozio, oltre le materie stabilite nei programmi, si dovranno assegnare almeno due ore di più per settimana, fosse anche nel giovedì, per compire lo studio della filosofia, specialmente di quelle parti che sono necessarie per una adeguata preparazione agli studi teologici.

V.—*Teologia.*

(a) La Teologia avrà un corso di quattro anni diviso in quattro classi, con un orario regolare di quattro ore d'insegnamento al giorno.

(b) Esso comprenderà le materie seguenti: Luoghi teologici—Introduzione generale e speciale alla S. Scrittura—Esegesi biblica—Teologia dogmatica e sacramentaria—Teologia morale e pastorale—Istituzioni di diritto Canonico—Storia ecclesiastica—Lingua ebraica—Lingua greca—Archeologia ed Arte Sacra—S. Eloquenza e Patristica—S. Liturgia.

VI.—*Disposizioni generali.*

(a) Perchè tale programma sia convenientemente eseguito, ogni Seminario abbia un Prefetto degli Studi, elette dal Vescovo.

(b) Al Prefetto spetterà, sempre sotto la dipendenza del Vescovo, la preparazione degli schemi per i professori, la compilazione del Calendario e degli Orari scolastici.

(c) Egli—sentito anche il parere de' Professori, che dovrà chiamare a consiglio ogni mese e con più frequenza se lo giudicherà necessario—adatterà al bisogno e anche modificherà i programmi vigenti, distribuirà le ore d'insegnamento de' programmi medesimi, in modo che, salva la sostanza e la preparazione adeguata agli esami di licenza, si possa dare maggior tempo a materie di più grande importanza rispetto al fine de' Seminari, come si è già osservato per il latino nel Ginnasio e per la Filosofia nel Liceo.

(d) L'anno scolastico durerà non meno di nove mesi.

(e) Il Prefetto degli Studi, con il Consiglio de' Professori, disporrà che alla fine dell'anno si facciano regolari e severi esami di tutte le materie, per la promozione alle classi superiori, fissandone il voto necessario per ottenere la idoneità.

(f) Sarà stabilita una sessione per gli esami di riparazione.

(g) Le singole materie negli studi liceali e teologici saranno affidate a distinti Professori, i quali potranno, in via eccezionale, essere incaricati dell'insegnamento di qualche materia affine. Si dovrà sempre però evitare ad ogni costo l'inconveniente che una stessa persona abbia troppe ore di insegnamento, con danno evidente degli alunni.

(h) Nello svolgimento della propria materia, ciascun Professore adotterà un testo, che spiegherà in modo da poter esaurire dentro l'anno, proporzionatamente e per intero, il programma.

(i) Per il Ginnasio ed il Liceo, dovendo seguirsi i programmi vigenti, i libri di testo saranno scelti a norma dei programmi medesimi, avuto naturalmente riguardo all'indole e allo scopo dei Seminari.

(k) Per la Filosofia e la Teologia il testo sarà proposto dal Consiglio dei Professori, e sottomesso all'approvazione del Vescovo.

Nota.—Nei Seminari centrali e interdiocesani, i diritti dell'Ordinario spettano al Collegio dei Vescovi cointeressati.

Vidimus et adprobavimus, Venerabilibus fratribus Episcopis fidelem observantiam enixe commendantes.

Die v Maii, festo S. Pii V, anno MCMVII.

PIUS PP. X.

QUADRO A.

Esempio d' Orario per la Classe preparatoria alla Teologia.

I^a. Ora. Tutti i giorni—*De vera Religione.*

2^a. Ora. Lunedì, Mercoledì, Venerdì—*Propedeutica alla Storia Eccl.* ; Martedì, Sabato—*Greco Biblico*.

3^a. Ora. Lunedì, Mercoledì, Venerdì—*Teodicea* ; Martedì, Sabato—*Diritto Naturale*.

4^a. Ora. Lunedì, Mercoledì, Venerdì—*Cosmologia* ; Martedì, Sabato—*Storia della Filosofia*.

QUADRO B.

Esempio d'Orario per la Teologia.

Lunedì.

1^a. Ora. *Luoghi Teologici*—I^o anno ; *Teologia Morale*—II^o, III^o e IV^o anno.

2^a. Ora. *Dogmatica*—II^o, III^o e IV^o anno ; *Morale, De actibus Hum., Conscientia, Legibus*—I^o anno.

3^a. Ora. *Lingua Ebraica o Greca, Introd. Gen. alla S. Scrittura*—I^o e II^o anno. ; *Istituzioni Canoniche*—III^o e IV^o anno.

4^a. Ora. *Storia Ecclesiastica*—Tutti gli anni.

Martedì.

1^a. Ora. *Lingua Ebraica o Greca, Introd. alla S. S.*—I^o e II^o anno ; *Istituzioni Canoniche*—III^o e IV^o anno.

2^a. Ora. *Esegesi Biblica*—Tutti gli anni.

3^a. Ora. *Archeologia ed Arte Sacra*—Tutti gli anni.

4^a. Ora. *Storia ecclesiastica*—Tutti gli anni.

Mercoledì.

1^a, 2^a, 3^a. Ora. Come il Lunedì.

4^a. Ora. *Esegesi Biblica*—Tutti gli anni.

Venerdì.

1^a, 2^a, 3^a, 4^a. Ora. Come il Lunedì.

Sabato.

1^a e 2^a. Ora. Come il Lunedì.

3^a. Ora. *Eloquenza Sacra, Patristica*—Tutti gli anni.

4^a. Ora. *Sacra Liturgia*—Tutti gli anni.

N.B.—Pel I^o e II^o anno è segnata la lingua Ebraica o Greca, perchè il Professore, alternativamente, in un anno insegnerà l'Ebraico e l'Introduzione al Vecchio Testamento, nell'altro insegnerà il Greco e l'Intraduzione al Nuovo Testamento.

QUADRO C.

Teologia.

Con l'orario precedente si avranno per ogni settimana.

Pel I° anno.

- 4 Ore di *Lingua Ebraica o Greca e Introd. alla S.S.*
- 2 Ore di *Esegesi Biblica.*
- 4 Ore di *Luoghi Teologici.*
- 4 Ore dei *Trattati Fondamentali della Teologia Morale.*
- 3 Ore di *Storia ecclesiastica.*
- 1 Ora di *Archeologia e Arte Sacra.*
- 1 Ora di *Eloquenza Sacra e Patristica.*
- 1 Ora di *Sacra Liturgia.*

—
Totale 20 Ore.

Pel II° anno.

- 4 Ore di *Lingua Ebraica o Greca e Introd. alla S.S.*
- 4 Ore di *Morale.*
- 2 Ore di *Esegesi Biblica.*
- 4 Ore di *Dogmatica.*
- 3 Ore di *Storia ecclesiastica.*
- 1 Ora di *Archeologia e Arte Sacra.*
- 1 Ora di *Eloquenza Sacra e Patristica.*
- 1 Ora di *Sacra Liturgia.*

—
Totale 20 Ore.

Pel III° e IV° anno.

- 4 Ore di *Morale e Pastorale.*
- 4 Ore di *Dogmatica.*
- 4 Ore di *Istituzioni Canoniche.*
- 3 Ore di *Storia ecclesiastica.*
- 2 Ore di *Esegesi Biblica.*
- 1 Ora di *Archeologia e Arte Sacra.*
- 1 Ora di *Eloquenza Sacra e Patristica.*
- 1 Ora di *Sacra Liturgia.*

—
Totale 20 Ore.

NOTICES OF BOOKS

ELEMENTA PHILOSOPHIAE SCHOLASTICAE, auctore Dr. Seb. Reinstadler, in Seminario Metensi quondam Philosophiae Professore. Third Edition revised by the Author. 2 Vols., 12mo. ; xxix. and 468 pp. ; xvii. and 468 pp. Price M. 6. ; bound, M. 8.80. Freiburg : Herder.

WE are glad to note that this excellent manual has reached a third edition within a few years, and that the author has taken care to augment and improve it each time. It deserves the success it has met with, for it appears to be a most suitable text-book for schools and colleges. It is clear, concise, up to date, and readable. In no way diffuse or tiresome, it leaves the student scope for thinking out its conclusions and developing its arguments, while it supplies him with abundant references to the larger Latin, French, and German works, such as the *Philosophia Lacensis*, the Louvain *Cours de Philosophie*, and the Fulda *Lehrbuch der Philosophie*.

Modern philosophic systems and opinions of variance with modern scholasticism are here briefly expounded, criticized and contrasted with scholastic teaching. There is no unnecessary dogmatism wherever differences of opinion are reasonably possible. The author shows a thorough mastery of modern scientific theories, and makes an excellent use of them in illustrating and defending scholastic views.

Bygone disputes are treated very briefly, and considerable attention is devoted to current questions and controversies ; especially to those that have a bearing on Catholic theology : the manual being intended mainly for ecclesiastics whose philosophical studies are preparatory to the study of theology.

We believe that with these two volumes in the hands of his students the professor of philosophy could give the latter a solid grounding in the principles of scholasticism in a course of two years.

P. C.

CURSUS PHILOSOPHIAE THOMISTICAE ad Theologiam Doctoris Angelici Propaedeuticus, auctore R. P. Fr. Ed. Hugon, O.P., Sacrae Theologiae Professore. Paris : Lethielleux. Vol. I. Logica. 6fr. ; Vol. II. Cosmologia, 5fr.

WE have before us the first two volumes of a new Thomistic *Cursus Philosophiae*. A third volume is to deal with Plant and

Animal Life, and with the substance, faculties, and operations of the human soul ; a fourth with the Psychology of the Intellect and Will ; a fifth with Being and its Properties ; and a sixth and final volume with the Divisions and Causes of Being. Theodicy and Ethics are not included.

Judging from the Logic and Cosmology, this latest *Cursus*—among many—should meet with considerable success. In point of size it will strike a happy mean between the usual two-or-three-volume text-books and the *Philosophia Lacensis* ; the Logic containing about 500, the Cosmology about 300 pages. The work is frankly and faithfully Thomistic, but the author brings it thoroughly up to date by dealing carefully with the principles and theories embodied in modern systems, and by drawing on the most recently published books, particularly French, such as those of Lepidi, Janet, Coconnier, Farges, Mercier, etc. The arrangements of questions throughout is logical, the style clear and simple, the language easy and uninvolved, and the text everywhere pleasing to read. The author seems to have quite a special gift of lucid exposition even in the more abstruse and difficult questions. His reasons and analyses do not always however, carry us as far as we should desire. He is free indeed from the fault so common to writers of Latin manuals—of using hackneyed phrases to conceal obscurity of thought ; but we think his work would have lost nothing were it freer from certain traditional mannerisms and formalities of very doubtful value. It is, however, only because we regard his work as exceedingly able and exact and useful for students, that we would wish to see it free even from minor blemishes.

Its value is enhanced by the copious references given in every question both to the great scholastic sources and to contemporary philosophical literature.

P. C.

LA THÉOLOGIE DE SAINT HIPPOLYTE. Par Adhémar D'Alès. Paris: Gabriel Beauchesne et Cie.

SINCE the publication by Miller, in 1851, of the *Philosophumena* of Hippolytus, that strange figure of the third century, half heretic and martyr, has become very important for the student of the history of Dogma. The publications of Bonwetsch and Achelis have put within the reach of students the commentary of Hippolytus on the Book of Daniel and on Canticles (1897-1902), and Bauer has practically restored the whole of his Chronicle (Leipsiz, 1905, *Texte u. Untersuchungen*).

M. D'Alès has brought together in a short space all that the best scholarship of recent times has done for the 'Hippolytus question.' He gives, in his Introduction, a clear account of the life work of the Saint. He shows how difficulties and obscurities have crept into the Hippolytus question through the uncertainty of tradition and the complexity of the problems involved. M. D'Alès then goes through the main theological questions discussed by Hippolytus—the Trinity, Adoptianism, remission of sins, inspiration of Scripture, etc. This section of the work ought to prove very valuable to students of the history of Dogma.

A very interesting point in literary history which M. D'Alès establishes is the identity of the so-called fourth book of the *Refutation of all the Heresies*, with the greater portion of Books II. and III. of the *Philosophumena*. The regret with which writers have spoken of the 'irreparable loss' of these two books is thus shown to be unfounded.

The work of M. D'Alès is well up to the high level of the other four volumes of the *Bibliothèque de Théologie Historique* which have already appeared.

P. B.

DE EVANGELIORUM INSPIRATIONE, DE DOGMATIS EVOLUTIONE, DE ARCANI DISCIPLINA. Par P. Reginaldus M. Fei, O.P. Paris: Beauchesne et Cie. 1906.

THIS little work brings together briefly the views of some of the more important recent writers on Inspiration, Evolution of Dogma, and the *Disciplina Arcani*. The work seems to be intended for young students who have not much time for reading. It is very clearly written and the different views are put well. But the author does not seem to pretend to throw any new light on the important subjects with which he deals.

P. B.

BIBLIA SACRA VULGATAE EDITIONIS, ex ipsis exemplaribus Vaticanis inter se atque cum Indice errorum corrigendorum collatis critice edidit P. Michael Hetzenauer, O.C., Professor Exegesis in Scholis Superioribus Pontificii Seminarii Romani ad S. Appollinarem. Oeniponte, sumptibus Librariae Academicæ Wagnenanae. 1906.

THE Commission which the present Holy Father has recently entrusted to the Benedictine Order to prepare a critical edition of the Vulgate text of the Bible, shows how strongly the defective

character of our ordinary Vulgate text has made itself felt. Not one of the numerous editions of the Vulgate hitherto published can be called either absolutely accurate or scientific. Even the splendid edition of Vercellone is not without many defects. Father Hetzenauer's work in the edition which lies before us marks a considerable advance in Vulgate criticism. He has put before himself in his work the threefold aim of setting up a critically accurate edition of the official text of the Clementine Bible ; of giving a full list of Clementine and Sixtine variants ; and of giving the reader a carefully marked-off text with marginal analyses. In reaching the official Clementine text he has made a remarkably careful comparison of the Vatican originals of the three Clementine editions of 1592, 1593, and 1598. At the same time he has thoroughly examined the so-called *Correctorium Romanum*, or list of errors of the three Clementine editions, published at the direction of Clement VIII. A reading is regarded by Father Hetzenauer as official in the following circumstances: (a) if it is contained in the *Correctorium Romanum* ; (b) if it is shown by all three Clementine editions ; (c) if it is shown by two of the three ; (d) if it is shown by one edition when the text in the other two is clearly wrong ; (e) if, though omitted in all three, it is absolutely demanded by the context.

Comparing the three Clementine editions, Father Hetzenauer has found that the second, published in 1593, is by far the most reliable. He has also found that the claim of completeness made for the *Correctorium Romanum* is quite unfounded.

The lists of Clementine and Sixtine variants are extremely careful and very reliable. The arrangement of the text is according to logical connexion. Divisions into chapters is neglected. Father Hetzenauer has inserted in his work an interesting glossary of proper names and a good index. His edition of the Vulgate will prove of much assistance to the systematic theologian as well as to the Bible student, and may be expected to hold its own as a thoroughly scientific handbook, even when the critical edition of the Benedictines shall have appeared.

P. B.

LAWS OF THE SPIRITUAL LIFE. By B. W. Marturin. London : Longmans, Green & Co. 5s. net.

Laws of the Spiritual Life is, if one might with propriety so call it, an ascetical commentary on the Eight Beatitudes—the charter of the Christian life of Perfection. That the work has come from the pen of Father Marturin led us to expect something

good, for we have long known Father Marturin as a master of the spiritual life ; and a persual of the book has satisfied our expectations of it. The writer in this, as in his other works, deals with Spirituality in a very attractive fashion. There is here none of the humdrum prosing which renders dull and unreadable most works on spiritual topics. The book is divided into nine chapters. In the first, which is entitled, 'The Principles of the Beatitudes,' and which serves as an introduction to the dissertations on the separate Beatitudes, the writer shows how founded on law must the spiritual life be, if it would be a success. He reminds us that the spiritual life is not an exceptional department of life, dependent largely on emotion and largely upon circumstances beyond our control ; but that it is in truth a *life*, possessed by each one of us, which grows and develops under laws made known to us ; and that by obedience to these laws success is to be attained. He rightly says the bearing of this principle in mind will be a source of encouragement to one wearied out with vain efforts that seem to bring him no nearer to God, or to give him more power over himself. We would all need to be reminded at times that there is a way leading to life : that there are laws obedience to which will infallibly secure growth in holiness ; and that our failure springs from ignorance of these laws or want of submission to them.

These laws, he goes on to tell us, are contained in the opening verses of the Sermon on the Mount. The application of these laws of the Beatitudes to individual cases and to individual circumstances is naturally our author's next point, and in this matter he has some very good things. Father Marturin is evidently a firm believer in the view that virtue is its own reward, even here in this vale of tears. Nay ! according to him 'we may test the reality of the virtue by the reality of the blessing.' If we have none of the rewards of the Beatitudes it is because we have not the virtues which they command. . . . Therefore, however poor in spirit, if our poverty merely shuts out the comforts of earth and does not open to us any of the joys of Heaven, we may be sure it is not the poverty of which the Beatitudes speak.' He has no sympathy with those who make the practice of religion a hard and unpleasant task. 'There are a few,' he writes, 'who act and speak as if the pleasant things were always wrong and the unpleasant things mostly right, who feel it a reason sufficient in itself for not doing a thing that they like it. Before their eyes there ever stretches the dreary and barren road of duty, encircled on all sides by the rich and fair pastures that are forbidden. As soon even as a duty becomes a pleasure they feel that it has begun to lose its value.'

Frankly, we fear there are many such. It is consoling, however, to learn from an eminent guide such as is our author that these spiritual dyspeptics are on the wrong track.

After this general introduction, the writer takes up each of the Beatitudes in turn, and shows how the man and woman of to-day is to model his or her life on it. Space would not permit us in this necessarily brief notice to follow the writer through each of his dissertations. Suffice it to say that he treats his subject in a masterly, vigorous fashion; that he has a proper estimation of the different circumstances of those striving after Perfection; that he has a 'message' not alone for the cloistered religious, but also for the man of the world; and that he clothes his beautiful thoughts in well-chosen, forcible language. We hope the book will be bought and studied by every one who has any aspirations after the 'higher life.'

J. M'C.

THE QUEEN'S FESTIVALS. New York, Cincinnati, Chicago : Benziger Brothers. 2s. net.

As its title suggests, *The Queen's Festivals* is an explanation adapted to the needs of the little ones of the different feasts of our Lady that occur during the ecclesiastical year. The opening chapter is entitled 'Something about Festivals,' and the writer conveys in language intelligible to the minds of the young the *raison d'être* and history of the Christian Feasts. Then he proceeds no less successfully to give some simple ideas with regard to the Liturgy of the Church in general, and the Liturgy of the Mass in particular. The main part of the work follows—an account of the various feasts of Heaven's Queen. As a stimulus to devotion to the Blessed Virgin it is an admirable work, and, unlike some of the so-called children's books, replete with solid instruction. The little volume is well brought out, and illustrated by some beautiful engravings. We heartily recommend it as a most suitable presentation or prize book for the young, and we feel sure it will help the little ones to celebrate Mary's feasts with greater devotion.

J. M'C.

WHEN LOVE IS STRONG. By Grace Keon. New York, Cincinnati, Chicago : Benziger Brothers. 5s.

THE necessity for really good works of fiction to be placed in the hands of our young men and women is becoming apparent to even the most casual observer of the state of things prevailing

in our country. We are glad, accordingly, to be able to recommend to the readers of the I. E. RECORD a novel by the gifted authoress, Grace Keon. *When Love is Strong* is a charming story well told. The plot is well worked out, and care is taken that the reader's interest does not flag throughout. The characters are well drawn, and one does not know which to admire most, Dorothy Wentworth, who, even in the moment she learns of her husband's sin, renounces wealth, social position, friends, etc., for his sake, and goes with him into that strange world, thus saving him body and soul, or Donald MacKenzie, who would shield, even at the cost of his own good name, the husband of the woman he loved. There is a fine, healthy, Catholic vein running through the book, and we have no hesitation in recommending it to those in search of good works of fiction.

J. M'C.

RED CLOUD : A TALE OF THE GREAT PRAIRIE. By General Sir William F. Butler, G.C.B. New and cheaper edition. London : Burns and Oates. Price 3s. 6d.

THE readers of the I. E. RECORD will, we feel sure, welcome this new edition of General Butler's fine story. Many of them have made its acquaintance already, but to those who have not yet read this in every way enchanting book our advice is to procure it immediately. It is a book that bears re-reading, and it will live when much that has been written will have been forgotten. *Red Cloud* would not unfavourably compare with the best works of Fenimore Cooper. It would be a very suitable book for a school or college library, and we hope it will find a place in many of the libraries of our priests. Its price brings it within the reach of even the most modest income.

J. M'C.

DIE KATHOLISCHE MORAL in ihren Voraussetzungen und ihren Grundlinien. Ein Wegweiser in den Grundfragen des sittlichen Lebens für alle Gebildeten. Von Viktor Cathrein, S.J. Freiburg v. B. : Herder. 1907. 8vo, xiv. and 545 pp. M. 6 ; bound in cloth, M. 6.80.

THIS book is a kind of philosophy of Catholic moral teaching with apologetic tendency. Its purpose is to supply the educated laity with a clear idea of the foundation and the main outlines of Christian and Catholic morality, so as to enable them to escape the danger of imbibing false impressions from modern anti-Catholic literature. To lay the foundation of his system the

author considers, in a first part, man in his origin, nature, and end, according to the light of pure reason ; in a second part he considers Christian life in the light of supernatural revelation. In a third part, then, he lays down the main principles of Catholic morality. In this third part one chapter, out of eleven, is devoted to a direct refutation of some specific objections raised against Christian ethics. In the main the apologetic purpose is sought to be achieved rather by a positive statement of the truth. The author has carried out his plan admirably, and a similar book in English would be of very great value.

H. B.

COMMUNE SANCTORUM. Juxta Editionem Vaticanam.
Ratisbon : Pustet. 1907. 78 pp. ; M. 0.50 ; bound,
M. 0.90.

MISSA PRO DEFUNCTIS Toni Communes Missae necnon
Modus Cantandi Alleluja Tempore Paschali secundum
Octo Tonos juxta Editionem Vaticanam. Ratisbon :
Pustet. 1907. M. 0.30 ; in flexible cloth, M. 0.45.

MISSA PRO DEFUNCTIS, ETC., quod juxta Editionem Vati-
canam Hodiernis Musicae Signis Tradidit Dr. Fr. X.
Mathias, Organista Ecclesiae Cathedralis Argenti-
nensis. Ratisbon : Pustet. 1907. M. 0.30 ; in flexible
cloth, M. 0.45.

THE *Commune Sanctorum* and *Missa pro Defunctis* of the Vatican Edition are published by Pustet in the same style as their *Kyriale*. The part containing the *Missa pro Defunctis* includes also the *Toni Communes Missae*, namely (1) Toni Orationum, (2) Tonus Prophetiae, (3) Tonus Epistolae, (4) Tonus Evangelii, (5) Toni Praefationum (introductory formulæ only), (6) Ad Pater Noster (introductory formula and conclusion), (7) Ante Agnus Dei (per Omnia and Pax Domini), (8) Tonus Confiteor, (9) Ad Benedictionem Pontificalem, and further the Tones for the Gloria Patri of the Introit, and the Alleluias which, under certain circumstances, have to be added, during Paschal time, to the Introit, Offertory, and Communion. The Tones for the Preface and the Pater Noster themselves have also been forwarded from the Vatican press to the publishers, but do not seem to have been published yet. The *Missa pro Defunctis* is paged by Nos. 87*-122*, it being considered as a continuation of the *Kyriale*. The two parts, *Kyriale* and *Missa pro Defunctis*, can also be had bound together, price M. 1.30.

The transcription of the *Missa pro Defunctis* by Dr. Mathias

is made on the same principles as his transcription of the *Kyriale* (see I. E. RECORD, April, 1907, p. 443). In this edition, too, the *Kyriale* and the *Missa pro Defunctis* can be had bound together, price M. 1.10.

INSTITUTIONES JURIS NATURALIS seu Philosophiae Moralis Universae, auctore Th. Meyer, S.J. Pars I. Jus Naturae Generale continens Ethicam Generalem et Jus Sociale in Genere. *Editio Altera Emendata* (xlvi. and 504 pp.) Freiburg : Herder. 1906. Price M. 8=10 fr.

THE first edition of this first volume of Meyer's *Institutiones Juris Naturalis* was published in 1885. Vol. II. appeared in 1900, completing the vast and monumental series known as the *Philosophia Lacensis*. We have now before us a second, revised edition of Meyer, Vol. I. The excellence of the work is so universally recognized that any lengthened review of the present edition is uncalled for. It develops and supplements the teaching of the first edition in most of the directions emphasized by present-day theories, though the additions are comparatively small for such a large volume.

P. C.

THE CATHOLIC DEFENCE SOCIETY. A Lecture delivered at the Maynooth Union, by Right Rev. Mgr. Hallinan, D.D., P.P., V.G. Dublin : Duffy & Gill. Price One Penny.

OUR readers are already acquainted with the substance of Mgr. Hallinan's paper. All we need say regarding it is that it is now available as a penny pamphlet. We are not very sanguine that it will have much result. Many persons who applaud Mgr. Hallinan will take good care not to lift a finger to help him and he will get least assistance from those who will benefit most by his outcry. That, of course, should not deter anyone who is in earnest ; but it certainly does not hold out much encouragement to those who take the matter in hands. Such a movement can be successful only if it has the full strength of public opinion behind it, and there seems no great reason to expect that such a society as Mgr. Hallinan contemplates would just now enlist the sympathy and co-operation of any but a few. However, if it should be otherwise we shall rejoice as much as Mgr. Hallinan or anybody else.

J. F. H.

WISSENSCHAFT DER SEELENLEITUNG. Eine Pastoraltheologie in vier Büchern. Von Dr. Cornelius Krieg Professor an der Universität Freiburg i. B. Vol. I. Die Wissenschaft der speciellen Seelenführung. 1904. Large 8vo, xvi. and 558 pp. *M.* 7.50 ; half bound, *M.* 10. Vol. II. Katechetik oder Wissenschaft vom Kirchlichen Katechumenate. 1907. Large 8vo, xvi. and 498 pp., *M.* 7.50 half bound, *M.* 10. Freiburg i. B. : Herder.

THIS Pastoral Theology is to be complete in four volumes. The first contains 'The Science of the special guiding of souls,' the second, Catechetics, the third is to treat of Homiletics, and the fourth of Liturgics. The author's intention is to treat Pastoral Theology as a real science, not merely as a collection of salutary counsels. But it is to be a positive science, founded on the fact of supernatural revelation. Special attention is given to the psychological aspect, inasmuch as the pastor will work in vain, if he neglects the laws of psychology and the individual conditions of the souls entrusted to his care. The author has further tried to be modern in the good sense of the word, that is to say, he pays special regard to the peculiar conditions which in modern life confront the missionary priest. The two volumes so far published show that the programme has been carried out with excellent success, and that this new Pastoral Theology deserves a prominent place in the literature of the subject.

H. B.

SUMMULA PHILOSOPHIAE SCHOLASTICAE, etc., a J. S. Hickey, O.Cist., concinnata ; Vol. III. (Pars Altera), Ethica. Dublin : Browne and Nolan, Ltd. Price 2s. 6*d.* net.

THE able author of the Mount Melleray Manual of Philosophy is to be congratulated on the completion of such a highly commendable work. A perusal of the present volume of some 260 pages devoted to Ethics only confirms us in the opinion to which we have already given expression in reviewing the preceding volumes. There has been a remarkably rich output of Latin manuals of scholastic philosophy within the past few years : Reinstadler, Williams, Hugon, Stanislao, etc. The competition is keen, but the Melleray philosophy will compete successfully with the Continental books.

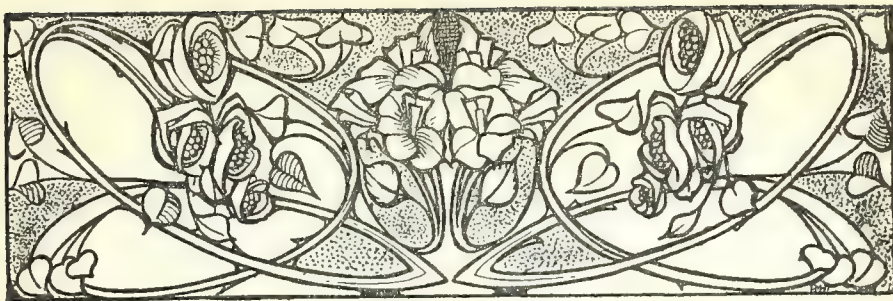
We notice in the 'Ethics' the same attractive features as in the earlier volumes : the illustration of the text by copious footnotes from the most modern English and French writers,

quotations always well chosen, and replete with sound, well expressed information, from the Encyclicals of Leo XIII, from Rickaby's translations of St. Thomas, from the Ethical writings of various schools represented by such men as MacKenzie, Calderwood, Mill, Spencer, Wayland, Holaind, Bradlaugh, Ronayne, Poland, King, Fox, Vaughan, Lecky, Tyrrell, Lilly, Maturin, McDonald, Humphrey, O'Riordan (*Catholicity and Progress in Ireland*). Books quite recently published, while made to serve the author's purpose, do the student the service of bringing the principles and arguments developed in the text into direct touch with the best modern thought. Then the manner of exposition is easy, clear, concise; the kernel of the argument is usually put forward in a few words without unnecessary verbiage; the Latin is so simple that no tyro need feel any alarm at it; and the arrangements of the questions is logical.

It is no easy matter to determine the relative degree of prominence to be devoted, in a book of this kind, to new questions or aspects of questions agitated in modern Ethical literature, and to the older and more stereotyped traditional portions. We think that on the whole the author has dealt judiciously with the difficulty. Personally we should be inclined to condense still further certain minor questions about human acts, beatitude, merit, etc., and to leave certain others largely to theology about laws, duties, etc., in order to give more room for a fuller treatment and discussion of such great questions as the nature of morality; the Utilitarian and Kantian Ethics, and their comparison in detail with Christian Ethics; the analysis of moral obligation and the examination of *happiness* and *duty* as bases of morality, religious indifference and 'secular morality,' socialism and the rights of capital and labour; the family as natural unit in the State; the rights and duties of parent, State, and Church regarding education; the origin, nature, and sanction of authority, civil and religious, and the relations between Church and State. These great questions are all dealt with in the present volume, but some of them not so fully as one might desire even in a manual, at all events in view of the importance of giving Catholics, especially the clergy, a full and thorough grasp of them in the age and circumstances in which we live. What the author has written about them he has written clearly and well.

A word of praise is due to the publishers, Messrs. Browne and Nolan, Ltd., for the very attractive and finished manner in which they have presented the volume to the public.

P. C.



THE PAPAL ENCYCLICAL ON MODERNISM

TO many people in these countries the recent Encyclical of the Holy Father must have come as a disagreeable surprise. They had, indeed, heard vague disquieting rumours that all was not well in certain theological centres on the Continent, that novel theories and doctrines, strangely at variance with the traditional teaching, had been put forward by individuals in France, Germany, Italy and England, and that the advisers of the Pope had counselled energetic repressive action. But few, even amongst the best informed, had hitherto clearly recognized that these scattered individuals were not speaking for themselves alone, but as the representatives of a totally new school of thought ; and that the views put forward by them, whether in apologetics, dogmatic theology, Scripture or history, were but particular items in a well-defined system, which had for its object the overthrowal of the received interpretation of the Christian faith, and the rejection of the foundations upon which our apologists have based their defence of Christianity as a revealed and supernatural religion.

Yet to those who have closely followed the theological tendencies, as outlined during the last few years in the literature and reviews, especially of France, the necessity and the importance of the Papal declarations must be abundantly evident. They could not help noticing that,

though the new theories were put forward in widely separated departments of theological science, in Scripture and history as well as in apologetics and dogmatic theology, in the domain of speculative as well as of practical reform, they were all rooted in one principle, and that principle subversive of the whole Christian system as it has been traditionally interpreted. They were painfully conscious of the fact that, though the leaders of the movement had for strategical purposes, inscribed the illustrious and venerated name of Newman on their banners, they were in reality marching under the inspiration and guidance of another and very different patron; and that other was Kant.

The aim of the present article is to give a connected exposition of the main principles of the Modernist system as outlined in the Papal Encyclical. The writer believes that one half the work of refutation is always accomplished when one has clearly realized the principles and the point of view of one's opponents, and that very often, as in the present case, a bare exposition of a system and its consequences supplies the most crushing refutation.

To begin with, it is to be clearly understood that the source of the trouble is to be sought for, not in theology, or Scripture, or history, but in philosophy. Adopting the line of philosophic thought only too current in the Universities of to-day, the Modernists maintain that human knowledge is confined entirely to phenomena, that man's intellectual powers can never reach out beyond these and acquire any valid notions of the realities of which these phenomena are only the manifestations; and since God, the ultimate reality, lies entirely outside the mere phenomenal world, man, by his intellectual powers, can never acquire any valid knowledge about His existence or His attributes. St. Paul, indeed, was of the opinion that from the things made we could argue to the Maker, but the Modernists are convinced that between the Creator and the created there intervenes an impassable gulf that can never be bridged by the human intellect. In this way the traditional proofs for the existence of God are

rejected, the possibility of a divine revelation is looked upon as repugnant to sound philosophic principles, the motives of credibility—the very foundations of our faith—are cast aside, and some other road must be followed if we wish to arrive at a knowledge of God, or a justification of the faith that is in us.

Now, since all external routes to God are closed, an explanation of the religious feeling which history proves to have been ever present in the human breast, is to be sought for from within man himself ; in other words, the religious principle must be immanent, and may be explained by two factors which are ever associated with human nature. In the first place, there is implanted in man's heart a yearning after or want of union with the infinite, while on the other hand, an analysis of human knowledge, whether in relation to the external world or to the sub-conscious inner state from which it is developed, reveals to man the presence of the unknowable, the great reality manifesting itself to him without and within ; and when a man yearning naturally after the divine is thus suddenly confronted with the great unknowable reality there is awakened in his heart a feeling or sentiment or attachment to it, which feeling is faith, the beginning and the principle of all religion.

Faith, therefore, according to the Modernist view, is a sentiment of the heart, not an intellectual assent to truths known by revelation.

What then, according to their view, is revelation ? If we examine carefully this religious feeling or *faith* we find that not only does it unite us to God, but it is itself produced in us by God. It is, in fact, the divinity manifesting itself within us, and so regarded, as God manifesting Himself to the individual, it is revelation. In other words, revelation is not the external manifestation by God of certain truths, nor yet these body of truths as manifested, but rather the voice of conscience within us, awakened in us by God, and laying down for our practical guidance the difference between right and wrong. Every individual, therefore, receives, and from the nature of things must receive from God a revelation, though to some, as

for instance, to Christ, the divinity may have manifested itself more vividly and more clearly than to others.

Revelation, therefore, in this system, is to be identified with the voice of the individual conscience directing man in the practice of righteousness, rather than with a body of intellectual truths externally communicated by God to the mass of mankind.

Since faith, therefore, and revelation are motions of the heart rather than intellectual assent, we should next naturally inquire what work is assigned by the Modernists to the human intellect? The human mind must take cognizance of this inner religious sentiment, this manifestation of the divinity, just as it takes cognizance of any other phenomenon; and must endeavour to translate this feeling into certain intellectual concepts, and to embody these intellectual concepts in certain formulæ or propositions. These propositions so developed by the intellect, if they be approved by the proper authority, constitute what is commonly known as *dogmas*. But with regard to these intellectual formulæ or dogmas it is to be carefully noted, that they are only the best attempt which the human intellect could make to represent to itself the religious sentiment of the heart, and the best expression of this sentiment of which the intellect is capable. They do not, therefore, adequately express the actual reality, nor are they absolutely true, but are only convenient symbols, like the x and y of algebra, by which the religious sentiment is pictured by the intellect to itself, and explained to others. It follows, therefore, that, since the religious feeling, the individual manifestation of the divinity, may be differently conceived and expressed by different intellects working under different conditions, the dogmas or intellectual forms are not only not unchangeable, but from their very nature they are subject to revision and evolution.

They must of their very nature change, because unless they are to be mere dry intellectual formulæ, they must be ever rooted in and accommodated to the inner religious sentiment of the heart. They must, as the authors of

the system put it, ever live the life of this religious sentiment; and if for any reason whatsoever they are out of harmony with this vital form, or become separated from it, they are like the limb severed from the body through the veins and arteries of which the warm blood of life can no longer course. They are no longer vivified by the religious feeling; they are pure intellectual forms without any relation to God or to the practical conduct of life, and as such are utterly useless for religion; and it is the insistence upon the acceptation of an unchanged and unchangeable body of intellectual truths, wholly out of harmony with the rule of practical conduct, that is, according to the Modernists, the bane of the Catholic Church.

Dogmas, then, according to Modernist notions, are not absolute truths delivered by God to men, but rather the formulæ in which the intellect endeavours to realize and express the religious feeling of the heart. They are only symbolic of the truth and must of necessity change if they are to be of any practical value.

Having examined the meaning of faith, revelation and dogma according to the Modernist writers, we next naturally ask ourselves what are the motives of credibility advanced by them as the basis of their system? Since philosophy cannot prove the existence of a God, and since history cannot testify that if He exists, He has ever spoken to man, how can we be certain that a personal God exists, or why do we believe that the Catholic religion is better than any of the other religious systems which have claimed or claim the allegiance of mankind?

True, indeed, they say, philosophy can tell us nothing of God, but where philosophy fails us *experience* comes to our assistance. We *feel* that there is a God. Our nature demands the existence of a supreme being, and the very satisfaction which we experience from a belief in His existence proves that He actually exists. There may be men who boast that they have never had such an experience or feeling, but if there are, it is because they have never placed themselves in the conditions required for arousing within them this experience of the divinity. We

are certain, then, of the existence of God, not by any intellectual proof, but by the satisfaction which our nature derives from such a doctrine.

In the same way we are certain that the Catholic religion is superior to all other forms of the religious life, because it is more in harmony with the wants of our nature than any of the rival systems. The very fact of its Catholicity, that is to say, of its widespread acceptance amongst so many different races during so many centuries, shows that it is more in harmony with the requirements of human nature than any other system, and that it is the best external expression of the inner religious sentiment which has been hitherto formulated. Other religions are in a certain sense true, inasmuch as they endeavour to translate into intellectual formulæ the religious sentiment which is common to all mankind, but the very fact of the universality and continued existence of the Christian religion shows that the divinity manifested itself more vividly to Christ, the author of the Christian religion, than to any other human being, and that, therefore, it expresses better the actual reality and contains more truth than any other system. In that alone is to be sought the superiority of Christianity.

Before entering into a detailed examination of the historical origin of the Christian system, it is necessary to inquire what are the relations between faith and science. How, for example, are the conclusions of history to be reconciled with the data of religion? The answer to this question, according to the Modernists, is simple enough. Human knowledge is confined entirely to the phenomenal world, beyond which lies what is for the human mind the great unknowable. Science conducts us to the borders of this world, and having admitted its inability to tell us anything of its contents, faith comes to our rescue and undertakes to be our guide. The object of faith, therefore, is the unknowable; the object of science the knowable; and as science can tell us nothing of the unknowable, so neither can faith tell us anything about the phenomenal or knowable world, and, therefore, it is impossible that there should be any contradiction between them.

But though there can be no contradiction between faith and human knowledge, the same is not true of the intellectual concepts or dogmas in which our religious belief is formulated and the conclusions of history and science. These intellectual concepts or dogmas, by which we endeavour to picture to ourselves our religious feeling must be brought into harmony with the knowledge otherwise acquired by the intellect; and in this sense, while science is independent of faith, the formulæ or dogmas by which our faith is expressed are dependent upon science, and must be always in harmony with the conclusions of history or of physical research.

But, it may be asked, are there not some things which are at the same time objects of science, since they belong to the phenomenal world, and objects of faith, since they are interferences of the divinity in the course of human affairs? For example, what is to be said of Christ? Was He true God and true Man? Was He the great Messiah that had been foretold in the Jewish books as the Saviour of the chosen people, and the forerunner of a new kingdom? Did He claim to have a divine mission in His preaching in Palestine, did He suffer death from His unbelieving countrymen, and did He rise gloriously from the tomb, as was proclaimed by His disciples to hostile crowds in the very streets of the city which had seen Him done to death?

The Modernists answer that the historian, convinced that the interference of God in the phenomenal world is impossible, must begin by cutting out from his documents everything that is beyond the powers of nature to accomplish. For him, therefore, the Christ of the New Testament is a mere man, most perfect and most intelligent if you will, but still a mere man. The miracles which He is said to have performed are explicable by natural means, or are the imaginary productions of His disciples. He died as other men die, and His body was thrown in the pit, and was subject to the same influences as is the rest of human flesh. The historian, as such, must arrive at these conclusions, but must he cease, therefore,

to be a believer? Certainly not. His innate religious feeling tells him that Christ was in some way a manifestation of the divinity in the world, that in Him God manifested Himself as He had never done before and never shall again, that, though He suffered death in Jerusalem and was thrown into the tomb, He continues to live in the faith or religious feeling which He aroused in His followers throughout succeeding ages. Guided by history, therefore, he must deny the historical evidence in favour of the divinity of Christ or of His Resurrection, but under the influence of the religious sentiment or faith he can and must believe that Christ was in some sense divine, and that in some way He has triumphed gloriously over death, and lives still in faith. The conclusions of the historians, therefore, about Christ and His Resurrection need not disturb his faith, since the criterion of the truth of faith is the measure of agreement or disagreement of any doctrine with the wants and feelings of his nature; while on the other hand, the requirements of his faith cannot interfere in any way with his researches as a historian, since faith deals with what is beyond the range of his science.

Bearing in mind, therefore, this view of the relations between faith and science, what is to be said of Christ, and whence the origin of Christianity? Christ was a great teacher in Palestine, in no way different from other men, except that His religious consciousness, the manifestation of the divinity speaking within Him, was far more vivid, though of the same kind, than is given to other men. Christ, like other men, endeavoured to submit this religious feeling so enkindled in Him to the analysis of intellect, and succeeding in reducing it to certain intellectual forms or truths, which He preached to those of His generation, and which were so in harmony with the religious wants of the human race, that they were immediately adopted by His followers, preached to the multitudes, and preserved to the world under the influence of the Church. The whole Christian system, therefore, is *evolved from the inner religious consciousness of Christ*, and is superior to that of Buddha or Mohammed in that His religious sentiment, being more

vivid than that given to other men, His system must, therefore, contain more truth than does any other system.

Such being the origin of the Christian system the question arises, what is the value of the Scripture and tradition in which its teachings are contained? What, for example, is Inspiration? According to the Modernists the inspiration of the sacred writers did not differ from the religious sentiment of other individuals, except that it was more vivid, and that they were moved by their religious impulse to commit to writing their intellectual concepts of the experience awakened in them by the divinity. Since, therefore, the writers were moved by divine influence everything written by them is in some sense inspired. But, lest the people might be deceived by this apparent over-orthodoxy of the Modernists it is to be understood that it is only the immanent vital religious feeling of the sacred writers that is of divine production. But when the sacred writers proceed to reduce to intellectual formulæ their religious experiences, the books so written by them are only symbolically true; their teachings are subject to evolution, as all attempts at an intellectual formulæ of the inner religious feeling are, and as such are to be judged by the critic as any other human work. Bearing in mind, then, that the Scriptures are only *representative* of the reality, the critic is not to regard the mere material words or the evident historical meaning of his text, but he is rather to search after the *feeling* which the writer wishes to symbolize when he adopted this particular form of words. This method of interpretation, as is evident, practically destroys the historical value of the sacred books, and opens the way to the wildest vagaries of the religious fanatic.

Just as the books of the Old Testament are an embodiment of the inner religious consciousness of their several writers, and as Christianity is the evolution of the religious consciousness of Christ, and as all revelation made to the individual comes not from external sources but is only the awakening within him of the religious sentiment or conscience, it may well be asked, what is the practical

value of the teaching of the Scriptures and of tradition ? The Modernists reply that though it is true that the Scriptures and tradition do not give us an external revelation, they are useful as *representing* to us the religious sentiments of these great personages in whom the divinity had specially manifested itself, as well as in strengthening the religious sentiment in those who have already experienced the working of the divinity within them, or in even awakening the religious sentiment in those who, from one reason or another, have not acquired already the religious *experience*. In this way, then, by reading the sacred writings, by examining tradition and by the preaching of others, the religious feeling, or experience of the proper relations between the creature and God, is propagated amongst mankind, and the foundation is laid for this sentiment of the heart by which the creature is united to the Creator, and which is the beginning of all religion. The value, then, of all that Christ has taught us, and all that the Scriptures have recorded, and all that preachers propagate, lies not in its truth—for it is not true but only symbolic—but in the fact that it responds to the wants of the human heart, and awakens or strengthens in the individual the religious sentiment or consciousness of right and wrong.

It next remains to examine briefly the Modernist views on the Church and its authority as an official interpreter of religion. The Church, according to them, springs from two principles—first, the natural tendency of man to communicate his own religious experience to others, and, secondly, the wish of all those having similar religious sentiments to come together and form an association. The Church, therefore, is not an institution established in the world by external divine interposition. It springs from the union of the individual consciences, and is an expression of the inner religious sentiments of the multitude, in the same way, exactly, as is in any intellectual dogma ; and just as a dogma to be vital must always be in harmony with the inner religious sentiment of the individual, so, also, must the Church ever be in harmony

with the united religious experiences of her children. Hence, though in the Middle Ages the restriction of liberty in religion was fitting at a time when in political life there was no freedom, so nowadays when the tendency everywhere is in the direction of liberty, the Church must fall into line and concede more religious liberty to the individual or else be cast aside as out of harmony with man's religious sentiments.

Just as the Church itself is the product of the united religious feeling, so, also, is its right to control doctrinal teaching. The aim, and the only aim, of its teaching power is to find out the inner religious experience of the individuals in the Christian society, and to express these feelings in suitable intellectual propositions or dogmas, and to enforce these formulæ upon its members. But it cannot forbid one of its subjects from proclaiming to the world his own religious consciousness, and trying to awaken a like sentiment in others, and *thus preparing the way for a new dogma*. Hence the *Index Librorum* and the condemnation of authors is an excessive use of power, and is, in fact, a tyranny that must be abolished.

Hence in the evolution of dogma the Church plays a part, but so also does the religious experience or conscience of the individual. If the matter were left entirely to the individual the pace would be too rapid and anarchy must ensue. If, on the other hand, it were left to the Church authority there would be no progress in dogma, and since dogma is true only as it lives and is subject to change, we should have nothing but a set of pure intellectual formulæ out of harmony with the true inward religion, and having no bearing on the line of good and evil in our everyday lives. The two powers, then, the Church and the individual conscience, act as a check upon one another, and it is only by the proper activity of both that new dogmas are prepared and formulated.

The Sacraments, also, were never in any historical sense instituted by Christ. They, too, like the Church are the product of the united religious sentiment of the Christian world. Men like to worship God, and to worship

him by means of certain external rites or signs. They selected the Sacramental rites, as corresponding well with the religious sentiment, and though in themselves the Sacraments are mere external rights, yet they are efficacious in the sense that they help to stimulate and to strengthen the religious feeling of the individual.

Did Christ then institute the Church and the Sacraments as is commonly believed? Certainly not. The immanence of all religion and the teaching of history unite in showing that such a belief is impossible. But, on the other hand, we may believe that indirectly and mediately they may, in a certain sense, be traced back to Christ. The inner religious experience of Christ was, as it were, the seed of which the religious consciousness of all His followers is the developed plant. Now, the life of the plant does not differ from the life of the seed; and, therefore, if the plant in the course of its development originates the Church and the Sacraments, we can well say that they are the work of Christ. They may, indeed, have made their appearance centuries after the disappearance of Christ from the world, but since they are the external realization of an inner religious life which is itself awakened by the religious evolution of Christ, it follows that in some way they have Christ as their author and originator.

The Modernist position with regard to history and Biblical exegesis is worthy of serious attention, and it will serve to throw light on some of the recent books of certain English and French authors. Here, too, it must be remarked, that the trouble lies not so much in the history itself as in the philosophic system which the historian must adopt before he proceeds to the examination and interpretation of his documents. The first principle he must observe is that, since human science is confined entirely to the phenomenal world, and since neither God nor divine intervention fall within this field, every reference to such is to be expunged from his *history* and relegated to the department of *faith*. In the second place, with regard to such phenomena, as, for instance, Christ and His work in the world, which have a twofold aspect,

he is to remember that these have been elevated by faith above the ordinary historical laws, and have been endowed with qualities and attributes which are superhuman. Hence, as a historian, he is to subtract from them everything which raises them above the laws of nature. And lastly, since faith has given these same phenomena certain attributes which are not in harmony with the age and time and place in which they appear, he is to remove all such additions, and treat them according to his own view of what would be ordinary or natural in the particular circumstances. Hence, as a historian, he must blot out from the history of Christ, as recorded in the Gospels and other inspired writings, everything which savours of the divine, and regard Him as a mere man. Secondly, he must remove from these same records all the qualities attributed to Christ which make Him superior to other men, and lastly, he must blot out all parables, sermons, education, actions, which do not harmonize with his own notions of what a peasant religious reformer would have done in Palestine at that particular time.

Whatever is left after the application of these three tests belongs to history, to the region of real historical facts. The rest is to be relegated to the department of *faith*; and though as a historian he can be certain that Christ was in reality a mere man, that He was put to death and rotted in the grave, that the Church, the Papacy and the Sacraments are the product of a much later age, yet since these doctrines harmonize perfectly with his own religious conscience, which is only the development of the religious sentiment of Christ, he can accept them as in some sense symbolic of the religious reality. He may even go further, and as a historian of the *faith* he may examine each successive step in the development of Christianity, and show how each sprang from certain exigencies of the time and correspond with a religious want.

As an apologist, the Modernist attempts to prove the superiority of the Catholic religion by two methods, one objective, the other, subjective. First, adopting exactly the agnostic view of history received by his

opponent, and this not as a mere *argumentum ad hominem* but as the only method philosophically possible, he undertakes to prove that the Catholic system is in exact harmony with the teaching of Christ ; not in the sense that Christ actually preached all that Catholics hold sacred, but that He planted the seed from which the Catholic system is the natural development. Christ Himself taught merely that the Kingdom of God or the reign of God in men's hearts by love, was at hand, and that He Himself was its fore-runner. Beginning with this, the essence of Christianity, he can show as a historian that all further developments, whether in doctrine, organization, or worship, were but responses to the religious feeling of the followers of Christ, and that in spite of all changes and evolutions, the inner religious life, of which these externals are only the expression, is still the same.

The other method is subjective, namely, by showing that the Christian and Catholic religion best responds to the wants and feelings of mankind. The very fact of the spread and continuation of the Catholic Church clearly indicates that it best harmonizes with the religious sentiments of mankind, and that it is, therefore, superior to all its rivals. They go further and attempt to prove that not only does it correspond to the capacities and feeling of the human heart—a fact which all apologists insist upon—but they undertake to prove that there is something in human nature which demands the Christian system, and which would be satisfied with nothing else. This, they say, is not alone the best but the only possible system of apologetics which can be adopted at the present day. The old scholastic method of intellectualism was good in its own time, but in view of the tendencies of modern philosophic thought it is now out of date and valueless.

From this brief exposition of the whole theory of Modernism, it will be evident, first, that as it has its origin entirely in a false notion of philosophy, it is only by a sound philosophy that it can be combated ; and secondly, as Prof. Burkitt put it at the recent meeting of the Trinity College Theological Society, it is directed not against one

or two or three doctrines of Christianity, but is subversive of the whole system. It is clear, therefore, that not alone should Catholics welcome the recent Encyclical of the Holy Father, but even those outside the Church who still claim the title of Christian, must be grateful to the Pope for his courageous defence of our common heritage.

JAMES MACCAFFREY.

DIALOGUES ON SCRIPTURAL SUBJECTS:

THE PENTATEUCH—VI

PATRICK O'FLAHERTY.—Now that the midsummer holidays are over, perhaps you would kindly explain to me the meaning of the decisions of the Biblical Commission regarding the Mosaic authorship of the Pentateuch. You told me in our first interview that for the proper understanding of the decisions, it would be necessary to prepare my mind by some preliminary exposition of the whole matter, as you went on. I myself recognized the need for such a preparation. But before you begin, perhaps you will allow me to try to refresh my memory, and state for you, as succinctly as may be, the principal points on which, as far as I remember, you laid special stress.

FATHER O'BRIEN.—A very proper and useful preface for our present interview. Proceed, please.

P. O'F.—You explained to me, in the first place, the origin, constitution and aim of the Biblical Commission—the meaning of the much-used words 'higher criticism' and rationalism, and the objects and methods of the votaries of the latter. You then gave me a summary of the subject-matter of the Pentateuch, and explained to me the nature and relative force of the two classes of arguments that may be used in discussing the authorship of a book. You impressed on me, as of fundamental importance, that in matters of fact, such as the authorship of a book, external arguments derived from witnesses are of their very nature, in such a matter, conclusive: that internal arguments derived from an examination of the subject-matter, the language, style and other intrinsic features are only of secondary importance. If they lead to the same conclusion as the evidence of tradition, their force is of a subsidiary and confirmatory kind: if, on the

other hand, they seem to conflict with the testimony of reliable witnesses, then these must be set aside in favour of those, or a means found of reconciling both. Applying these principles to the authorship of the Pentateuch, you proved to my satisfaction, that from the present moment back to the time of Moses himself there has been a constant, unbroken, uniform, universal tradition amongst the Jewish and Samaritan races, that Moses, and he alone, was the author of the Pentateuch. You furthermore proved that a tradition equally clear, constant and universal has existed amongst not only all Catholics, but amongst all the various Christian communities from the present day back to the time of our Lord. From the words of our Blessed Lord Himself and of His apostles, it is evident that such, too, was their belief and teaching, and that it was the universal belief of all the Jews of their time. You furthermore proved, that pagan history, instead of being opposed to the Mosaic authorship rather confirmed the universal belief of Jews and Christians. Dealing with the internal arguments, you pointed out to me in detail, how all the internal features of the book fit in without the Mosaic authorship, and that the author of the book calls himself Moses, over and over again: that the only alternative hypothesis to the Mosaic authorship, namely, that some impostor wrote the book subsequently, and tried to pawn himself off on the Jews as Moses their legislator and leader, was preposterous and untenable. Finally, you gave me some specimen objections of the rationalists to the Mosaic authorship, and in solving them supplied me with a key by which others of a like kind may be solved. This is, as far as I can remember, an outline of what has been discussed between us during past interviews.

FR. O'B.—Yes, it is a fairly substantial and accurate summary of the whole matter. It is now my turn to redeem my promise and explain to you the meaning of the decisions of the Biblical Commission, that you may better understand the drift of the doubts proposed, and the replies given. I may say to you, that, broadly speaking, two classes of persons have to be distinguished when speaking

of the authorship of the Pentateuch. First, there are the rationalists, and some Christian critics with rationalistic tendencies, who deny altogether that Moses wrote the Pentateuch, alleging that it is wholly or in part the work or compilation of a person or persons subsequent to the time of Moses. Secondly, there are those who believe in the Mosaic authorship of the Pentateuch, but diverge somewhat as to the mode or sense in which he may be called its author. Now the *dubia* or doubts proposed to the Commission, and which I assume were carefully prepared by the Commission itself, were so drafted, as to give an opportunity of answering both classes of critics. This you will see by examining closely the words of the doubts proposed and the answers given. They are as follows in English, as taken from the Roman correspondent of the *Tablet*, July 28, 1906. The document in question runs thus :—

‘To the following doubts proposed to the Pontifical Commission on Biblical Studies, the following answers have been given :

‘1. Whether the arguments amassed by critics to impugn the Mosaic authenticity of the Sacred Books known as the Pentateuch are of sufficient weight, notwithstanding the very many evidences to the contrary contained in both Testaments taken collectively, the perpetual agreement of the Hebrew people, and the constant tradition of the Church as well as the proofs furnished by internal criticism of the text, to justify the statement that these books have not Moses for their author, but have been compiled from sources for the most part posterior to the time of Moses ?

‘Answer. No.

‘2. Whether the Mosaic authenticity of the Pentateuch necessarily postulates a redaction of the whole work in the sense that it must be absolutely held that Moses wrote with his own hand or dictated to amanuenses all and everything contained in it ; or whether it is possible to admit the hypothesis of those who think that Moses conceived the work under the influence of divine inspiration,

and then entrusted the writing of it to some other person or persons, but in such manner that they faithfully rendered his meaning, wrote nothing contrary to his will and omitted nothing; and that the work thus formed, approved by Moses as the principal and inspired author, was made public under his name.

‘Answer. No, to the first; Yes, to the second.

‘3. Whether it can be conceded, without prejudice to the Mosaic authenticity of the Pentateuch, that Moses in his work used sources, i.e., written documents or oral tradition, from which, to suit his special purpose, and under the influence of divine inspiration, he selected some things and inserted them in his own work, either verbally or in substance, summarized or amplified?

‘Answer. Yes.

‘4. Whether granted the substantial Mosaic authenticity and the integrity of the Pentateuch, it may be admitted that in the long course of ages some modifications have been introduced into it, such as additions after the death of Moses, either inserted by an inspired author or attached to the text as glosses or interpretations; words and forms translated from the ancient language to more recent language; and, finally, faulty readings to be ascribed to the error of the amanuensis, concerning which it is lawful to investigate and judge according to the laws of criticism?

‘Answer. Yes; due regard being paid to the judgment of the Church.

‘FULCRANUS VIGOUROUX, P.S.S.,

‘P. LAURENTIUS JANSSENS, O.S.B.

‘*Secretaries.*’

The first doubt and the answer to it, as you will observe, refer to those who deny altogether the Mosaic authorship of the Pentateuch.

P. O’F.—I see that, and I wish to know what is the meaning—what the force of this reply.

FR. O’B.—It affirms and maintains the tradition that Moses is the author of the Pentateuch.

P. O'F.—But does it not read rather like a negative answer, as much as to say, that the opponents of the Mosaic authorship have not proven their case and shown that Moses is not the author of the Pentateuch.

FR. O'B.—Even if I were to grant that the reply did that and no more, it would still be a decision in favour of the Mosaic authorship.

P. O'F.—How?

FR. O'B.—Because the authorship of Moses is in possession; consequently, if those who seek to set aside the title that arises from possession, fail in their effort, the title of the possession remains intact. But the decision goes much farther, for it says that those who are disputing the Mosaic authorship have no justification for their action.

P. O'F.—But what is the difference?

FR. O'B.—There is a vast difference in my opinion. Let me explain it by an illustration. Suppose that you tried to dispossess your neighbour, William O'Doherty, from his holding, alleging that he had no right to it but it was the property of somebody else. If the judge were to decide by saying that you had not proven your contention, what would be the result of such a decision?

P. O'F.—The result would be, of course, that William O'Doherty would continue in possession of his holding.

FR. O'B.—Yes, but would such a decision deter you from the right to make further efforts to gain your object, and try to have him dispossessed?

P. O'F.—Certainly not. It would simply mean that so far I had failed in my attempt to disprove his right to the holding, but I would be perfectly free to try and fish up new and better proofs in support of my contention.

FR. O'B.—Quite so. But suppose the judge were to decide: You are not justified in saying that William O'Doherty is not the rightful owner of the holding, because here are his title deeds proving his right to it. Would not such a decision be something different from the other?

P. O'F.—Certainly; because in this latter decision, the judge not only says that I had failed to prove that he

was not the rightful possessor, but positively affirms that he is the rightful owner of the holding in his possession, because he points to his title deeds, and having produced and recognized their validity, he tells me that I have no justification for my allegation that he is not the rightful owner, and that consequently any future attempt on my part to dispute his title or dispossess him would be wrong and unjustifiable.

FR. O'B.—Quite right. Now that is precisely what the Biblical Commission has done. It has not merely said that the critics who are impugning the Mosaic authorship have not proven their contention, but tell them very clearly that they have no justification whatever for their statement that Moses was not the author of the Pentateuch, seeing that Moses' title to the authorship is based on many proofs in both Testaments, on the perpetual agreement of the Hebrew people, on the constant tradition of the Church, also on proofs furnished by internal criticism of the text. That is, the Commission is not satisfied with a bald decision, saying that Moses is the author of the Pentateuch, but in very few words gives the basis of its decision, in other words the title deeds of Moses' claim to the authorship.

P. O'F.—I think I see now the full force of the decision, and I further understand why it was that you, before coming to deal with the interpretation of the decision, went to so much trouble to explain to me the nature and value of external and internal arguments, also the arguments of both kinds which prove the Mosaic authorship. But may I ask what are the arguments amassed by critics to impugn the Mosaic authenticity of the Pentateuch, to which allusion is made in the first doubt?

FR. O'B.—They are altogether of an internal kind derived from language, style, etc., mere conjectures about documents and fragments, etc., all which, as I have told you, are of no force as against external arguments when the question in dispute is one of fact: for, as you know, facts are to be proved not by *a priori* reasoning or hypotheses, but by witnesses. Now the destructive critics who deny

the Mosaic authorship have not even attempted to produce a single external argument; they do not pretend even that there was ever such a thing as a tradition of any kind either written or spoken, either amongst the Jews or Christians, that anybody else except Moses was the author. Their only arguments are taken from an examination of the work, in which they find up and down certain words, or sentences, or statements, which they say they cannot reconcile with the Mosaic authorship, and forthwith, because they think it improbable that Moses could have written it on account of these internal difficulties, they jump to the conclusion that he did not write it. With these people the universal belief of the Hebrews themselves from the days of Moses down to the present time, the universal constant tradition of all Christians count for nothing, though as a matter of fact they should count for everything, and be the powerful criterion by which to decide the question; but these little philological, geographical, and archæological guessings and subtilities to the contrary, ought, in their estimation, be sufficient to disprove this belief so ancient and so securely established.

P. O'F.—But who, according to these critics, wrote the Pentateuch?

FR. O'B.—That is the question that they cannot answer. Like the heretics, split up into numberless warring sects, united only in their opposition to, and hatred of the true Church, these destructive critics, who are bitterly opposed to the Mosaic authenticity, are united only in one thing, that is, in asserting that Moses is not the author of it, but when they are asked, Who then wrote it? then you will see them, like all persons who wander from the true path, go hither and thither in different directions. Each going his own way, each having his own conjecture, and contradicting one another. Later on I may give you some illustrations of this which I now state.

P. O'F.—But is there any reason for doubting that the Biblical Commission has decided that Moses is the author of the Pentateuch?

FR. O'B.—None that I know of. Don't you observe

that the three following questions prepared by the Commission itself, presuppose the fact of the Mosaic authorship. Furthermore, the opponents of the authenticity have understood the decrees as a decision against themselves as I have already told you regarding the Rev. Mr. Briggs and Baron Von Hugel, about whom more later on.

P. O'F.—But do you regard this decision, approved of by the Holy Father, as an *ex cathedra* infallible one.

FR. O'B.—Certainly not ; but it has all the weight and authority of every other decision that has since been, or may in the future be, issued by this Commission under similar circumstances.

P. O'F.—But what do you think of those, who, notwithstanding that decision, would still maintain that Moses did not write the Pentateuch. Would they come under any theological note of censure ?

FR. O'B.—Oh, well it is not for me or any other private individual to be giving notes of theological censure on anybody. These notes of censure have well defined meanings, and it is the business of the Holy See to apply them. I may, of course, as an individual have my own views regarding the want of a sound critical spirit in some cases, or want of loyalty to the Holy See in other cases, as regards those who would henceforward question the Mosaic authorship of the Pentateuch. But that is a different thing from applying to them notes of theological censure.

P. O'F.—But why is it that the authenticity of the Pentateuch is so bitterly assailed by rationalists, and persons with rationalistic tendencies ?

FR. O'B.—The reason is obvious. Because the Pentateuch is the foundation stone of all divine revelation ; it is the very basis of the whole history of God's dealings with man. Little wonder then that this book should be assailed with persistent virulence and hatred by those men who, in the words of Leo XIII, 'have rejected even the scraps and remnants of Christian belief which had been handed down to them, . . . who deny that there is any such thing as revelation, or inspiration, or Holy Scripture at all, who see instead only the

forgeries and falsehoods of men—who set down the Scripture narratives as stupid fables and lying stories: to whom the prophecies and oracles of God are either predictions made after the event or forecasts formed by the light of nature: with whom the miracles and wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere truths and myths; and the apostolic Gospels and writings are not the work of the Apostles at all. . . . And there are some of them,' continues the great Pontiff, 'who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels, and the rest of Holy Scripture, would fain be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honourable names their rashness and their pride.' These are the men who are assailing the Mosaic authorship of the Pentateuch, and are concentrating on this book their most violent and furious attacks.

P. O'F.—But may I ask, if in the hypothesis—now, I am convinced, an untenable one—that Moses was not the author of the Pentateuch, would it necessarily follow that the book would be devoid of authority, and its contents unworthy of belief? I am now speaking of the Pentateuch from a human and historic point of view.

FR. O'B.—That is rather a subtle question for a young man like you to put. But I answer in the first place, what is the use of discussing the results of an untenable hypothesis? However, in reply to your query, I say that, as the only alternative to the Mosaic authorship would be, as I have said, that some impostor or impostors composed it in the name of Moses, so the question resolves itself into this: Does the fact of a book being spurious or written by an impostor make it, *ipso facto*, unworthy of credence? To which I answer that, absolutely speaking and in the abstract, it is conceivable that a forgery may be truthful, but ordinarily, and in the concrete, it is not so. And applying this principle to the authenticity of a book, the taint of illegitimacy of origin in a book begets a presumption of the unverity of its contents. Therefore,

once you admit that Moses did not write the Pentateuch you open the way for disbelieving every statement contained in it. This the rationalists fully realize, and hence the superhuman efforts they have been making to discredit the Mosaic authenticity. Hence, too, the imprudence of Christians and Catholics who allow themselves to be captivated and led astray by what Leo XIII called the 'detestable errors' of these men which they 'obtrude on the world as the peremptory pronouncement of a newly *invented free science*; a science, however, which is so far from final that they are perpetually modifying and supplementing it.' Imprudence I say, because, if you once set aside the constant and uniform tradition of the Jews and Christians for the authorship by Moses, you cut the ground from under your feet for belief in any part of the past.

P. O'F.—It seems to me, pardon me for saying so, that you are altogether too conservative in your views, and completely out of touch with the liberal and progressive spirit of the twentieth century.

FR. O'B.—You may be right, but in self-defence I may say that I think there is a great deal of confused thinking and loose talk about these words conservative, liberal, and progress.

P. O'F.—Please explain yourself?

FR. O'B.—You see, the word conservative may be understood in two ways. It may be taken to mean opposition to change of any kind, to better as well as to worse, to construction as well as to destruction, to upwards as well as to downwards. If you mean that I am conservative in that sense, you misunderstand me. I am not a conservative in that sense. But conservatism may mean opposition to radical and destructive changes, to progress not upwards but downwards, in that sense you may call me conservative. I believe that when there is not life, there cannot be growth, development or progress; and, consequently, that it is only under the guidance of the Catholic Church, which is the living authority representing God on earth; under the domain of theology,

Biblical criticism and kindred subjects, there can be any true progress. Outside her fold the progress in these subjects has been of a downward and destructive kind. That is the natural and logical outcome of their own principles. The history of Protestantism to-day is a living witness of this truth. Having set aside the principles of authority, they made the Bible, as interpreted by individuals, the sole rule of faith. They claimed the Bible and the Bible alone as the special charter and foster-child of Protestantism. Rationalism is the natural progeny of Protestantism, and you have heard in the eloquent words of Leo XIII how the Bible has suffered at the hands of the rationalists. The liberalism of which you now hear so much in connexion with theories on theological, Biblical and scientific subjects, is generally associated with the destructive, disintegrating aims and policy of rationalism, and is the opponent of dogma, tradition and authority. With such liberalism I have no sympathy, neither has the Church of Christ. She is the fostering mother of conservative progress and the stern opponent of destructive liberalism. Every new truth in the domain of history, science or criticism she takes to her bosom and incorporates with her old system. There can be no real conflict between truth and truth, each only serves to conform and illustrate the other. But those theories, no matter how specious or from what source they emanate, which came in conflict with the charge delivered to her, she repudiates and condemns. You have a luminous example of this spirit and policy of the Church in the decisions of the Biblical Commission regarding the Pentateuch which we have under consideration. This I shall endeavour to point out to you in our next interview when explaining the answers to the other *dubia*.

H. D. L.

MODERN RATIONALISM ITS RISE, PROGRESS AND DEVELOPMENT

AN event of considerable importance for the well-being of the Church has taken place within the past few weeks, namely, the condemnation by the Holy See of a series of propositions culled from the teachings of latter-day scientists and political writers. Those pseudo-scientists belong not to one country in particular ; they are the product of several countries both of Europe and the New World, but chiefly of France, to-day the unhappy centre of militant atheism and irreligion.

As will be seen from the *elenchus*, the great bulk of the condemned propositions are concerned with the inspiration and authenticity of the Scriptures, and especially of the New Testament. This being so, it will not, I conceive, be uninteresting to the readers of the I. E. RECORD to accompany me in a survey of the revolt of the quasi-learned of modern times against the authority and reverence due to those sacred documents. Like many another crawling and creepy thing, alike in the domains of religion and of science, that revolt was the offspring of the so-called Reformation accomplished by Luther and his associates in the sixteenth century. But it is a long way to travel from the revolt of Luther against the authority of the Church in the sixteenth century, to the total denial of the divinity of the Bible, and of all religion, and the crass materialism and atheism of Strauss and hundreds of others in the nineteenth ; and I shall only touch on the doings of the chief actors in the scene.

Luther and Calvin, in order to strengthen themselves in their revolt against the authority of the Church, laid it down, as the chief plank in their system, that the inspired word, as interpreted by each individual, with the help of the interior lights which the Holy Ghost communicates to him,

was the sole rule of faith and morals. Hence, they raised the cry of 'The open Bible for all.'

By this teaching they, at a stroke, cut off the two great channels of religious belief and practice among the people—Catholic tradition, as handed down from apostolic times, and the teaching authority of the Church ; and left it in the power of every knave and pious fool who read the Bible to torture the sacred word to his own damnation and that of others. From that time, private interpretation of the Scriptures was the one great weapon of Protestantism in its quarrel with the Church—a quarrel that was carried on with the greatest bitterness for a period of a hundred and fifty years.

As is easily seen it was a principle that made for continual disintegration and irregularity among Protestants themselves ; for, how get men to agree upon the interpretation of high and generally abstruse doctrine contained in folios of dead type ? But yet, however great may be the disintegration going on in Protestantism—and, as I have said, it is a principle that, from its very nature, makes for disintegration—some show of unity must be opposed to front the common enemy. So, the Protestant teachers stick to their twin doctrine of private interpretation and the open Bible. Nay, some of the reformers in their fanaticism went so far as to carry beyond all reasonable bounds their veneration for the Bible ; so far, indeed, as to look upon every dot and corner of a letter of Scripture as inspired. Some even went further ; and we have one grave Protestant divine, at least, proposing it as a matter of serious consideration whether the word of Scripture were a creature, or whether it were not God Himself. And a story is told that when a certain Protestant missionary was passing by the shanty of a native of one of the Polynesian islands, the native cried out to his friends : ' See, there goes a man who carries his God [his Bible] in his wallet ; whereas we have our gods in the *Marae* ' ' [temple of Polynesian divinities].

But a day of reaction came for the veneration paid by Protestants to the word of Scripture, and then the seeds

of corruption sown in the heart of Protestantism itself began to germinate with a vengeance. Like many another brave achievement that may be put to the credit of England, it is worthy of note that the actual war on the Scriptures commenced in that country. It originated in this way :

When Locke, towards the close of the seventeenth century, undertook the refutation of Herbert, Baron of Cherbury, a pronounced deist, he himself fell into greater errors still against supernatural religion than he whom he attacked. From this time deists were multiplied in Great Britain, and they flooded the kingdom with their impious writings. A society of freethinkers was organized which counted amongst its members many influential names belonging to the aristocracy and literary men of the period.

Afterwards, when Voltaire—name of evil fame—was a refugee from France in 1726-8, he received hospitality from his friend Lord Bolingbroke, and during his two years' stay in England he moved in this society which had already done incalculable injury to religion by their writings and still more by the influence of their evil examples.

But, above all, Voltaire carried back with him to France the well-developed germs of irreligion and contempt for the teachings of Scripture—a contempt which he scattered all around him by means of his satiric pen, and no less satiric tongue.

In Germany, at the same time, irreligious writers attacked the belief, such as it was, of Protestants, led on by the example of Frederick II, King of Prussia, who declared that Luther had torn only half the veil from superstition ; and, on the whole, that great country of scientists had been in a very bad way, from a religious point of view, from the time of the great revolt of Luther.

Things were in this condition in England, France and Germany, when a man of more audacity than had yet arisen prepared in secret an attack, all along the line, on the credit and authority given hitherto to the teachings of the Bible. This was the author of a work entitled, *An Apology for the adorers of God according to reason.* It

was a manuscript of some 4,000 pages, left among the papers of a certain professor, with directions that it should not be published till after his death. A copy of this manuscript came into the possession of a friend of the deceased. Gotthold Ephraim Lessing, then librarian of the Duke of Brunswick, in Wolfenbüttel, who, from time to time, commencing in 1774, published extracts from them—extracts which are known historically as the *Fragments of Wolfenbüttel*.

For a long time the identity of the writer was unknown : but in later times—to be exact in 1827—he was found to be a professor of philosophy in the University of Hamburg, named Samuel Reimar. The editor of the *Fragments* commenced by claiming toleration for the deists, without, yet, directly attacking revelation. Then, in 1777, he attacked revelation in general, then the Old Testament, and, finally, the New.

The first *Fragment* had already produced a great commotion in Germany. But the indignation of the people knew no bounds when they read, in the extracts published subsequently, objection after objection preferred against revelation, and against the teaching and person of our Lord Jesus Christ. Not content with treating Moses and the other sacred writers as impostors, he blushed not to bring the same charge against our Lord Himself. Him he regarded as a clever man with patriotic aspirations ; but one who did not stick at imposture and tricks of sleight of hand to attain the end He had in view, of re-establishing the reign of Theocracy once more among the Jews such as it had existed in the time of Moses and the Judges. It was impossible, as you see, to reject more boldly the authority of the Scriptures, and the reverence and faith which is due to them. Since the establishment of Christianity, religion had scarcely ever before been so grossly attacked and insulted.

The Protestant preachers of Germany were the first to feel the pressure of the attack. But, instead of meeting it directly, as Catholic theologians would have done, they began by performing an operation similar to that executed

by seamen when caught in a violent hurricane. They began to throw overboard what seemed to them, in the scriptural writings, as useless tackle. In a word, they began the defence of religion by making concessions to the rationalists. This was all the freethinkers desired: so, pressing the attack, on the discovery of the unrest of the ministers; and pressing these very confessions on the disputed texts of Scripture to their logical conclusions; coming on, moreover, in successive and ever more sweeping denials of the Divine character of the sacred word; they, in a short time, arrived at the total denial of inspiration of the Bible. This was the first step taken by the freethinkers in furtherance of the aims they had in view—the destruction of religious belief in the minds of the multitude in Germany and elsewhere.

It were all very well if these opinions about Christ and religion were confined to doctrinaires in their cabinets, but the impious, as in all such cases, urged on by the great enemy of mankind, pushed their doctrines everywhere. Unfortunately, too, the places that were most deeply affected with the impiety were the chief centres of educated thought and culture in Europe. As a consequence, those who entered the higher schools and universities became at once caught with the thought and atmosphere around them; till, in time, they themselves became ardent propagators of unbelief. Nor did they stop; nor, indeed, could they be expected to stop at the mere propagation of sentiments or convictions. On the contrary, they, at once, proceeded to act in open hostility to religion of all kinds; but, especially, to that one great institution, founded by Jesus Christ, concerning which it had been said, that, though against her the impious should rage and devise vain things, yet 'the gates of hell should not prevail against her.'

I need not go into much detail concerning the further attacks of the freethinkers upon religion.

The next point of the Church's teaching impugned was the possibility of miracles; and this, by Semler, Eichorn and others, towards the close of the eighteenth century.

These interpreted all the miraculous events recorded in Scripture as the results of natural causes; and they attributed to the authors of these events a secret knowledge, which the multitude, ever credulous and prone to exaggeration, referred to supernatural agencies. Their theory, the one adopted by all modern rationalists, has been formulated by Paul in the following series of propositions:

1°. Every fact the causes of which, whether exterior or interior, cannot be reduced to the ordinary laws of history is null and of no avail.

2°. The power, wisdom and goodness of God are manifested by the regular order of nature, and not by the suspension of its laws.

3°. The most inexplicable derogation of the laws of nature cannot confirm or weaken any truth whatsoever.

4°. The existence of a dogma cannot be established by a cure, however extraordinary one may suppose it to be.

In a word, this chief representative of the natural interpretation lays it down as a principle that the existence of the miracle must be denied *a priori* and without proof.

It would not be without profit to bear in mind that the philosophical systems that are seen to pululate in Germany at the end of the eighteenth and the beginning of the nineteenth century exercised on Biblical criticism an influence much more considerable than is commonly believed. The one and the other marched in parallel lines, and mutually inspired and sustained each other. Thus, the doubts of Lessing led to the radical negation of Strauss; the scepticism of Kant conducted to the pantheism of Hegel on the one side, and to the atheism of Feuerbach and Schopenhauer on the other.

The chiefs of the philosophical schools have, besides, thought it their duty to give openly their advice upon religious questions. Kant, among others, wrote a book on *Religion within the limits of pure reason*. He there averred that:—

Natural religion is the sole, true, and universal religion. Religions which are called revealed are only human attempts having for end the assuring an external authority for the natural

religion. The study of historic questions which depend on a revealed religion; for example—the life of its founder—the miracles and prophecies on which it pretends to found its authority—this study is completely useless. The sole point which deserves attention is its moral code.

But let me go on to say that the final and most vicious attack on the divine writings came from Strauss, Baur, De Wette, and many others of minor note, in the nineteenth century, who counted all those wonderful things recorded of our Lord, and Moses, and the other great personages of the Old and New Testaments, as *myths*.

Strauss it was who cast aside all by denying not only the inspiration of Scripture, and the possibility of miracles, but even the authenticity of Scripture itself. Starting with Reimar and Paul with the absolute denial of the supernatural, he separated himself from the crude blasphemies of the former who regarded the chief personages of the Old and New Testaments as impostors; and from the perplexities in which a natural interpretation of a wholly miraculous history involved the latter, by simply denying the historic worth of the sacred writings themselves.

Our Lord he would treat as the ethnic peoples have treated their pre-historic heroes, namely, as a man who, having performed great deeds of the natural order in His day, gained an ascendancy over His fellows. And from the ascendancy He thus attained through means of His great achievements, the myth—a figment of the imagination—gathered round His name, which, coming into existence in uncritical and generally uncultured times, has hung a mantle about Him down to this day. Nay, in his notorious *Life of Jesus* he scarcely acknowledges the historic existence of the Christ. And again: 'To pretend,' says he, 'that the Biblical writers were ocular witnesses, or near ones, of the events which they relate is only a prejudice. . . . It has been for a long time *proved*' [mark the word, *proved*] 'that we can little trust the titles which decorate ancient books, and, nominally, religious ones.' ¹

¹ Pages 80-1.

Thus it was that irreligious teachings advanced step by step from the pleasantries of Voltaire and Bolingbroke in the seventeenth century till we arrive at the crass pantheism, materialism, and atheism of Strauss and numbers of others in the nineteenth.

The audacity of Strauss in trampling down the last strong fence which had hitherto guarded the veneration paid to the Scriptures seems to have excited the emulation of others, and to have pushed them to go still farther than he in the way of impiety. The appearance of his book, *The Life of Jesus* (1835), was the signal for an irruption of impious writings on the part of many others, an irruption which he encouraged by his example when he did not inspire it directly.

Some of these writers carried their extravagance to unheard of lengths. Thus, one of them, Feuerbach, in a book published in 1841 entitled, *The Essence of Christianity*, declares that 'the pretended identity of human nature with the Divine [in allusion to the Incarnation] is only the identity of human nature with itself.' It is man who is the supreme being: *Homo sibi Deus*, and 'man is what he eats,' or, as Max Stirner expresses it after him, 'there is nothing real on earth but myself and the food that nourishes me.' Again, 'Religion is an illusion, and a dangerous illusion. It is a vampire that sucks the best blood out of a man in order to justify its most immoral acts.' And again, 'Christianity transports man with his affections into heaven; that is to say, into the country of chimeras: we must, consequently, abandon the Christian concept of the State: break with the hypocritical and servile race of theologians; and occupy ourselves solely with that which is—the body.' Another, 'Max Stirner' (Johann Kaspar Schmidt), draws clearly the consequences of this doctrine: 'Of all men he whom I know and whom I love best is myself. The myself is my whole catechism, I do what I wish to do, and what pleases me.'

And another, Arnold Ruge, essaying to build on the ruins which his predecessors in impiety had caused,

unfurls the banner of socialism and militant radicalism and proclaims the union of the peoples on the ground of the democracy. On the subject of religion he alleges that—

Christianity is only a new edition of Buddhism—a poetic fiction of nature ; Jesus Christ, a myth, but a myth in a different sense to that of Strauss ; proclaims that there is no sin, no God, no immortality, no other consolation for man than that which he gives himself by making lightning conductors and steam engines.

But no one pushed extravagance farther than did the great pagan himself, Strauss, the denier of the authenticity of the Bible :—

Are we still Christians ? [he asks himself, fancying himself to be only the echo of a multitude of unbelievers]. No, [he replies], Rationalism, or the natural interpretation of Kant, has sapped revelation. Critical Theology has made it crumble and fall to pieces. The person of Christ is no longer but a problem, and men cannot have faith in a problem. Science, by snatching from Jesus the divine mantle with which gullibility and superstition had invested Him, has annihilated Christianity. Are we still religious ? [continues the author]. No ; we are no longer. A foolish terror had invented the gods of paganism. The high idea which an erring horde had of themselves, caused them to invent monotheism. Astronomy has chased God from heaven . . . Kant had already observed, with reason, that in prayer even the attitude of the suppliant is unseemly. Why pray ? There is no God distinct from us. Nothing exists only the universe ; and in the universe nothing exists but matter, etc.

Thus, in their teaching, extravagance treads upon the heels of extravagance. But, however variable and contradictory may be the doctrines which they proclaim to the world in matters of religion there is one point on which all modern rationalists are agreed, and that is the denial of the authenticity and inspiration of the books of Scripture.

Alongside of this extreme school of critics, and which has been called the 'Hegelian left,' and springing from the same root, there grew up another school of critics called

the school of Tubingia. Its founder and chief was Ferdinand Christian Baur, Strauss's old master, and afterwards his fellow-professor and disciple in the University of Tubingia. Seeing that Strauss's criticism was entirely destructive in its aims and sterile in its results; admitting moreover, with him, that the Gospel history was doubtful, he proposed to himself to study scientifically, and no longer solely by arbitrary inventions, what this history contained of truth and falsehood, and to explain its origin.

The fundamental idea of his criticism, the one that won for him a name, is, that there existed two antagonistic parties in the bosom of primitive Christianity. On the one side were ranged the twelve Apostles who recognized as chiefs, Peter, James and John; and, on the other, Paul, the Apostle of the Gentiles, and his followers. The former were imbued with Ebionite principles; recognized our Lord as the Messiah in whom were accomplished the events predicted by the prophets; urged the observance of Jewish customs, and favoured an entirely national Church formed of the Jewish people. The latter, who came later, urged with all the force of his strong personality the formation of a universal Church which should take in the pagan nations. He throws down the barriers in which the national Church was imprisoned; breaks openly with Judaism, the Temple and the Mosaic law. The struggle between the contending parties was long and severe, till, at length, a third party favouring peace arose, and brought about a compromise, as the result of which the Church emerged such as we see her at this day. He goes on, then, to point out the parts of the New Testament composed by the favourers of the one or the other of the contending parties, and of the party urging a compromise, and to determine the epochs in which the several documents were written.

Needless to say, the whole system is a jungle of hypotheses and absurdities, as indeed, are, all the systems fabricated by the rationalists; for, it is the penalty of error ever to be inconsistent with itself, and to build on an

unsteady foundation ; but however inconsistent and absurd the theory of Baur, its novelty caught the fancy of admirers who laboured to construct on it a school which, though contradictory in its teachings, has lasted down to the present day.

During all the time that the war against revealed religion and the authenticity of the Bible was going on in Europe, the Catholic scholars were not behindhand in meeting the attacks of the Church's enemies. More wise, however, than the theologians of the Protestant sects ; strong in their councils, moreover, by the divine solidity of the system which they defended, and protected by their own deep faith, in which they felt secure, they budged not before their enemies. They upheld the authority of religion and belief in the inspired word, meeting argument with argument, using the weapons that science put in their hands with a dexterity equal, at least, to their opponents. Nay, turning to their advantage the discoveries of the newer sciences, such as geology, biology, Biblical archæology, comparative philology, and others ; holding up, moreover, the flimsy arguments of the irreligious writers, they alone stood firm in the old faith in the Scriptures where many of the Protestant doctors were found wanting.

But more than all were they sustained in their belief, and cheered by the presence amongst them of the ever-watchful steersman of the 'bark of Peter,' who, seeing danger ahead, gave out in time, as in the present case, the word of warning, and rode the good ship safe amid the stormy waters, when all around him, to the right-hand and to the left, were seen the wreck and ruin of shipwrecked and discarded systems and beliefs.

A. M. SKELLY, O.P.

NOTE.—I should be unjust to a great body of Protestant scholars and divines if I did not acknowledge the immense services rendered to Biblical studies by their writings and researches ; but, as is ever the case where a strong centre of authority is wanting, their cause was weakened, and their efforts in good part nullified by the defection of many of their brethren and by the weakness and vacillation of others.

CHRISTMAS EVE

The time draws near the birth of Christ ;
The moon is hid, the night is still ;
The Christmas bells from hill to hill
Answer each other through the mist.

Peace and good-will, good-will and peace,
Peace and good-will to all mankind.

THE ' Virgin ' or ' Angel Chimes,' as the Christmas bells were sometimes called, ushered in the ' witching time ' of Christmas, with peals of joy all up and down the land. In some places as at Dewsbury, as soon as the last stroke of twelve had sounded, the age of the year is tolled, as on the death of any person, and is termed ' the Old Lad's ' or the devil's passing bell, from the old notion that the devil died when Christ was born.

Altogether Christmas Eve was a rare and fascinating time. All nature was believed to unite in celebrating the Birth of Christ, and to partake in the universal joy which the anniversary of the Nativity inspires. In some places it was known as the ' Pasch of the Nativity '—or in old English, ' Yule Merriment '—the ' Night of Song,' the ' Great Night,' the ' Holy Night,' the ' Night of Mary,' or the ' Vigil of Lights ' from the large number of lights then kindled. People also sent presents of lights to one another. Even the dumb creatures fell upon their knees at midnight, as in an attitude of devotion, ' with a groan almost human,' to do honour to the night of the Holy Birth ; for such reverence did the oxen to the Lord's manger-bed, a custom their descendants have never ceased to observe, and what is still more singular since the alteration of the ' Style,' they continue to do this only on the eve of Old Christmas Day. For is it not said in Isaiah i. 3 : ' The ox knoweth his owner, and the ass his master's crib : but

Israel doth not know, my people doth not consider'? And not alone did they offer their homage, but warmed with their breath the Holy Child.

In many places, particularly North Hampshire villages, in Devonshire and Cornwall the people were wont to sit up till midnight, and as soon as they heard the leaves rustling (in the bursting of the buds of the Holy Christmas Thorn into flower, for 'as they comed,' said a North Somersetshire villager, 'you could hear 'um haffer') they would go to the nearest cattle stall to watch the animals stand up and lie down on their other side. On Mr. Lee's estate at Diddington, near Ilminster, the cattle knelt to the holy thorn on Old Christmas Eve, as they did 'with a low moaning noise' to the myrrh-tree in the Isle of Man. Moreover, the bees sing in their hives on the same auspicious occasion, and the sheep go in procession in commemoration of the visit of the angels to the shepherds. Another old saying tells how the birds sit in the trees with the bleeding breast, i.e., amongst the red holly berries, on Christmas Day.

According to Florentine tradition the animals have the gift of speech, but it is upon Twelfth Night (Old Christmas Day), and the cattle talked in their stalls on Christmas night. In Mecklenburg it is not permissible to call certain animals by the proper names, and he who does not say, for instance, 'long tail' for fox, 'earth-runner' for mouse pays a forfeit.¹ In fact there is a general transformation of all things: stone walls are turned into cheese, water drawn at midnight is miraculously turned into wine (a belief widely diffused), bread baked then will never become mouldy.

In Poland, Swabia and elsewhere, the heavens are believed to open on this night to him who stands upon the junction of four cross roads, and the scene of Jacob's ladder is re-enacted, but alas! only to saints is it visible. According to the ancient tradition among the Norsemen

¹ An allusion to the old notion that the blessed souls that lived with Woden were then incarnate in the beasts for a little space, and whose real names must not be mentioned. In talking to a brownie one must not call a knife, sword, axe, etc., by its proper name, but as the sharp thing, etc.

and old Teutons, that at this time Odin and his host left Valhalla and rode abroad over the world, or awoke with his armed heroes from his sleep in the cloud mountain, and strode forth through the earth. The German Hausfraus, if curious to know what will happen during the year, creeps into the winter corn and hears the future revealed. The possessor of a four-leaved clover can by its means see spirits on Christmas Eve. The whole earth is under a spell and the celestial inhabitants go to and fro in the world. Thus throughout Northern Germany tables are spread and lights left burning during the entire night, that the Virgin Mother and Child with their attendant angel-escort, who pass when all are asleep, may find something to eat. In some parts of Austria candles are placed in the windows in order that the Christ Child might not stumble in passing through the village. In the Zillertal (Tyrol), it is a general custom after the Christmas Eve supper, and before going to midnight Mass, to leave a great bowl of milk on the table, with all the spoons which have been used set round it. On returning from church one or two spoons will be moved from their places in the circle, and some good fortune is sure to come to their owners, for the Virgin and Child have supped milk with those spoons. In other places it is customary to hide the knives beneath the cloth that they may not cut the angels' feet. On this night it is possible, so the Russian believes, to see the wraith of those destined to die in the course of the year.

Doubtless all these things and others more wonderful owe their origin to the so-called apocryphal gospels, the stories and anecdotes that were told in the tent, in the shadow of palm-trees, when the caravan halted, in the modest homes of the neophytes of the Primitive Church. They contain an image of the life and soul of the new Christian society, of its habits, opinions and practices. They were, in short, the popular poems of the new cult, which faith and imagination were continually embellishing, and which during fourteen centuries 'were the joy and solace of the Western world.'

The *Proto-Evangelium* of James the Less tells how

Joseph left Mary in a cave in the pains of childbirth, and went to Bethlehem to find a midwife. As he journeyed he saw the firmament still, the air darkened, and the birds motionless. Looking on the ground, he saw a skillet full of meat ready cooked, and workmen reclining beside it, with their hands in the pot. At the moment of eating they ate not, and those that stretched out their hand took nothing, and the looks of all were directed on high. The sheep were scattered and walked not, but remained motionless, and the shepherd, raising his staff to strike them, his hand remained without striking. Looking towards a river, he saw some goats whose mouths touched the water, and yet they did not drink, for at the solemn moment of the great Birth nature held her breath, all things were stopped in their course, and all action suspended.

In honour of the Holy Birth Night, though it was the depth of winter, thick trails of clustered jessamine—rosy pink, not white, for it paled with horror at the Crucifixion—swathed the wattles surrounding the stable-shed, while the Christmas rose bloomed in frosty snowy luxuriance in the fields around. In our own country the Holy Thorn of Christmas still blooms amongst us at this season.

Leonhardi in his *Viertel Jahrschrift* gives an account of a yearly ceremony which takes place at Poschiavo at the foot of the Bernina Pass, where after the Christmas Eve service in church, the 'Vigil of the Christmas Rose' is held at one or the other of the houses in the village. The mistress of the house places on the table lighted candles and the best glass which is filled with water in which floats a dried plant, probably a specimen of that known as the 'Rose of Jericho.' The company assembled round the table sing psalms and hymns as they watch the opening of the flower. This accomplished, with the exclamation, 'The Christmas Rose has opened,' they begin a new hymn of rejoicing, while the church bells carry the message up and down the valley.

The twelve days of the Holy Festival was called Christmas-tyde, or Yule, or the sun wheel. The *Rig Veda* describes the year as the 'twelve-spoked wheel of Rita

which circles round the heavens without the axle ever getting heated or the wood rotten, while 720 twin brothers keep climbing up on it,' i.e., 360 days and as many nights. In the Buffalo Dance of the Mandans one of the dancers holds in his hand such a spoked wheel,¹ and very similar to that carried in Germany in the procession of the hobby horse (klapper block). The Anglo-Saxons, the Venerable Bede says, called this season Modranecht, or Mothers' Nights, as if each of the days was the mother of a month of the coming year, and so these nights have been regarded as giving prognostications of what the weather will be in the ensuing year, taking each day to prefigure the month of which it is her mother. Hence the German 'Mothering Nights.'

The illumination of the churches at Christmas time is still customary in some places as in the Welsh 'Pylgain,' and a special illumination of churches at this season was customary in many others, as the Church has from the earliest ages manifested her joy by the kindling of many lights. They were in use by the Jews at the Dedication Feast, and in the Temples of Saturn.² In the Isle of Man the eve of Christmas is still observed with great pomp, the peasants vying with each other in bringing tapers to the church, and in singing carols there. At Tenby it was customary of old for four young men to escort the rector with lighted torches from his house to the church at four o'clock on Christmas morning, and to conduct him home after this early service in a similar manner. The practice had probably some connexion with the 'Pylgain.'

The colliers of Llwynymaen, near Oswestry, had a custom of carrying about from house to house, during the evenings of Christmas week, boards covered with clay, in which were stuck lighted candles, an ancient usage intended, no doubt, to indicate the birth of the 'Light of the World.' At St. Peter's Church, Carmarthen, an

¹ See *Universal Instructor* (Ward, Lock & Co.), vol. ii., p. 681.

² There were certain Feasts called feasts of candles, on which candles were lighted, as Christmas, SS. John, Stephen, Innocents, Circumcision, etc.

early service was held within living memory on Christmas morning, when the church was lighted with coloured candles, carried thither for the occasion by the congregation.

On the thresholds of the village churches in the Cevennes, in Provence, and other parts, baskets full of candles are placed, one of which each peasant takes on passing, lighting it at a lantern hung at the door for the purpose, and entering adds its light to the blaze within, joining with the many voices singing 'Christmas night more beautiful than the day.'

English chandlers gave their customers Christmas candles at this time.

As we have already seen the Temples of Saturn were not only illuminated with an abundance of lights, but were also decked and hung with branches of trees and evergreens, and in the mid-winter festival—the Brumalia—so it was the practice to hang green boughs upon the houses. Moreover, the protest of Gregory Nazianzen against the excess, among other things, of adorning the doors, shows us to what an extent these customs, heretofore of paganism, had been adopted into Christian worship, for floral and other decoration of the walls of churches go back to very early times.

The branches of trees and evergreens were adopted into religious worship, evidently as symbols of life maintained through the depth of winter, and as tokens of rejoicing. Their use prevailed long anterior to Christianity in both Jewish and heathen worship. The practice can be traced back to Old Testament times when the Feast of Branches or Tabernacles was instituted. In Leviticus xxiii. 40, the Israelites are told to take 'boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook;' and to rejoice before the Lord. Isaias lx. 13 has a further confirmation of the practice: 'The glory of Lebanon shall come upon thee, the fig-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.'

The adornment of churches is frequently alluded to

in the writings of the early Fathers in approving terms as a pious practice. St. Jerome, in speaking of his friend Neptian, says that 'his pious care for the divine worship was such that he made flowers of many kinds, and the leaves of trees, and the branches of the vine, contribute to the beauty and ornament of the church.'

Polydore Virgil referring to the origin of such practices says: 'Trimming of the Temples, with hangynges, floures, boughes, and garlondes, was taken of the heathen people, which decked their idols and houses with such array,' and Tertullian (early third century) affirmed it to be 'rank idolatry' to deck their doors 'with garlands of flowers on festival days according to the custom of the heathen.' It was, however, in vain that the Church looked askance at the excessive advance of a custom she had only tolerated in the first instance; in vain also that her Councils forbade Christians to deck their houses with bay leaves and green boughs at the same time with the pagans, for the custom exists even to-day, when the old paganism with which it was formerly associated has long gone into the oblivion of the past.

Where Druidism had existed, the houses were decked with evergreens at this period of the year in order that the sylvan spirits might repair to them, and so escape the tortures of the frost and the cutting winds, until a milder season had renewed the foliage of their darling abodes. An English gipsy gives the reason for using evergreens at Christmas:—

The ivy and holly and pine-tree never told a word where our Saviour was hiding Himself, and so they keep alive all winter and look green all the year. But the ash like the oak told of Him when He was hiding, so they have to remain dead through the winter—and so we gipsies always burn an ash-fire every Great Day.

The holly was called the 'holy holly tree,' for—

Whoever against holly do cry
In a rope shall he be hung full high.
Alleluia !

West-country folk know the 'holly' as olive, and to them it is a reminiscence of the Passion; the white holly-blossom and the bitter-bark (not to be matched for acidity) speaks to them of the purity and grief of Mary—of the Man of Sorrows (whose crown was said to be woven of its leaves), whose birth-cry is but the first wail of the Passion. So in the old carol:—

The holly bears a berry
 As red as any blood;
 And Mary bore sweet Jesus Christ
 To do poor sinners good.
 The holly bears a prickle
 As sharp as any thorn;
 And Mary bore sweet Jesus Christ
 On Christmas Day in the morn.

In some parts of the West of England the holly still goes by the name of 'dear Aunt Mary's tree,' as being symbolical of her. Our old church registers and account books bear abundant evidence to this practice; of 'strawing' or 'sticking' the church with boughs:—

1486. St. Mary-at-Hill, London. Item, Holme [holly] and ivie at Christmas Eve, iiii^d.

1505. St. Lawrence, Reading. It. Payed to Makrell for the Holy bussh agay' Christmas, ijd.

1506. Paid Macrell for an holly bush before the Rode ijd.

1524. St. Martin Outwich, London. It'm: for Holy and Ivy at Christmas, ijd.

1532. St. Nicholas, Bristol. Holy for the rood, against Christmas.

In the 17th century, in spite of the reign of Puritanism, we find

1647. St. Margaret, Westminster. Item, payd for rosemarie and bayes that was stuck about the church at Christmas, js vjd.

John Evelyn, writing about 1660, speaking of holly says: 'We still dress up our churches and houses on Christmas and our festival-days with its cheerful green and rutilant [shining] berries.' Pepys also records that his pew in St. Olave, Hart Street, was all covered with 'rosemary and baize' at Christmas time in the same year.

Herbert's *Country Parson*, 1675, says : ' Our parson takes order that the church be swept and kept clean without dust or cobwebs ; and at great festivals strawed and stuck with boughs and perfumed with incense.' Stow, in his *Survey of London*, printed in 1698, says that : ' Against the feast of Christmas every man's house, as also their parish churches, were decked with holme [holly], ivy, bayes, and whatever the season of the year afforded to be green.'

A quaint old writer has thus spiritualized this practice of Christmas decoration :—

So our churches and houses, decked with bays and rosemary, holly and ivy, and other plants which are always green winter and summer, signify and put us in mind of His Deity ; and the Child who now was born was God and Man, who should spring up like a tender plant, should always be green and flourishing, and live for evermore.

The real name of the holly is the ' holy tree ;' and is known among German and Scandinavian peoples as ' Christ's thorn,' being connected with a tradition that the Redeemer's crown of thorns was woven of holly-leaves. On the other hand, being a charm against the spells of witches, it was held in especial abhorrence by them. Aubrey has recorded that it was a custom at Oxford for the maid-servant to ask the man for ivy to trim the house, and if the request was neglected by him, to steal a pair of his breeches, which were nailed to the gateway. Laurel was used at the earliest times by the Romans as a decoration for all joyful occasions, and is significant of peace and victory. In some places it is customary to throw branches of laurel on the Christmas fire and to watch for omens while the leaves curl and crackle in the heat and flame. However, it was the ever-sacred mistletoe, excluded from the churches on account of its pagan associations—with the single exception of York Minster—that received the place of honour in the houses, by reason no doubt of the especial privilege connected with it ; for :

Many a maiden's cheek is red
By lips and laughter thither led,
And flutt'ring bosoms come and go
Under the Druid *mistletoe*.—HONE.

Although the mistletoe has always been regarded as a mystic plant, doubtless on account of its strange parasitic growth, being especially held in veneration by the Druids, when found, as occasionally happens, attached to the oak; it had no connexion with, and found no admittance among the Christmas decorations until a very recent date.

Anciently the mistletoe had a two-fold tradition, being associated with evil and death on the one hand, and with life and love on the other. Its use comes to us from the mythology of the North, and preserves a legend common to all the northern peoples. At the instigation of Loki, Baldur, the Apollo of the North, is slain by a mistletoe dart, and when restored to life, the plant which had caused his death was dedicated to, and placed in the keeping of his mother Frigg, the goddess of love, in reparation of the injury done, but only so long as it touched not the earth, which was Loki's empire. For this reason it is hung from the ceiling, etc., and according to a Wiltshire superstition disaster is sure to follow if dropped or placed on the ground. Everyone passing beneath it received a kiss for token that the 'mistletoe bough' was now the emblem of love, not of death. Sir John Colback in his *Dissertation* on the mistletoe (page 3) says it was 'hung up superstitiously in houses to drive away evil spirits.' The peasants of Holstein and other countries call it the 'spectre's wand,' from the supposition that a branch held in the hand will not only enable a man to see ghosts, but force them to speak to him. 'If one have mistletoe about the neck the witches can have no power over him.'¹

On account of its imparting to the tree whereon it grew the appearance of life, it was regarded as an emblem of the new year. It was the 'heal-all' medicine-tree, the remedy against poison, the panacea for green wounds, the sure defence against evil spirits. According to a Breton legend the mistletoe was the tree of the Cross of Christ, for which reason it was degraded to its parasitic form. As everybody knows the mistletoe was regarded by the Druids

¹ Cole's *Art of Simpling* (1656), p. 67.

with religious veneration, and its berries of pearl, as symbolic of purity, associated by them with the rites of marriage; hence perhaps the lover's kiss beneath the mystic bough at Christmas-tide.

On December 21, the time of the Winter Solstice, the ancient Britons accompanied by their priests, the Druids, repaired with solemn pomp to the forest dedicated to the gods, to cut the sacred mistletoe. The people walked in procession headed by the bards, singing hymns and canticles. Preceding three Druids a herald carried implements for the purpose. Then came the prince of the Druids accompanied by all the people. When they had found a tree with the mystic parasite growing upon it, two white bulls were sacrificed, and the high-priest mounted the oak (the sacred tree of Saturn), and cut it with an upright hatchet or sickle of gold or brass called a 'celt,' fixed upon the extremity of the staff he carried in his hand, and presented it to the other Druids. Receiving it with great respect, they laid it upon the altar, and on the first day of the year distributed its branches among the people as new year's gifts—a sacred and holy emblem of the health-giving advent of Messiah—crying, 'The mistletoe for the new year.'

The Druids looked upon it also as the seed which carried over vegetable life from the old year to the new. Hence to kiss and pluck a seed was a sign of union and fertility. Curiously enough the use of the plant was unknown in the religious ceremonies of the ancients.

A singular custom was observed in the North, and as late as 1831, at York Cathedral, where on Christmas Eve they were wont to carry mistletoe to the high altar and proclaim a public and universal liberty, pardon and freedom to all sorts of inferior and even wicked people, at the city gates towards the four quarters of heaven. The fêtes held in commemoration of the sacred mistletoe survived till the sixteenth century in some parts of France. Many talismanic properties were accredited to the plant, and its festival attracted immense gatherings of people.

Christmas Eve was regarded by the shepherds of many

lands as their particular feast and holiday. For had not the Birth of the Lamb of God, the Good Shepherd, been made known first to them and their fraternity? Spenser in his *Shepeherds Calendar*, under the month of 'Maye,' has :—

I muse, what account both these will make ;
The one for the hire which he doth take,
And tother for leaving his Lords taske,
When Great Pan account of shepeherdes shall aske.

Great Pan-Christ, the very God of all shepherds, who calleth himself the Great and Good Shepherd. Eusebius so calls Him in his fifth book, *De Preparat. Evang.*, and again under the month 'Julye' :—

And wained not the great God Pan
Upon mount Olivet,
Feeding the blessed flocke of Dan,
Which dyd himselfe beget ?

Thus on the eve of Christmas towards the witching time of midnight the starry silence of the mountain heights of the Cevennes and other parts of France is suddenly assailed with a strange wild tumult of noise proceeding from the herds and flocks of oxen, goats and sheep which are being driven by barking sheep-dogs and shepherds arrayed in their best, singing carols and bearing torches and lanterns, up the steep hill-side to the church, where at the open door they may 'hear the hymns,' and 'warm with their breath' the Divine Infant as their Eastern progenitors did at Bethlehem of old, while the peasants enter the brilliantly illuminated church to take part in the solemn midnight Mass.

The Mass over, a great business of torch lighting begins. While it is in progress four stalwart peasants shoulder the grotto representing the Bethlehem stable, and bear it and its inmates—the Holy Child, the Virgin and St. Joseph, represented for the occasion by a peasant, his wife and babe—forward to the porch of the church, followed by candle-bearers and thurifers and the priest, where the latter mounts a stage outside the threshold, and proceeds to bless the animals. While the oxherds and shepherds

drive their beasts forward to receive the aspersion of holy water, and the blessing of the Triune God, priests and peasants heartily join together in singing a strange old carol *le Noël des bêtes*. At Lichfield at the representation of the shepherds, a star gleamed in the vault as late as 1821. The Flemish observed the same custom, the peasants entering with their sheep, offered eggs and milk, whilst the midnight Mass was being said at the high altar. From the time of St. Augustine midnight Mass has been said on the eve of Christmas. The Councils of Orleans and Toledo required all persons to attend their cathedral church; under pain of excommunication for three years by the Council of Agde.

The shepherds of the Tyrol and many another quiet corner of Italy likewise hold a *festa* and participate in a service particularly their own. They, too, are present at midnight Mass, many sacrificing a night's rest and walking many miles down into the valley to be present on the occasion, but leaving their flocks and herds to adore their Lord in the stalls and folds at home. Everything is hushed in the sacred solemn silence which follows the Elevation of the Host, when the choir strikes up the exquisite old Christmas hymn, the *Pastorella* or Shepherd's Song, which is especially reserved for this one occasion. Presently a movement at the lower end of the church attracts the attention of the worshippers, and all heads are turned at the murmured exclamation, *Ecce L'agnello* (here comes the lamb).

A handsome young shepherd clad in picturesque attire of the hills which has remained unaltered since the days of Virgil—white knitted woollen jacket, dark breeches, white woollen stockings, and boots bound crossways round the leg with thongs of leather, a Tyrolese hat and a short cloak of a rich deep brown colour flung carelessly about the shoulders,—advances up the aisle bearing in his arms the little snow-white lamb, all gaily adorned with pink and blue ribbons, which is to receive the blessing of the Church, and to bear it back to its play-fellows upon the far hill-side.

Kneeling on the sanctuary steps, the youthful shepherd offers his precious burden to the officiating priest, who after sprinkling it with holy water hands it over to the charge of an assistant who carries it away behind the high altar. When Mass is over, this particular lamb is always restored to its owner, another being substituted as a thank-offering to the clergy.

In the Abruzzi it is the custom of the men attending the midnight Mass to keep up a continual whistling during the service, and loudest of all at the Elevation of the Host, in memory of the shepherds' pipes at Bethlehem. In some villages the effect is still more increased by whistling through reeds, dipped in a vessel of water placed in the church for the purpose. In some of the Roman churches, particularly the church of Ara Cœli, the voice of the priest and the soft sounds of the organ are almost drowned by the blowing of penny whistles and the barking of dogs for a similar reason. Reference should also be made to the Pifferari, who early in Advent forsake their native mountains to wander through the streets of Southern Italy to pipe and warble melodious consolation to the Virgin in her conception, and to herald with their strange wild music at Christmas time the birth of the Prince of Peace.

The English shepherds were wont to hold a similar holiday, but upon the Sunday whereon the Gospel of the Good Shepherd is read in the services of the day, which was called Good Shepherd Sunday, when all shepherds made a point of being present. No boy was admitted into their fraternity till he could say by heart the 'Shepherd Psalm' (xxiii.), 'The Lord is my Shepherd.'

There was also a blessing of sheep on St. Agnes' Day (January 21). After the sheep had been brought into the church, the priest blessed some salt and water, and read in one corner this Gospel, 'To us a child is born,' etc., with the whole office, a farthing being laid upon the book, and taken up again; in the second corner he read this Gospel, 'Ye men of Galilee,' etc., with the whole office, a farthing being laid on the book and taken up

again ; in the third corner he read this Gospel, ' I am the Good Shepherd,' etc., with the whole office, a farthing being laid on the book and taken up again ; and in the fourth corner he read this Gospel, ' In these days,' etc., with the whole office, a farthing being laid on the book and taken up again. After that he sprinkled all the sheep with holy water, saying, ' Let the blessing of God, the Father Almighty, descend and remain upon you ; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' He then signed all the sheep with the sign of the cross, repeated thrice, some Latin verse, with *Paternoster* and *Ave Maria*, sung in the Mass of the Holy Ghost ; and took at the conclusion an offering of fourpence for himself and another threepence for the poor.

The ancient Romans in their worship of Pales, the goddess who was supposed to preside over sheep-folds and pastures, prayed her to bless the sheep, and they also were sprinkled with water.

H. PHILIBERT FEASEY, O.S.B.

LOOKING AT THE SACRED HOST

THE practice of the faithful *not looking* at the Sacred Host at the moment of the Elevation at Mass is said to prevail almost universally throughout the Church. Is that practice correct? The Church's liturgy implies the contrary. After the sacred words of consecration are pronounced over the bread, and while the priest still holds the Sacred Host, he is directed by the Rubrics of the *Missal* first to kneel and adore, and then, standing with his eyes fixed on the Consecrated Host, to raise it *above* his head as high as *at all convenient*, and to *show it* to the people for their adoration. 'Hostiam populo reverenter ostendit adorandam.'¹ The *Ceremoniale Episcoporum* brings out the injunction of looking at the Sacred Host before adoring it, still more clearly, for it prescribes that the Host is to be raised so that the people may all see it: 'Elevat ut videri possit a populo;' and again, 'Elevat ita ut ab omnibus videri possit.'²

The origin of the people refraining from looking at the Sacred Host is differently accounted for. Some attribute it to the consequences of heretical teaching in certain countries. The Jansenists, for instance, for an entire century infested with their false principles the Church of France, and by their extreme rigour and threats of Divine vengeance strove to exclude sinners from even hearing Mass, and the great body of the faithful, including some religious, from receiving Holy Communion. What must they have thought of looking at the Consecrated Host? They surrounded the Blessed Eucharist with the barrier of extreme rigour and undue awe; but we, listening to our Saviour's words, 'Come to Me all you that labour and are heavy burdened and I will refresh you,'³ approach His altar with confidence and love as well as with faith and reverence. However all this may be, what account have we otherwise

¹ Rit. viii. 5.

² Lib. ii. 25 and 26.

³ Matt. xi. 28.

to render as to the point at issue? Apart from the question of the possibility of these countries having been caught by the expiring spirit of Jansenism how can we fairly account for our people *not* looking at the Sacred Host at Mass before bowing down to adore it? Some very properly ascribe their action in this matter to their ardent spirit of faith and strong religious feeling which seems to impel them on hearing the Elevation bell to bow down at once before their God, hidden under the sacramental veil, and if anyone would ask them why, they would likely say, it is what *we* always did and our fathers before us. But they cannot go back to the days of St. Patrick and the Irish saints to establish their custom; for the Elevation of the Host and chalice goes back only to the eleventh century when Berengarius first attempted to deny the real presence of Christ in the Blessed Eucharist. Others would explain the omission by the fact that when young at home, and afterwards at school, even in convents and colleges, they never heard the point raised.

The matter now is prominently placed before us by our Holy Father Pius X. On the 18th May, 1907, the following question was put to him through the Sacred Congregation of Indulgences:—

Beatissime Pater,

Josephus Recoder de Dorda Annesci Cong. Miss. Sacerdos, ad S. V. pedes humillime provolutus, enixe postulat, ut, ad augendam fidelium devotionem et venerationem erga divinissimum Eucharistiae Sacramentum, concedere S. V. dignetur septem annos et septem quadragenas Indulgentiae omnibus et singulis christifidelibus, qui fide, pietate et amore, sacratissimam Hostiam adspexerint, non solum cum in Missae Sacrificio elevatur, verum etiam cum solemnitate exponitur; item ut Indulgentiam plenariam lucrari valeant, semel in hebdomada, quotquot talem piissimam praxim quotidie peregerint, et sacram Communionem, rite dispositi, receperint; additis, in ipsa oculorum elevatione, verbis: *Dominus meus et Deus meus.*

His Holiness grants and signs

JUXTA PRECES, DOMINO.

PIUS PP. X.

Indulgences as above finally granted on 12th day of June, 1907.

It is right, then, when we assist at Mass to look reverently at the Sacred Host, when the priest, following the Rubrics, raises it well above his head to show it to the people, and it is right at Exposition and Benediction of the Most Holy Sacrament to look at the Sacred Host in the monstrance or on the altar to excite our devotion.

Is not this the most suitable opportunity of spreading this holy practice as Pope Pius X, in his late rescript, encourages us to do, by attaching such rich indulgences to it? He does so on only one condition, that while we look devoutly at the Sacred Host, we say from our heart these words: 'My Lord and my God.'

There is an indulgence of seven years and seven quarantines each time we do so. Those happily doing so every day can gain a plenary indulgence once a week, provided that they receive with proper dispositions the Holy Communion and pray for the intentions of our Holy Father the Pope.

At the time we look at the Host we are, of course, to be kneeling, for this is the posture we are to assume while hearing a Low Mass, except at the Gospel, according to the words of the *Missal*, in its General Rubrics, xvii. 2: 'Circumstantes in Missis privatis *semper* genua flectunt, etiam Tempore Paschali, praeterquam dum legitur Evangelium.' The faithful should kneel at the Creed, then.

Considering the various postures and positions adopted at Mass by the faithful in other countries, where benches and kneelers like ours have not been introduced, we have to congratulate our people on the becomingness and correctness on the whole of their postures and behaviour at Mass, and on the spirit of faith and piety they exhibit during the time of the Holy Sacrifice. Even in places where kneelers and benches have only partially been introduced, and even where they can scarcely be said to exist at all, the same eulogium can be pronounced; and moreover, wherever the Irish have gone, whether to the great continents of America or to our distant Antipodes, the same account can happily be given of their edifying conduct at Mass.

Looking reverently at the Sacred Host at the moment of the Elevation at Mass, or during Benediction, while saying to themselves 'My Lord and my God,' will excite and quicken the faith and increase the love of God in the hearts of the Irish people at home and abroad, and at the same time enrich their souls with many indulgences.

It may be finally remarked that the priest saying the Mass seems, as regards the indulgences, not to be provided for, so far in the rescript, for he cannot introduce *Dominus meus et Deus meus* into the Liturgy; and that those who from their positions in the church, or from any other reason cannot see the Sacred Host, are also apparently outside the rescript.

Since the above was written the Consultors of the *Ephemerides*, Rome, have replied in their October issue to the following question: How should servers of Mass and those assisting at it act to gain the indulgences offered by our Holy Father the Pope to those who at Mass look at the Sacred Host at the moment of its elevation? After the words of consecration the priest genuflects, and at that moment those serving and hearing Mass should bend the head profoundly and adore with the priest. Then, *kneeling erect*, they look at the Sacred Host when raised above the head of the priest, while saying 'My Lord and my God.' Then they bend the head as before, and adore with the priest as he genuflects. When those serving Mass are fully trained and are at their ease in this practice, the faithful, becoming aware of the indulgences to be gained, and seeing how the servers of Mass act in the matter, will gradually come to prize and adopt this pious and meritorious act of devotion.

M. O'CALLAGHAN, C.M.

THE THEOLOGY OF STOLEN GOODS

A THIEF who has stolen what belongs to another must, of course, restore the stolen property to its owner. But suppose that he does not do this, and the stolen property finds its way into the hands of others, who, perhaps, know nothing of the theft, what will be the duty of such possessors of another's property when they come to know the facts of the case? The older theologians discussed this question from the point of view of natural and Roman civil law. Their solutions of the various difficulties to which the question gives rise according to the variety of circumstances were not uniform, and so we may conclude that the dictates of the natural law on the point are not self-evident or clear. Nowadays the question is complicated by the differences in the civil laws of different states and nations. The editors of the new edition of the *Moral Theology of St. Alphonsus*, which is in process of being published, recognize this. St. Alphonsus, following Busembaum, says: 'Si bona fide rem [furatam] ipse emisti et vendidisti sine lucro, nihil teneris restituere, sed solus is apud quem res est.'¹ To this the editors append the following note:—

Ex jure Gallico, Italico, Austriaco, Hispano, qui rem in foro publico, vel de mercatore talia vendente mercatus est, is non tenetur eam domino reddere, nisi refuso sibi pretio, quod rei dominus dein vicissim a venditore repetere potest. Ex jure Anglico, si res empta fuerit in nundinis (*market overt*), excepto casu evictionis per judicis sententiam, dominium pariter transfertur in emptorem bonae fidei. Et cum hoc ad commercii securitatem statutum sit, res potest retineri tuta conscientia. Ex jure Germanico, qui rem alienam a persona non suspecta acquisivit, potest eam retinere, donec constet eam esse furatam vel amissam.

The learned editors recognize, then, that the positive

¹ III. n. 609.

law of the country in such matters is also the rule to be followed in conscience. In his discussion of these questions, Father Lehmkuhl keeps in view the prescriptions of natural law for the most part, which he says, 'Sunt ibi servandae ubi leges positivae aliud non constituerunt.'

Unless it is evident that the positive civil law on such matters is unjust it is certainly a duty in conscience to observe it. It determines rights of property in doubtful cases which is certainly within its competence, and as it is practically the only rule available, it must be followed if contention, strife, and disturbance of the peace are to be avoided. It is, then, a matter of importance for the student of moral theology to know the rules laid down by English law concerning the ownership of stolen goods when they have passed out of the hands of the thief. I propose in this paper to indicate its chief provisions, and to point out any peculiarities in which it differs from other systems of law which writers on moral theology have had in mind when they composed their treatises on justice. In my treatment of the question I shall principally follow the guidance of Mr. C. L. Attenborough who, in 1906, published a little volume on the *Recovery of Stolen Goods*.

The thief has no title to the property stolen by him, and he cannot acquire one by lapse of time. The longer he keeps what does not belong to him the greater injury he does the true owner. Moreover, the general rule is that the thief cannot give a valid title to property which he has stolen to anybody else. *Nemo dat quod non habet*—nobody can give to another what he does not himself own. This rule of common sense and natural justice is confirmed by English law. The Sale of Goods Act, 1893, sec. 21 (1), enacts that:—

Subject to the provisions of this Act, where goods are sold by a person who is not the owner thereof, and who does not sell them under the authority or with the consent of the owner, the buyer acquires no better title to the goods than the seller had, unless the owner of the goods is by his conduct precluded from denying the seller's authority to sell.

The owner will be precluded from denying the seller's

authority to sell by his conduct when he has held out the seller as the owner of the property, or has consented to his holding himself out as the owner, or as having the right to dispose of the property. In these cases, whether the seller act dishonestly or not, a buyer ignorant of the true facts who relies on the representation made will acquire a valid title to the goods by English law. Besides the foregoing there are certain other exceptions to the rule that the buyer acquires no better title to the goods than the seller had.

And first with regard to money that has been stolen, and which, for the purposes of moral theology, we may treat as goods. When stolen money has been paid away fairly and honestly as currency for a *bona fide* and valuable consideration the dominion of it passes to the payee, and the former owner cannot recover it. This is due partly to the nature of money as a medium of exchange and partly to the effect of positive law. It is to be noted that the privilege does not attach to coin not used as currency. Thus in a recent case where a thief had stolen a £5 piece, and afterwards exchanged it for five sovereigns, it was held that the person from whom the thief had stolen the £5 piece could recover it, as it had not been paid away in currency. As long as the money remains with the thief or his agent it may be recovered by its owner, and the same is true of stolen money given to another gratuitously by the thief.

What has just been said of money applies also to negotiable instruments which pass by mere delivery. Under the term 'negotiable instruments' in this connexion are comprised bills of exchange, promissory notes, bank notes, cheques to bearer, exchequer bills in blank, foreign bonds with coupons payable to bearer, scrip of foreign loan, Egyptian bonds, debentures of an English company, foreign railway bonds or debentures payable to bearer, and in general any instrument which by the custom of trade is transferable in this country like cash by delivery, and is also capable of being sued upon by the person holding it for the time being.

Another exception to the general rule that the buyer acquires no better title than the seller had is furnished by sale in market overt. According to the Sale of Goods Act, 1893, sec. 22 (1): 'Where goods are sold in market overt, according to the usage of the market, the buyer acquires a good title to the goods, provided he buys them in good faith and without notice of any defect or want of title on the part of the seller.' Market overt is any open, public, and legally constituted market or fair, and any shop in London is a market overt for the sale of goods in which the shopkeeper deals. The sale must be in good faith as far as the buyer is concerned, for a valuable consideration, and the contract must be made wholly in the market, and not elsewhere. There are special provisions made for the sale of horses to be observed if it is intended that the purchaser should benefit by market overt.

If all the conditions required by law are fulfilled, sale in market overt transfers the property to the buyer even if the seller had stolen the goods. Just as for the common good property passes by prescription according to law, so it passes by sale in market overt according to law.

However, the title of goods bought in market overt is not indefeasible. By sec. 24 (1) of the Sale of Goods Act, 1893: 'Where goods have been stolen and the offender is prosecuted to conviction, the property in the goods so stolen reverts in the person who was the owner of the goods, or his personal representative, notwithstanding any intermediate dealing with them, whether by sale in market overt or otherwise.' So that upon conviction of the offender for larceny the owner of the goods may request that an order for restoring them be made out in his favour by the court which sentenced the felon. This is expressly granted by the Larceny Act, sec. 100:—

If any person guilty of any such felony or misdemeanour as is mentioned in this Act, in stealing, taking, obtaining, extorting, embezzling, converting, or disposing of, or in knowingly receiving any chattel, money, or valuable security, or other property whatsoever, shall be indicted for such offence, by or on the behalf of the owner of the property, or his executor or administrator, and convicted thereof, in such case the property shall

be restored to the owner or his representative ; and in every case in this section aforesaid the Court before whom any person shall be tried for any such felony or misdemeanour shall have power to award from time to time writs of restitution for the said property, or to order the restitution thereof in a summary manner : provided that if it shall appear before any award or order made that any valuable security shall have been *bona fide* paid or discharged by some person or body corporate liable to the payment thereof, or being a negotiable instrument shall have been *bona fide* taken or received by transfer or delivery, by some person or body corporate, for a just and valuable consideration, without any notice or without any reasonable cause to suspect that the same had by any felony or misdemeanour been stolen, taken, obtained, extorted, embezzled, converted, or disposed of, in such case the Court shall not award or order the restitution of such security ; provided also that nothing in this section contained shall apply to the case of any prosecution of any trustee, banker, merchant, attorney, factor, broker, or other agent entrusted with the possession of goods or documents of title to goods for any misdemeanour against this Act.

It is to be remarked that the Sale of Goods Act does not require the conviction to be obtained through prosecution by the owner of the property in order that this may revest in him, and it has been specially provided that when conviction has been obtained by the public prosecutor, restitution of stolen property shall be made to the owner provided that he has given the Director of Public Prosecutions all reasonable information and assistance.

It will be noticed that by the Larceny Act restitution may be ordered after conviction not only for the felony of larceny, but for the misdemeanour of obtaining property by false pretences with intent to defraud. The distinction is of importance in English law. Larceny has been defined as the felonious taking the property of another without his consent and against his will, with intent to convert it to the use of the taker. To constitute larceny the taking of another's property must be *invito domino*. On the other hand, when the property of another is obtained by false pretences, the owner consents to part with the ownership, but he is induced thereto by the fraud of the

other party. This constitutes the misdemeanour, and in either case after conviction of the offender the owner who had been robbed or cheated could obtain an order for restitution under the Larceny Act. In this respect, however, the Larceny Act was corrected by the Sale of Goods Act, 1893, sec. 24 (2) :—

Notwithstanding any enactment to the contrary, where goods have been obtained by fraud or other wrongful means not amounting to larceny, the property in such goods shall not revert in the person who was the owner of the goods, or his personal representative, by reason only of the conviction of the offender.

With reference, then, to the restitution of stolen goods an order for restitution can be made after conviction for larceny, but not after conviction for a misdemeanour not amounting to larceny. Such an order of restitution, however, which the court is empowered under these circumstances to grant after conviction is only one way of recovering one's property. If the property was obtained by a fraudulent contract the previous owner may by word of mouth or in writing rescind the contract, and then he recovers his title to the goods. The owner may seize his property wherever he finds it, and in case he was unlawfully deprived of it, he may use such force as is necessary for the purpose of recapture, though he may not always enter upon another's premises in order to take what belongs to him.

The owner may also recover his property together with damages for any injury that he has suffered from its loss by bringing a civil action against the fraudulent person who deprived him of it, or against an innocent purchaser, or against a thief who has robbed him after he has performed his public duty of prosecuting the thief. Sale of stolen goods by private contract does not pass the property in them, and much less does gift, so that through how many hands soever they may have passed in either of these ways they always remain the property of the owner from whom they were stolen, and they must be restored to him when the facts become known. Innocent purchasers of

stolen goods who have surrendered them to their true owner may recover damages from those who sold to them whether the sellers knew of the defect in their title to sell or not. This is expressly provided for by the Sale of Goods Act, sec. 12 :—

In a contract of sale, unless the circumstances of the contract are such as to show a different intention, there is—

(1) An implied condition on the part of the seller that in the case of a sale he has a right to sell the goods, and that in the case of an agreement to sell he will have a right to sell the goods at the time when the property is to pass :

(2) An implied warranty that the buyer shall have and enjoy quiet possession of the goods.

The breach of a warranty gives a right to an action for damages, while failure in a condition vitiates the contract. Theologians discuss the question whether an innocent purchaser of stolen property, who afterwards becomes aware of the fact that the goods were stolen, may restore them to the thief in order to recover his purchase money. Whatever some theologians may say in defence of such a proceeding, it could not be adopted among us without exposing the purchaser who had recourse to it to the danger of a criminal prosecution for misprision of felony or compounding a felony. An innocent purchaser who has suffered loss by having to restore stolen goods to their rightful owner may obtain compensation from the Court. By 30 and 31 Vict., c. 35, s. 9, it is provided that :—

Where any prisoner shall be convicted, either summarily or otherwise, of larceny or other offence, which includes the stealing of any property, and it shall appear to the Court by the evidence that the prisoner has sold the stolen property to any person, and that such person has had no knowledge that the same was stolen, and that any moneys have been taken from the prisoner on his apprehension, it shall be lawful for the Court, on the application of such purchaser, and on the restitution of the stolen property to the prosecutor, to order that out of such moneys a sum not exceeding the amount of the proceeds of the said sale be delivered to the said purchaser.

Moreover, by 33 and 34 Vict., c. 23, s. 4, it is lawful

for any court by which judgment shall be pronounced or recorded,

if it shall think fit, upon the application of any person aggrieved, and immediately after the conviction of any person for felony, to award any sum of money, not exceeding £100, by way of satisfaction or compensation for any loss of property suffered by the applicant through or by means of the said felony, and the amount awarded for such satisfaction or compensation shall be deemed a judgment debt due to the person entitled to receive the same from the person so convicted, and the amount may be ordered by the Court to be paid out of any moneys taken from the prisoner on his apprehension, or payment may be enforced in the same manner as payment of any costs ordered to be paid in any civil action.¹

The Roman law, like most modern systems, granted a title by prescription for movables as well as immovables. Accordingly, theologians teach that one who has possessed another's property in good faith for the time required to gain a title of prescription, thereupon becomes its owner, and is no longer bound to restore it to the original owner. In English law movables cannot be claimed by prescription, and so ownership in another's goods that have been stolen cannot be acquired by prescription among us, unless the goods belong to the Church, and are thus subject to ecclesiastical law. By ecclesiastical law uninterrupted possession in good faith for thirty years gives a title to movables that have been stolen, and so one who in good faith bought a stolen chalice and kept it for thirty years would become its owner by prescription after that length of time.

Greater difficulties than the foregoing arise when we consider the obligations of one who was in possession of another's property in good faith, but who has parted with it to some third person. For the solution of this question various hypotheses may be made.

One who formerly was in possession of another's property may have given it to a third person. In that case he must warn the donee that he has discovered that the gift

¹ Attenborough, p. 184.

belonged to someone else, and that he had no right to make it over to him; if he does not do this he will sin against justice, inasmuch as he is bound in justice, as far as possible, to prevent loss accruing to his neighbour through any action of his. Moreover, if he obtained any natural fruits from the property while it was in his possession, he must account for them to the owner, for *Res fructificat domino*. Any fruits obtained by his own industry on occasion of being in possession of another's property he may keep, they are the *fructus industriae*. If there are no actual fruits of the property in his hands, or if the property no longer exists, or the possessor cannot be found, the former possessor in good faith will be under no obligations with respect to it or its owner.

A purchaser in good faith and in market overt of another's property who has sold it again in market overt will have no further obligations towards the original owner or towards the buyer. He had made the property his own, and he sold it as his own. We have seen that if the sale was not in market overt, the sale does not pass the property in the goods, and that the seller is liable to be compelled to refund the purchase money to the buyer who has restored the goods to their owner. Is such a seller also liable to the owner of the property?

We have seen that by the Larceny Act, the Court may, after conviction of the offender, order the restitution of any property that has been stolen or fraudulently acquired. In section 1 of the same Act, 'property' is interpreted as including—

Every description of real and personal property, money, debts, and legacies, and all deeds and instruments relating to or evidencing the title or right to any property, or giving a right to recover or receive any money or goods, and as also including not only such property as shall have been originally in the possession or under the control of any party, but also any property into or for which the same may have been converted or exchanged, and anything acquired by such conversion or exchange, whether immediately or otherwise.

At first sight it would seem from this that anyone

who has sold stolen property may be called upon to account for the proceeds to the owner. It has, however, been held that this interpretation does not apply to proceeds of stolen goods in the hands of innocent purchasers or pledgees, who hold such proceeds for themselves and not as agents to the thief, nor has the court power to order the restitution of such proceeds. Such a purchaser, therefore, will only be bound to refund the purchase money to one who bought stolen goods from him when they have been restored to their owner.

A seller, however, who acquired stolen property by gift, will come under the provisions of section 1 of the Larceny Act, and he may be compelled to account for the proceeds of the sale to the owner of the goods. An innocent holder of stolen goods, says Mr. Attenborough,

will either hold them as an agent of the thief, or as a donee from him, or as a purchaser, in which expression we include a pledgee. With regard to the thief's agent or donee it need only be said that he is in no better position than the thief himself, and that the goods can be recovered from him as readily and in the same way as they can be recovered from the person who stole them.¹

And again :—

Where property has been obtained by fraud and still remains in the hands of the fraudulent person or of his agent, it can be recovered from him as readily as if it had been stolen ; and the same applies if the property is in the hands of a donee from the fraudulent person, or of one who has given value for the goods but with knowledge or, what is equivalent, an unsatisfied suspicion that some fraud has been committed with regard to them by the person from whom he received them.²

In this way then it would seem that English law settles in favour of the owner a question which is a matter of considerable controversy among theologians. The common opinion, indeed, of theologians is on the same side as English law, it obliges the donee of stolen goods to restore the proceeds of their sale to the owner when he cannot

¹ Attenborough, p. 16.

² Ib. p. 47.

come at the goods themselves, but some doubt whether this is so certain as to impose a strict obligation in conscience. It is to be noted that the obligation under English law does not arise until the order for restitution has been made out and put in execution. Until this step is taken, it may be said in favour of the more lenient opinion that when goods have been sold for money in good faith, the money as currency becomes the property of the seller, and especially when it is added to and mixed with one's previous stock. It then becomes the seller's property by accession,

for the product of, or substitute for, the original thing still follows the nature of the thing itself as long as it can be ascertained to be such, and the right only ceases when the means of ascertainment fail, which is the case when the subject is turned into money, and mixed and confounded in a general mass of the same description.¹

T. SLATER, S.J.

¹ Attenborough, p. 89.

A SHORT AUTOBIOGRAPHY

BY A SCOTCH CONVERT

EDINBURGH, in the 'sixties, was different in many respects from Edinburgh of to-day, both in religion and in everyday life. It seems but a short while ago when we heard Pillans, the actor, singing his old topical songs, in an older Theatre Royal, and alluding to the tramways, then first beginning to run along Princes Street, in these words :—

They rin sae smoothly, they gang sae sweet,
You'd think it was Gowans was under your feet.

Mr. Gowans was the contractor, and, we believe, he and Pillans have passed into the shades, but cable cars and electric light now desecrate our noble thoroughfare. We formed a member of a delighted crowd of children, who watched the burning down of the last Theatre Royal, and cheered the stalwart firemen as they fought the flames. We saw the Duke of Edinburgh bring the last wooden walls of old England to anchor in Queen's Ferry roadway (no Forth Bridge then), and we drove round the streets to see the illuminations on his marriage day. We followed in spirit the progress of the Franco-German war, as boys do that of Russia and Japan to-day, and we learned again new geography when Prussia emerged into the glorious German Empire.

From a little school opposite Lady Glenorchy's church (who was that saint ?) we watched the slow revolving hands of the clock come round to 3 p.m., that happy hour of deliverance, from weary study, till another day. Perhaps it was because a church clock played so important and large a part, in our joys and sorrows (when kept in, we still watched that clock), that we learned to take a keen and early interest in theology, or it may have been that our combative

faculties were roused by being kept in, and that nearly daily, for neglecting to learn that hateful work of theology, the Shorter Catechism! How deeply we hated that work no one can fathom, and the scriptural proofs were as much hated as the work they were supposed to bolster up.

We learned two catechisms simultaneously—one at school, to suit our Presbyterian master, and one at St. Paul's, York Place, to suit the Dean. We also practised two religions. In the morning we went to the Episcopal church with our parents, and in the afternoon sometimes to Lady Glenorchy's, with a stern and Free Church nurse. The said old lady still lives, and has informed us that she believes there will be as many good Catholics in heaven as Free Churchmen. (Isn't that encouraging?) Occasionally, but by stealth, we dipped into Rome, in the form of the Cathedral Church, Broughton Street, and were present once at the *Quarant' Ore*, at which service two things impressed themselves on our childish mind, never to be obliterated. One was the excellent singing and the strange sounds of the Latin chants, *Ora pro nobis* ringing in our ears for many days to come; and the other was the perfect stillness of two little server-boys, who knelt for nearly two hours, without moving a muscle, and as we were noted for our inability to keep still, five minutes at a time, we were duly impressed by the virtues possessed by others, which we had not got; we have never seen such perfect acolytes since.

Another occasion, we made one of a large throng who assembled at the Requiem Mass of Archbishop Strain, to testify by their prayers of that deep love which Catholics, and even Protestants, had for him. The vagest possible ideas filled our minds on these occasions; Rome and its services were lovely, but we were taught Rome was bad, and as for Jesuits and Popes, words could not convey the horror we had for them, but there was a keen pleasure, somewhat akin to our first experience of entering the Chamber of Horrors at Madam Tussaud's, in going to look at these amiable gentlemen, who lived then, as now, at Lauriston.

Sunday in Edinburgh, in the 'sixties, was a dreadful day ; it was a day of Eton suits, stiff collars, and no games, and yet we believe these days were considered by older generations as days of great laxity. Did not a celebrated Presbyterian divine say in the pulpit that, ' Now you could see people not only walking in Princes-street Gardens on the Sabbath day, but even laughing on the Lord's Day ? ' Gravity was required more or less even in our days, and when our too long services were over, and the equally interesting Sunday schools ended, we had to settle down for the evening, to read either the Bible or Foxe's *Book of Martyrs*, while our parents slept, and punished us, if, by movement or laughter, we broke in upon their righteous slumbers.

Of the two books mentioned we much preferred Foxe's *Book of Martyrs*. We learned from their pages a mixed and picturesque theology of our own imagination. The Pope was the Scarlet Woman, Blackfriars and Greyfriars were so-called because they fryed people alive, and as for Jesuits, the devil himself was not in it with them ; and joy of joys, we could actually see them any day, but oh ! how we longed to see a real Black friar or a Grey one ; it was the same sort of feeling as when we put out the gas, and imagined a bogey before jumping into bed and safety. Our school theology was as vague as our home teaching ; the master explained that the Virgin Mary was not Mother of God, although she was Mother of Christ, and on us suggesting that Christ was God, we were promptly caned for impertinence.

We had at this time, in the midst of these strange, confused ideas, one very strong one, which, like a beacon light, has, we believe, led our ship all through these troubled years, and that was a fervent belief in the Blessed Virgin Mary. How such a belief came and was preserved we do not know, but often at night, when the wind blew hard, we rose and prayed for the sailors on the deep, and when sleepless or afraid, we prayed to Mary for ourselves, and we still fervently believe that our Holy Mother heard her child's prayer, and answered it after many days.

Our childhood was dark and dreary, in other cases it was even worse. One little Presbyterian boy, condemned to

silently reading the Bible on Sundays, cut out the letter-press, and having glued the pages together, so converted the Bible into a convenient box to keep white mice in, with which he employed his time every Sunday night, but it does not seem, on the face of the tale, as if the said Bible was much used or read by anyone else. No one can understand what a Scotch child's Sunday was, unless they have endured it. All toys were put away on Saturday night, no laughter, or walks, or light reading, were tolerated, even idleness was rigidly condemned, but leisure was to be occupied in only two ways—Church or the Bible—and each were equally hated by the child.

An English lady has told us she once spent a Sunday at Duddingston, with a Presbyterian family, and in fair desperation had to go up to her room, lock the door, and sketch Church and Loch from her bedroom window. When she proposed doing so from the road, the faces of horror round the table made her feel as if she had been guilty of some horrible crime. On Sundays, in such families, no dinner was cooked, no buttons could be sown on, no beds were made, and although a middy tells us that as a youngster, he got on well with only two buttons, one fore and one aft, we often found Sunday trousers deficient in this respect, and had to repair them, on the sly, feeling how naughty we must be. With the beds unmade and the rooms undusted, the gloom and desolation of religion lay heavy on every brow. Our Sunday clothes, and their putting on, remains in our recollection, connected with as much gloom as the Scottish funeral over the remains of those we loved.

We were about 14 years old when a rift came in the clouds and with it came our first real theological earthquake, which shook our old faith pretty much to pieces, and revealed Rome to us in a new garb. The Rev. A. Mackonochie, of St. Alban's, Holborne, was holding a mission in the High School yards, in the old St. Michael's, of which Provost Ball was then vicar, and in the course of his sermon he claimed that the Anglican Sacraments were the same as the Roman, the clergy equal, the faith practically the same, the Mass in English instead of the Mass in Latin.

Here was a facer. Could it be true? We must examine! We had an interview with the clergyman, and he certainly seemed to prove his contention. We saw a Missal for the first time, and the words were indeed similar, but we had been taught to regard the Mass as a blasphemous fable, and now we found that we had been joining in it all these years, and, as a lady remarked, whether you believed in Transubstantiation or not, it amounted to the same thing. We went into the matter accurately, and learned to believe, as High Church Anglicans do, in all that Rome teaches, except in a few matters, some of which we held already: (1) The Pope; (2) Indulgences; (3) Purgatory; (4) Devotion to the Blessed Virgin. So we thereupon deserted St. Paul's, and went often to St. Michael's, and began to go to Confession, and religion certainly became a very different thing; we had flung aside the husk, and come to the kernel.

We could pray now and understand. We could sing now and feel like singing. We could find in theology now a real pleasure, and the works of St. Francis and St. Augustine replaced Foxe's *Book of Martyrs*. But—and there was the uncomfortable but—if this was all right, then why had we been taught that Rome was all wrong, for we had discovered that Rome was nearly all right. Then we determined to enter the ministry, and were plunged into deeper and greater difficulties, the mere mention of which brings back to us even now a remembrance of many nights of keen indecision and mental prayer.

Where did the Church of England come from? All admit from Gregory the Great. And what did the said Gregory believe? He seemed to believe what Rome still believes! Why, then, do we glory in his mission, by which we ceased to be heathens, and vilify his servants of the present day? And if Gregory sent us Christianity (and Gregory was a Benedictine), why were the Black friars represented to us when children as fiends incarnate instead of our greatest benefactors. Sabbatarian strictness was vanishing, because even our parents were beginning to take an interest in these things, and a journey and sojourn in that dear old town of Antwerp did much to sweep away the

last cobwebs of Protestant falsehood, which still obscured our sight. There we saw the fervent but simple religion of that devout people. To see them kneel before the Blessed Sacrament, either at Mass or Benediction, was to realize that they knew the value of their religion, and every little child was as convinced of its reality as the oldest man present.

We asked a Protestant friend what had impressed him most when he visited Venice, and certainly expected to be told : the city, or the waters, or its position, or the sunsets, or the architecture, or the gondolas, or the crowds, or palaces. No, not these ; it was the rapt gaze of a kneeling crowd at Benediction in St. Mark's as for a moment they gazed on the Blessed Sacrament. Our feelings were the same as we saw the long processions of the Blessed Sacrament in Antwerp, especially on the Festival of Corpus Christi, and when we studied these same people in private we found their religious home-life equalled their public one, and that religion to them and their children was not, and never had been, the horrible drill and servitude it had been to us.

A Confirmation of a little child was a cause of rejoicing in the whole house, and a First Communion was as great an event as a Protestant marriage, and even far more joyful. A little boy, son of the hotel-keeper, in whose hotel we lived, had a small garden of his own, and begged his mother to sow some seeds in it, which would grow quickly, as he wanted it to look nice on the day of his Confirmation, then about three weeks distant. She sowed her small boy's garden with cress, in the form of two German words, and on the morning of his confirmation we all went to see his little garden, and read the words : *mit Gott* (with God). A good mother—God grant her son's life has responded to her prayers. If there were better mothers in Scotland, like that German mother, we are sure there would have been better sons.

On our return from Antwerp Edinburgh had undergone great changes. Moody and Sankey had changed Presbyterian services to a lighter character ; in fact, we doubt how much people realize how indebted they are to the American revivalists for the amalgamated Frees and United

Presbyterians, for we can remember the very bitter feelings and heart-burnings of the ultra-Frees over the spread of the preaching of conversion, etc., in the Free Church and the noonday prayer-meetings in the Free Assembly Hall were much animadverted on.

¶ By the by, what has become of those noonday meetings now? As the Presbyterian churches had changed, so also had the Episcopalian ones. St. Paul's had lost its galleries, women choir, north and south end positions, and had adopted liturgical colours, choir boys, stoles, etc., unknown in our childhood, and evening services abounded, instead of the dreary afternoon ones at three o'clock. The cathedral had been built, and even Presbyterians in St. Giles' and St. Cuthbert's were imitating Episcopal services, and making a more or less poor show at it.

A completely altered tone was observable in conversation both with Presbyterians and Episcopals alike. The former had adopted the high Anglican terminology, and pretended to be the original Church of Scotland, a claim impossible to sustain, and the latter, with equal absurdity, borrowed here and there a few sacerdotal plumes, and masqueraded also as the pure Church, descended from St. Columba. Choirs and musical services had taken the place of the old extempore prayers and metrical Psalms, and a joint hymnal, with many very Catholic hymns, was accepted by the Established Church. We believe when a joint hymnal suitable for all Presbyterian churches was mooted, one hymn which mentioned the Virgin Mary was much commented on. One learned theologian giving his opinion, that if the Virgin Mary's name was written in small letters it was all right, but if in capitals it was rank Popery. The chairman is said to have remarked that the fear of Popery was worse than the real thing itself.

We had now settled our religious views, which, briefly stated, were as follows: That we belong to a branch of the Catholic Church, with valid orders and Sacraments, and which was and is the successor of the Saints, who gave the Faith to England. Errors, and whatever were found distasteful in the Faith, we brushed aside, assuring ourselves

that we should find these in every Faith, and in this happy state of contentment we began our college career.

Then, indeed, we entered upon a sea of trouble, and came in contact with many men of various minds. There were Broad Churchmen, who doubted everything, but were narrow enough to quarrel with those who did not agree with them. Evangelicals, who did not believe in orders at all and only belonged to the Anglican Church because of its respectability and State influence. Protestants, hostile even to the Church they belonged to, who coquetted with Dissenters, as the last class of Ritualists coquetted with Rome, and then there were those superb, high and dry, respectable High Churchmen, who regarded everything in the English Church as practically perfect, and looked with supercilious scorn on the enthusiastic Evangelical and the fussy Ritualist, while all others were considered as a low-born set of curs, outside their civilized atmosphere.

To classify our own self was a great difficulty, and we did not attempt it till ordination fairly forced it upon us, so we were often amused to watch, as an observant outsider, the different phases of human life in a university. One man had Compline nightly in his rooms, at a gaily lit and adorned altar, and a whiff of real incense added to the romance, while a priestly form intoned the Psalms, clad in biretta and cassock. Another had a prayer-meeting, and the raucous tones of a cheap harmonium mingled with the stirring strains of "Shall we gather at the river." And then, yes, even then, we had a Protestant, Evangelical Irish clergyman, who could not pass his degrees, who objected to all music as sinful, and possessed a singular religion of which he was both priest and people. Each spring, like the swallows, he came again, and each autumn he was a ploughed field once more. At first he and his wife came, then he, his wife and a child, and then more children, who talked of it as "Daddy's holidays," and grieved when at last, one wonderful day, the dons being asleep, or his reverence more awake, he actually passed his exam., and returned no more.

We studied the Thirty-Nine Articles, and the more we

studied them and the Prayer-book the less we liked them, and the old hatred we had for the Shorter Catechism returned in full force towards those Articles ; so we consulted a don about it, and was cheerfully told to take them like physic, and not to trouble ourselves about them, so having waded through Harold Brown, Forbes, etc., we followed his advice and after a few more fish-like gulps became an Anglican clergyman.

The same troubles still often presented themselves and were often treated in a similar manner, e.g., on the eve of our ordination we had to take an oath of allegiance to the Queen, and to the bishop of our diocese and his successors as by law established, but another friendly counsellor came to our aid and remarked that as the Church of England was never established by any law, so the whole thing was a farce and we could swear whatever we pleased ; so gulp again and that trouble was gone. In fact in such a spirit, and buoyed up by such sophistry, we found no difficulty in overcoming scruples, and could have taken even the Coronation oath on the same basis (perhaps, the King does).

After ordination, we tried to settle down as a law-abiding member of the Church of England, but again difficulties beset our way, and these arose from the fact that every clergyman around us—bishops, deans, canons, vicars—had a theology of their own, and we soon learned that the Church of England was a city of confusion, and not in any one thing united, except in name. Of two or three college chums, one gave us up because he had grown too High Church, and one because we did not go far enough, and yet both these men are members of the Anglican Church, and at one time our brothers in the ministry.

Parish work was hampered by the same difficulties ; sometimes a vicar wanted us to join societies, like the English Church Union, or the Guild of All Souls ; another time a vicar would refuse our services because we belong to these societies. One would ask us to celebrate facing east and wear vestments, another would ask us if we did such things, and if we answered ' Yes,' would refuse to employ us. One made us hear confessions, and one preached

against the confessional as severely as an Ulster Orangeman could do.

When the bishops were appealed to, they invariably shirked the question. Some, like the late Bishop of Liverpool, would fain have answered them, but they knew their Episcopal brethren did not agree with them, and would not scruple to say so, and so as they were equals among equals who was able to decide? This was the crucial point of our life, for if the bishops, canons, deans cannot agree, surely the head of the Church must put them right, so we turned our hopeful eyes to the then Archbishop, and certainly in the case of the then Archbishop an attempt, which proved abortive, was made to grapple with it, but it was speedily wrecked, as we all foresaw, for to give the Archbishop full and free administrative powers was to make him a Pope, and those who rejected Rome were not in any sense going to obey Canterbury.

Who, then, is the head of the English Church? This was the riddle we had to solve, and for seventeen long years we tried honestly to solve it, and the answer undoubtedly is, much as our Ritualistic friends and others may howl, none other than his Majesty Edward VII! Already a Royal Commission is trying to settle what the Archbishop has failed to do, and some aggrieved clergy, upset at its procedure, are about to appeal—not to the Convocation, that effete assembly, not to the moribund archbishops or bishops—but direct to the King! and so like it or not, the King is now, as he was in the time of Henry VIII and Edward VI, the supreme head, in things spiritual as well as secular, of the Anglican Church! We know many squirm at the thought, but it is so, nevertheless, and every archbishop and bishop knows it only too well.

Another serious difficulty to us was that the Anglican Church has lost largely, and is still losing, its hold on the people. There is no progress and no real life in her. She is alive, but it is the life of a paralytic, and at times an attempt is made to galvanise a show of life into her body, but at the best it is a dreary failure, for all her aids and agencies are fast wearing out. Take churches in London, once full to the doors

with fashionable and devout congregations, and look at them now. Even a huge multiplication of services and guilds have ceased to attract. Musical services, lantern services, flower services, harvest services are all wearing out, and the curate has now to be an athlete, or gymnast, or a footballer, or a cricketer, in order to attract young men and boys to his services. Why is this so? we used to muse over and over again, and then the answer came: Because the Church of England is a gigantic sham, a compromise between Church and State, a monstrous lie! We never, even in former days, read the words of Jeroboam, when he put his false gods up in place of the God of Israel, without thinking of these two bright beauties, King Hal and Queen Bess. 'These be thy gods, oh Israel!'

And what are these idols, these false gods? The King in place of the Pope, the false clergy in place of the true, the sham German-made Communion in place of the Mass. And the poor dupes who serve her altars are bound hand and foot in fetters most vile, which only a few short considerations would easily prove even to the smallest child. If a case of heresy turns up, no single bishop can try the case or punish the guilty, without an Act of Parliament, and an appeal to the Crown. If a man writes a book against the Bible, a book condemned by nearly every bishop on the bench as the rankest of heresy, then if the State chooses to make that man a bishop, the bishops have to lay their hands on him, and ask the aid of God's Holy Spirit to consecrate a man who may not believe in the Trinity at all.

Apologies for their position have constantly to be made, and now, perhaps, the most foolish apology and working scheme has come to light, namely, an appeal to the first six centuries, which, oddly enough, owes its inception to an Evangelical dean. Can no one show these misguided men the absurdity of this appeal? Catholics know well that long before the first six centuries had passed Rome was then, as she is now, the only fold, the one true Rock of Jesus Christ. The deputation who waited on Dr. Davidson must have amused him much, for he knows perfectly well that to allow them to limit, or to adhere themselves to the first six cen-

turies is beyond his powers, and would require a special Act of Parliament, ratified and signed by the head of the Anglican Church, not by him, Archbishop Davidson, but by King Edward VII.

Let the deputation go before the King, and perhaps they will then get a more satisfactory answer to their addresses. Why, we would like to ask, why do men whose own rise dates from the heresies of the sixteenth century, dislike the date of their birth, and why do they seek to find a purity of doctrine and ritual in the year six hundred, and not at the true date of their inspiration, sixteen hundred? Let them go to the writings and homilies of the Reformers, and they will then find all they want, but the claim to be St. Augustine's followers must be given up and the parody of Catholic faith and practice laid aside, for at no period of the true history of the real Catholic Church¹ can they read themselves in, or persuade any Catholic in or outside this island that they are part of the Catholic Church.

A. B. STAVERT, M.A.

GENERAL NOTES

'LISHEEN ; OR, THE TEST OF THE SPIRITS' ¹

THE Greeks used to say that the worst of all disasters for a man was to be opened and found to be empty.² The same may be said of books ; and countless are the works whose value can be decided by so simple a test. This new novel of Canon Sheehan's, however, is not one of them. Whatever else may be said of it, no one can say that it is empty. It is, perhaps, the volume of the author's works most full of incident, most dramatic in its episodes, most engrossing in interest, most easily read. It is marked by all the author's gifts of elegant diction, of insight into various phases of Irish character, of sympathy with the masses, of vivid and poetic description, of the quiet humour and quaint fancy which made the fortune of *My New Curate*.

Some years ago I happened to be spending the summer holidays in Germany, and was one day sitting on a bench in a shady park reading a newspaper, when a German ecclesiastic came and sat beside me. Seeing my foreign costume he addressed me in Latin, and a conversation something like the following ensued :—

G.—'Unde venis ?'

H.—'Ex Hibernia.'

G.—'Ex Hibernia ! Hoc anno librum legebam a sacerdote Hibernico compositum, cui titulus fuit "*Novus Meus Vicarius*." Cognoscis forsitan opus ?'

H.—'Immo, opus lexi et gustavi.'

G.—'Cognoscis etiam auctorem ?'

H.—'Paululum de visu sed multum de fama.'

G.—'Forsitan tu ipse es auctor ?'

H.—'Eheu, tali ingenio non sum dotatus !'

G.—'Auctor vere non es ?'

H.—'Non sum.'

¹ *Lisheen ; or, the Test of the Spirits*. By the Very Rev. Canon P. A. Sheehan, D.D. London : Longmans, Green & Co., 1907. Price 6s.

² This remark is made by A. C. Benson in his *Essays From a College Window*, p. 251, probably on the strength of the following :—

ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, ἢ γλῶσσαν ἦν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν αὐτοὶ διαπτυχθέντες ὥφθησαν κενοί.—SOPHOCLES, *Antigone*, 707-709.

G.—‘ Igitur in omni securitate loqui possum et te non tentabit elatio si iudicium meum audeam proferre de libro illustrissimi tui conationalis ? ’

H.—‘ Cum omni libertate potes discurrere. ’

G.—‘ At vero, liber de quo agitur summa felicitate scriptus est. Ecclesiam illustrat, populum delectat, lectorem inebriat. Est opus doctum sed simplex, utile simul et jucundum. Quantum differt ab operibus saeculi ! Turpia fugit, ad bonum trahit, de curis terrenis et fugacibus eripit, in altum movet animum et cor. Nomen auctoris est Shayhann ? ’

H.—‘ In Hibernia dicimus Shiehan. ’

G.—‘ Ah, *Shiehan* ! De eo concepi figuram aliquam in mente mea. Vide si recte. ’

H.—‘ Videamus ! ’

G.—‘ Est vir provectus aetate, moribus diguissimus, incessu gravis, vultu sole benignitatis irradiatus, facilitate dicendi insignis, scribendi mirus, pauperum amator, divitum servus, nemini se negans, omnibus inclinans. ’

H.—‘ Loqueris de *Novo Vicario* vel de auctore !

G.—‘ De auctore, de auctore. ’

H.—‘ Eum habes fere sicuti est. ’

G.—‘ Quid deest ? ’

H.—‘ Multa desunt ; exempli gratia, ’ etc., etc. ’

G.—‘ Quidquid sit de his omnibus est vir qui bene de religione et patria meritis est, clero Hibernico est ornamentum et decus, opus bonum facit pro Deo et Ecclesia. Si palmam egregiam in terra jam non tulerit, eam in coelo certissime portabit. ’

At the end of the conversation my acquaintance gave me his card, which bore the inscription : ‘ Adam Krawutsky, Professor of Theology, University of Breslau. ’

As I agree in the eulogium of this distinguished foreigner I feel myself all the more at liberty to mention freely any defects or drawbacks that I may notice in those of the author’s works that are submitted to me. Criticism which would consist only in eulogy would, I have no doubt, be as distasteful to him as it is to me.

Now the first observation I would venture to make is that, in its broad outlines, if not in its details, the author’s art seems *imitative* rather than *creative*. *Lisheen* is clearly a daughter of Tolstoi’s *Resurrection*. Substitute Maxwell for Nekludoff, and you have the skeleton of the novel. As the Russian *moujiks* are sullen and distrustful, not believing in the disinterested philanthropy of Nekludoff, the peasants of Cork and Kerry have always some lurking suspicion of Maxwell. Hamberton, in like manner, can be traced to George Eliot or

Mrs. Humphry Ward ; and people somewhat like Outram are to be met with in Haggard and Kipling. Finally, the Major's oaths and expletives are more reminiscent of Charles Lever than of present-day realities.

The author is more effective and convincing in dealing with Irish characters and scenes that must necessarily have come much more under his own observation, as is the case with all of us, than when he draws upon his imagination, or, consciously or unconsciously, imitates others. Here his wit is genuine, his sympathy communicative, his sincerity warm and fervent. Whilst the 'Leper' chapter is repulsive and unnatural, and the scene between Outram and his wife harrowing and monstrous, the troubles of native Irish life and the scenes connected with it, the moods of the crowd, the sudden changes, the springs of action in the individual peasants, are admirably depicted. Father Cosgrove, too, is excellent ; and the general purpose of the story is well attained.

Of course there are in all parts of the book passages that are true to life, and mirror the society the author wishes to describe ; but whilst in one direction they all reflect the object as it is, in the others you see it frequently exaggerated, distorted, transformed. You feel that somehow it is not the thing ; although you find it difficult to say where exactly is the defect. In a word, the work is not perfect ; but it is so good and so much better than anyone else can do at the present day in the same line, that it may be disposed of with almost unqualified praise. The spirited action maintained throughout the story shows that the author has never been in better condition for work, if not in better vein. This gives ground for hope that we may look forward still for many years for the ripe fruit of his well-stored mind, his rich and highly-cultivated imagination. His works have now made the round of the world, and his success has been won not only without uttering anything base, but whilst helping, lifting and enlightening all who have come under his influence.

J. F. HOGAN, D.D.

Notes and Queries

THEOLOGY

VALID MATTER AND FORM OF EXTREME UNCTION

REV. DEAR SIR,—It used to be the teaching in my time that for certain validity of the sacrament of Extreme Unction anointing of the five senses, together with the appropriate form for each, was necessary. How far has the Decree of April, 1906, made a change in old views ?

SACERDOS.

There has been a great diversity of opinion amongst theologians as to the valid form and proximate matter of the sacrament of Extreme Unction. Some held that no mention of the senses is necessary for validity of the form, others that general mention of the senses is required, and others again that particular mention of the five senses is of necessity. As to the anointing some held that one anointing is quite sufficient for validity, others that anointing of the five senses is necessary. Those who held that no mention of the senses is necessary, and that the anointing of the five senses is not required for validity, were determined in their view by the Oriental Liturgies which prescribed forms making no reference to the senses, and which did not require anointing of the five senses. In recent times, when the Liturgies of the East began to be more closely examined, this view became the common opinion, although it was not looked on as certain.

The decree of the Inquisition, to which my correspondent refers, has settled the question, at least so far as the form in case of necessity is concerned. The decree states : ' In casu verae necessitatis sufficere formam : Per istam sanctam unctionem indulgeat tibi Dominus quidquid delequisti. Amen.' The S. Cong. could not have given such a reply unless in case of true necessity this form is certainly sufficient for validity. But if sufficient for cases of necessity the form is very probably valid in all cases, since

the sacrament is essentially the same whether there is urgent necessity or not. I would regard this conclusion as certain were it not for the opinion which holds that the Church has power to determine in specie the matter and form of some sacraments.

The fact, too, that no mention of the senses is made in the form, adds additional strength to the opinion of those who say that anointing of the five senses is not necessary for validity. Whether the opinion has now become certain, so far as cases of necessity go, I would prefer to leave to the judgment of others. In the latest edition of his *Casus Conscientiae*, Lehmkuhl holds that it is now certain that in case of necessity one anointing is sufficient for validity, and his view ought to be considered as safe in practice. At the same time, to procure absolute certainty it would not be out of place in practice to anoint the forehead while pronouncing the short form, and then to anoint the eyes, ears, nostrils, and mouth for the senses of sight, hearing, smell, and taste. This would remove not merely reasonable doubt, but even the slightest scruple, about the validity of the sacrament, from the point of view of form and proximate matter.

Since the short form is now certainly sufficient for the validity of the sacrament in urgent cases, there is no need for a conditional repetition of the sacrament if the subject does not die at once.

{ BEQUEST FOR MASSES

REV. DEAR SIR,—A friend left me by will £100 for Masses, the honorarium to be 5s. for each Mass. (1) Can I lawfully accept the 400 Masses for myself? (2) If I can, what time is allowed for their celebration?

SACERDOS.

(1) According to the decree *Ut debita* nobody may take more Masses than he can probably personally celebrate within a year, 'salva tamen semper contraria offerentium voluntate, qui aut brevius tempus pro missarum celebratione sive explicite sive implicite ob urgentem aliquam causam deposcant, aut longius tempus concedant, aut

majorem missarum numerum sponte sua tribuant.' From the last phrase it seems perfectly clear that when a person spontaneously offers more Masses than a priest can probably celebrate within a year the latter is perfectly justified in acting on the tacit consent of the donor to take the Masses and to say them within a reasonable time after the expiration of a year.

(2) In regard to the second question I would say that the priest is safe in acting on the terms of the decree *Ut debita*, which lays down that the available time for the celebration of 100 Masses is six months, other periods to be regulated proportionately. Hence for 400 Masses about two years would be allowed.

It may be useful to mention that the case contemplated is not affected by the rule that unfulfilled obligations must be transferred to the Ordinary at the end of the year, since this regulation refers to cases in which there is not the permission of the donor to retain the Masses for a longer period than twelve months.

DOUBTFULLY CONSECRATED HOSTS

REV. DEAR SIR,—Father Noldin, S.J., says in his *Theology*, regarding 'Hostias dubie consecratas,' 'Licet etiam post consecrationem hostiae majoris sive calicis verba consecrationis condionate super eas proferre, quia sic non inchoatur novum Sacrificium' (Vol. ii., page 134, 5th Edition). Would it be safe to act on his opinion? whereas the opposite is held by Father Genicot (Vol. ii., page 179, No. 175, iii., editio quinta).—Yours,

ENQUIRER.

It seems to me that the opinion which Father Noldin holds in the later editions of his *Moral Theology* concerning the conditional consecration of doubtfully consecrated Hosts is not safe in practice, since it has neither internal nor external probability in its favour. That it has no external probability is quite clear from the fact that Father Noldin is practically alone in holding the view. That it has no internal probability follows from the nature of the sacrifice of the Mass. The sacrifice is complete when you have a validly consecrated chalice, and a validly consecrated

Host, which remain for the communion of the priest. If the large Host were in any way destroyed, after the consecration and before the communion, then the priest could lawfully consecrate a new Host for the completion of the sacrificial act. But when there are validly consecrated chalice and Host which remain for the communion of the priest, there is all that is needed for a complete sacrificial act. Hence the consecration of any additional matter is the beginning of a new sacrifice, and consequently altogether unlawful. Nor let it be said that the doubt about the validity of the consecration of small Hosts makes a new conditional consecration nothing more than a completion of the previous consecration; because the new consecration, in so far as it is a true consecration at all, is in no way required for the completion of the sacrifice.

Hence, doubtfully consecrated Hosts must either be consumed by the priest after the consumption of the chalice, or be kept for a future Mass at which the celebrant will conditionally consecrate them.

THE HUNTING LAW

REV. DEAR SIR,—In the new Statutes of Maynooth (1900) clerics are forbidden to ride to hounds *nisi ob rationes speciales id Episcopus permittat*. Now, what is the force of this condition? Cannot a Bishop grant a dispensation from the Synodal laws? What, then, was the meaning of inserting the phrase?

SACERDOS.

A dispensation and a permission are two distinct exercises of jurisdiction. They agree in this that the person who has obtained either is exempt from the law. They differ from one another inasmuch as permission is an exemption which is so provided for by the law that its concession is in no way a retractation of the law; but a dispensation is a retractation of the law for special cases. In other words, laws which contain a clause about permission do not forbid a thing absolutely, while laws containing no such clause do forbid a thing absolutely, though the superior retains the power of granting a dispensation.

Besides this speculative and essential difference, there are many practical differences between a permission and a dispensation. For instance, a person can never lawfully presume on a dispensation. He can, indeed, presume at times that a dispensation *has been* granted, and circumstances may arise when by *epikeia* he can consider himself free from the law without a dispensation; but a mere interpretative dispensation, i.e., a dispensation that would be granted if the superior were approached, is of no avail. On the other hand, sometimes an interpretative permission can be lawfully utilized, when, viz., it is not stated in the law that express permission is required, and when the superior can be approached only with difficulty. This is the unanimous teaching of theologians.¹

MIXED MARRIAGES AND DISPENSATION FROM THE IMPEDIMENT OF DIFFERENCE OF RELIGION

REV. DEAR SIR,—According to the Decree *Ne temere*, marriage between a Catholic and a pervert is not a mixed marriage. Does this mean that for such a marriage no dispensation will be necessary after Easter, 1908?

READER.

The decree *Ne temere* refers merely to the impediment of clandestinity. It makes no change in the legislation already in force concerning the impediments of 'mixed religion' and 'diversity of worship.' Hence in the future, as in the past, a dispensation will be necessary in case a Catholic wishes to marry a pervert; and this dispensation will not be granted except on the usual conditions.

J. M. HARTY.

CANON LAW

FIRST COMMUNION

REV. DEAR SIR,—Allow me to ask you two questions about the obligation of receiving, and the right of giving First Communion:—

(1) Has a diocesan superior the authority of fixing by a rule

¹ Suarez, *De Legibus*, l. 6, c. 13, n. 20.

the age when children of his diocese must be admitted to First Communion, assigning, moreover, the time when the ceremony of the distribution of First Communion will take place every year in the different parishes of his diocese? Such a rule, which is made in various dioceses, seems a rather curious one. It supposes, in fact, that all children of the same diocese attain at the same age the discretion required by the Lateran Council for the faithful of both sexes in order to be bound to receive Holy Communion; which evidently is not always the case.

(2) I am under the impression that in the course of my reading I came across a statement to the effect that the admission to, and the distribution of First Communion, is an exclusive right of Parish Priests; and that religious communities, for instance, cannot dispense it in their own churches without due authorization of the local Pastor. How far is that true?—An answer will oblige.

B. M.

The decree of the Lateran Council referred to by our correspondent runs thus:—

*Omnis utriusque sexus fidelis postquam ad annos discretionis pervenerit omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti et iniunctam sibi poenitentiam propriis viribus studeat adimplere, suscipiens reverenter ad minus in Pascha Eucharistiae Sacramentum; nisi forte de proprii sacerdotis consilio ob aliquam rationabilem causam, ad tempus, ab huiusmodi perceptione duxerit abstinendum.*¹

From the above quoted words of the Lateran Council we can only infer that the age for the inception of the obligation for people of both sexes to go to Holy Communion is the age of discretion. Vague and uncertain as this expression may appear, it is the only reasonable one which can under the circumstances and in a general rule be assigned; but doctors endeavour to further explain and specify it in a more definite manner. First of all, they tell us that the age of discretion in this connexion is not the same as that required for the reception of the Sacrament of Penance. Although no restriction or distinction is made, for both sacraments, in the words of the above-cited decree, yet the difference between them is suggested

¹ Can. 21, Conc. Later. IV., an. 1215.

by the subject-matter. The age of discretion for the Sacrament of Penance is that in which there is a sufficient capacity of discerning between good and evil and, therefore, of committing a sin and conceiving afterwards, with God's grace, an act of true repentance. This happens when the use of reason is attained; whereas for the Sacrament of Blessed Eucharist the age of discretion is reached when children, according to the *Roman Catechism*, 'Huius admirabilis Sacramenti cognitionem aliquam acceperint et gustum habeant ;'¹ and it is admitted that such a taste for Holy Communion and a sufficient knowledge of the Sacrament of Eucharist cannot be gained by those who have just attained the use of reason, as they demand a more developed reasoning power, and consequently, a more advanced and ripe age. Accordingly, Suarez,² for instance, maintains that such a discretion and knowledge is reached when children are between ten and fourteen, or when they are eleven or twelve according to St. Thomas.³ These rules, of course, tell what usually happens in the majority of cases. To fix a number of years with mathematical precision, when children attain the perfect use of reason and the discretion required for the knowledge of spiritual things generally, and the Sacrament of Eucharist in particular, is absolutely impossible. Hence, St. Alphonsus alluding to these rules assigned by different authors, concludes : 'Dictum est regulariter, nam citius possunt obligari pueri qui ante talem aetatem perspicaciores conspiciuntur.'⁴

If that be the case, how can ecclesiastical superiors make diocesan or provincial statutes, thereby fixing a definite age for children in order to be admitted to Holy Communion, regardless of the fact that some of them may have attained the discretion necessary for that Sacrament and therefore incurred the obligation of receiving it long before the age specified in the diocesan or provincial rules ?

It is true that a precise number of years cannot be for

¹ Cf. *Cath. Rom.*, 'De Euch.' n. 63.

² Suarez, In Part iii, St. Thom., Disp. lxx. sect. i, n. 3.

³ St. Thom. *Sent.* lib. iv, dist. 9, quest. 1, art. 5.

⁴ St. Alph., *Theol. Mor.*, lib. vi, n. 302.

that purpose established with mathematical certainty and for all children ; but it is always safe to determine it approximately relying on the common teaching of doctors. Moreover, the same decree of the Lateran Council recognizes ecclesiastical superiors as competent authorities to decide about children's discretion for First Communion, and, therefore, about the age and time when children are bound to fulfil their obligation. Indeed, nobody better than the superior to whose care children are entrusted can tell when they are, as a rule, capable of partaking of the Sacrament of the Altar, and fix the age when they are bound to receive it. But should, in some cases, discretion be attained before the age assigned by the superior, then by admitting these children to First Communion at the age fixed by diocesan rule, the faculty is exercised of protracting for some time the fulfilment of the precept of the Church. This temporary postponement, however, is allowed by the same decree of the Council and for just and reasonable motives, because the age of discretion does not make it always imperative, as in the case of the Sacrament of Penance, to fulfil immediately the obligation of making First Communion.

But who is the *Proprius Sacerdos* of the Lateran Council decree who has the power of judging about the fitness of children for Holy Communion and of making in consequence a rule as to their age for receiving it ; and which are the motives for the enactment of such a rule ? No doubt can be entertained that by *Proprius Sacerdos* is meant not only the confessor, but also any ecclesiastical superior, enjoying jurisdiction *in foro externo*, and in a special manner the Pope for the whole world and each bishop in his own diocese. It is clearly proved by Benedict XIV,¹ who concludes his demonstration by saying : ' *Nemo tamen salva fide negare potest etiam Summum Pontificem in tota Ecclesia et Episcopum in commissa sibi dioecesi proprium esse sacerdotem.*'

As to the motives for making a general rule fixing the age of children capable to go to First Communion, and for

¹ Benedict XIV., *De Syn.* lib. xi. c. 14, n. 2 ; Inst. xxviii., n. 6.

the postponement in some cases of the obligation of the ecclesiastical precept, one of them may be the necessity of making children study catechism until a certain age, especially in places where that study is discontinued soon after the reception of First Communion, but the principal and very laudable reason nowadays is the desirability of conferring the Sacrament of Holy Eucharist every year on all children of about the same age, and of the same parish or diocese on a fixed day in order to mark the occasion with unusual display of solemnity. It is well known that these festivities introduced by a laudable custom and now associated almost the whole world over, with the administration of First Communion, are fruitful of spiritual advantages to children and a source of great edification to those who assist at the celebration of those religious functions; functions which have lately been recommended by the present Holy Father, and enriched with a treasure of Indulgences.¹

In Ireland the custom of associating the happy event of the distribution of First Communion with a solemn and festive celebration in order to make it as impressive and attractive to the young as possible, is prevailing and flourishing throughout the country, with the sanction of the Bishops who wish to have it introduced wherever it is not in existence yet.² No wonder, then, if for each parish, a particular day of the year is established by diocesan rule, and a certain age when children are to be admitted to First Communion.

Lastly, an authoritative confirmation of the doctrine hitherto expounded may be found in the response of the Sacred Congregation of the Council, 21st July, 1888, to the Bishop of Annecy, approving of his diocesan rule which established a certain day of the year and the twelfth year of age for all children of his diocese to go to First Communion, and especially for the reason already mentioned; although the Congregation carefully added that notwithstanding such a rule children cannot, in particular cases

¹ S. C. Indul. 12 Jul. 1905—*App. Mayn. Syn. Dec.*, p. 56.

² *Mayn. Syn. Decr.*, p. 65, n. 84.

and absolutely speaking, be prevented from receiving Holy Communion *privately* if they ask for it before the date assigned by diocesan rule, and have certainly attained the discretion required for the fulfilment of the ecclesiastical precept.

(2) As to the second question, if our correspondent wants to say that he came across a written law laying down the theory that the admission of children to First Communion and its distribution in the parochial church is exclusively reserved to parish priests, we are afraid that he is labouring under a mistaken impression, because, to our knowledge, there is no general law of such a nature. On the contrary, the written law recognizes as competent authorities for that purpose, besides the local pastor, any other ecclesiastical superior. Hence, as we already remarked above, the *Proprius Sacerdos* of the decree of the Lateran Council, recognized as judge of the fitness of children for Holy Communion, and of the reasonable motives for retarding the fulfilment of their obligation is, according to Benedict XIV, not only the parish priest, but any superior with jurisdiction either *in foro interno* or *in foro externo*, and also any approved confessor. Indeed, the *Roman Catechism*¹ prefers the latter, together with the children's fathers to anybody else, stating: 'Qua vero aetate pueris sacra mysteria danda sint nemo melius constituere potest quam *pater et sacerdos cui illi confiteatur peccata*.'

Nor is it an exclusive right of the parish priest to distribute First Communion in the parochial church, unless it be the annual Communion during Paschal time, in order to fulfil the ecclesiastical precept. This is the common teaching of both old and modern canonists dealing with this subject.² We readily admit, however, that there is a general custom all over the world attributing to parish priests such a special right, a laudable custom in itself,

¹ *Cath. Rom.* 'De Euch.' l.c.

² Cf. Suarez. l.c. disp. lxx. sect. 1, n. 4; Berardi, *De Parocho*, n. 758; De Angelis, tit. *De Parochiis*, etc., n. 5; Appeltern, *Prael. Jur. Reg.*, p. 577; Bouix, *De Reg.*, ii., p. 210; Nardi, *De Parochiis*, tit. i., c. 7, p. 169, n. 3; Berengo, *Euch. Par.*, p. 157; Ciolli, *Spic. Cas.*, p. 168, etc.

full of great advantages to children both from the religious and spiritual point of view, which ought to be followed and maintained wherever it is prevailing ; but it does not abolish contrary particular customs and legislations, nor does it prevent any local superior from conferring such a right and privilege to some ecclesiastical body or religious family.

In the Maynooth Synod Decrees the Irish Bishops inculcate the observance of the obligation of instructing children imposed by common ecclesiastical law on all pastors of souls ; and enact that every year during summer time parish priests or their curates must explain the nature, the value, and effects of the Sacrament of Blessed Eucharist to the children confided to their care ; and wish that, in so far as local circumstances permit, some pious exercises shall take place before the administering of First Communion. Moreover, as to the instructions to be imparted to children in preparation of this auspicious occasion, in virtue of the powers obtained from the Holy See the Bishops order that an arrangement suited to the circumstances be made by each parish priest and submitted, without unnecessary delay, to the Bishop for his sanction.¹ These are, to our knowledge, the only dispositions of the Irish Hierarchy on this matter, dispositions which if, on the one hand, are a confirmation of the general law of the Church, on the other do not favour parish priests with any special privilege or right as to the admittance of children to First Communion and its distribution in parochial churches. No doubt, the trend of the episcopal injunctions seems to be, at least, a tacit approval of the custom prevailing in Ireland in this respect, and in favour of parish priests, but that does not abrogate special practices in special parts of the country, nor does it prevent a particular superior from granting that right to others, nor ecclesiastical bodies, and especially religious communities, from using privileges in this direction which they have long exercised with the sanction either explicit or implicit of the diocesan authorities.

¹ *Mayn. Syn. Dec.*, p. 65, n. 83—*Appendix to Mayn. Syn. Dec.*, p. 402.

**DOMESTIC PRELATES AND PAPAL RESERVATION OF
BENEFICES**

REV. DEAR SIR,—In the last number of the I. E. RECORD you discussed the question whether benefices held by Apostolic Protonotaries are reserved to the Holy See when they fall vacant ; will you kindly say whether the same reservation applies to parishes held by Domestic Prelates in Ireland ?

X.

It was through oversight that we failed to make any mention of Domestic Prelates in the article referred to by our correspondent. No doubt, the case of Domestic Prelates holding parishes here in Ireland is more common than that of Protonotaries, and therefore of more practical importance.

It is beyond any doubt that the canonical doctrine about Papal reservation of benefices occupied by Apostolic Protonotaries equally applies to benefices held by Domestic Prelates. This appears from the Const. *Ad Regimen* of Benedict XII, from the I. and IV. rule of the Apostolic Chancery, and it is commonly confirmed by learned canonists who comment on those rules and other laws of Papal reservations. Indeed, if we, in our article of last issue of the I. E. RECORD, quoted in full Dr. Piacenza's passage of the *Ephemerides Liturgicae*, August, 1906, page 468, where he makes a masterly commentary on the Motu Proprio *Inter Multiplices*, there would have been no room for this query. He writes thus : ' Ex Regulis Cancellariae Apostolicae I et IV, beneficia eorum qui de familia sunt Romani Pontificis uti Protonotarii, *Praelati Domestici* et Cubicularii, reservata manent Summo Pontifici.'

However, our reply to this case is the same as that we offered in the other concerning Protonotaries, and our correspondent would have come to this conclusion if he noticed the wide range and the general character of the answer in our previous article. We remarked there that Irish parishes, no matter whether occupied by Protonotaries or other Prelates, cannot fall under any law of reservation, first, because it is not quite certain whether rules and laws

of Papal reservation of benefices are in force in this country ; secondly, because reservations do not, as a rule, effect parochial churches unless they are specially mentioned ; and lastly, because Irish parishes are not benefices or, at least, it is doubtful whether they are benefices in the strict canonical sense of the word, and rules of Papal reservation undoubtedly affect certainly strict benefices.

S. LUZIO.

LITURGY

BLESSING OF BAPTISMAL FONT ON EVE OF PENTECOST

REV. DEAR SIR,—(1) Is it of obligation to bless the font on the Vigil of Pentecost ?

(2) It is very difficult to obtain servers in my parish ; and on Saturdays, not on Holy Saturday, a female answers Mass. De Herdt seems to imply it is not of strict obligation. An answer in an early number will oblige.

SUBSCRIBER.

It is certainly a matter of obligation to bless the Baptismal Font, in those churches in which it is erected, not only on Holy Saturday, but also on the Vigil of Pentecost. There are several Decrees of the Congregation of Rites in which this obligation is placed beyond all shadow of doubt. Here are some of the more recent of them. In April, 1874, the Bishop of St. Hippolytus asked if the custom, which prevailed in his diocese, of blessing the Font on Holy Saturday only, might be continued, in view especially of the words of the Roman *Ritual*,¹ which seems to imply that a blessing on either of the two days above mentioned is sufficient. To this the Congregation replied that, having regard to previous decisions in the years 1755 and 1844, the baptismal water was to be blessed in Parochial Churches not only on Holy Saturday but also on the Eve of Pentecost,

¹ *De Sac. Bap.*, cap. i., n. 4.


'non obstante quacumque contraria consuetudine quae omnino eliminari debet.' Later on, in June, 1892, it was decided that the practice of blessing the baptismal water in a few important churches only, and then conveying it to others was to be discontinued, and that in every church in which there was a Font, it was to be blessed on Holy Saturday and the Eve of Pentecost if not in the more solemn way, at least privately. This same direction was again repeated in January, 1899, when the Congregation of Rites expressly decided that the blessing of the Baptismal water should be carried out on each of these two days, not only in the Parochial Church, but also in the *succursal* churches of the Parish in which Fonts were erected, and that the Pastor should depute some priests to perform the ceremonies in the minor churches. These decisions are sufficiently explicit and render suspect the lawfulness of the custom which exists in many places of dispensing with the blessing on the Vigil of Pentecost. It is strange how such a custom should arise for it is directly opposed to prescriptions of the Roman Missal where, in laying down the Rubrics to be observed on these two mornings, it expressly includes the blessing of the Font for such occasions; and, moreover, as De Herdt¹ observes, the Office for these days embraces the blessing of the baptismal water as an integral part of the whole ceremony. The recent Synod of Maynooth reminds Parish Priests of their duty in this respect in these words: 'Meminerint Parochi Rituale Romanum et Ecclesiae consuetudinem exigere ut fons baptismalis, infuso Oleo et Chrismate, bis in anno, Sabbato nempe Sancto et Sabbato Pentecostes, benedicatur.'² For this country, therefore, the question is settled. The only exception which, apart from official recognition of a particular practice,³ could be tolerated is where one Parish Priest has charge of two churches in each of which is a Font. Here, manifestly, he cannot bless both on the same morning, or, at all events, *solemnly* (i.e. *secundum Missale*),

¹ *Prax. Lit.* ii., 14, n. 2.

² *Acta et Decr.*, p. 60.

³ Cf. I. E. RECORD, Sept., 1907, p. 324.

but can, and should, bless the second one *privately* (i.e. *secundum Rituale*).

 Priests who live at a long distance from the Cathedral town, and cannot easily procure the newly-consecrated Oils in time for the ceremony of Holy Saturday morning, are often at a loss to know what to do, whether to defer the blessing of the Font, or to proceed with it using the Oils of last year. The following course may be safely recommended in these circumstances. The blessing should be performed on Holy Saturday morning up to the point at which the Oils are infused. Then, if there is hope of getting the fresh Oils before the baptismal water is likely to be required, the remainder of the ceremony may be put off until the new Oils are had, when they can be infused privately. But, if the water is likely to be required before the fresh Oils arrive, the old Oils should be employed, and the baptismal water thus blessed should be preserved up to its renewal on the Eve of Pentecost.¹

The answer to the second part of the query was given by the Sacred Congregation of Rites in March, 1899. It was then asked whether a Sister would be permitted to serve Mass in Convents and boarding-schools in the impossibility of procuring an Altar boy, and the reply was: *Affirmative in casu ex necessitate*. The necessity refers not to the celebration of Mass but to the difficulty of getting a proper server. It is now commonly laid down by rubricists and theologians that a priest may avail himself of the services of a female for a Mass that he says out of mere devotion, but in such circumstances the server was to kneel outside the Sanctuary, and do nothing except give the responses and ring the bell.

PRIVILEGES ACCORDED TO CHRISTMAS MIDNIGHT MASS

In the month of August last an important concession, which will be generally welcomed, was granted by the Holy Council of the Inquisition in favour of the celebration of Low Masses on the night of the Festival of the Nativity.

¹ Van der Stappen, *De Sac. Adm.*

It has ever been the earnest desire of many of the faithful to be able to assist at the Holy Sacrifice of the Altar on the night and at that precise hour which, in accordance with commonly-accepted tradition, marks the anniversary of the Saviour's birth into the world. Hitherto this laudable ambition could only be gratified by the favoured few, for the only Masses sanctioned by the laws of the Liturgy on this privileged occasion were Solemn (i.e. *Solemnis vel Cantata*) Masses which were celebrated in Cathedrals and in Conventual and Parochial Churches. Private, or Low Masses could not be said without an Apostolic Indult, nor could Communion be distributed without special permission. Now, however, to stimulate the piety of the people, and to excite in their hearts feelings of gratitude to God, for the ineffable mystery of the Incarnation, the present Sovereign Pontiff, in his zeal for the divine honour and glory, graciously permits the celebration of Low Masses on the night of the Nativity, subject to certain well-defined restrictions. It will be useful to examine the circumstances in which these Masses may be said. The privileges, let it be observed, are in the main and directly granted in behalf of Religious Communities.

1. All Religious Houses of men and women, with simple as well as solemn vows ; all charitable, educational, and other institutions established and controlled by ecclesiastical authority, and all seminaries, enjoy the privilege of having Midnight Masses on the night of the Nativity provided only that the Blessed Sacrament is habitually reserved in their Oratories whether public or semipublic.

2. The three Masses assigned in the Roman *Missal* may be said, or two of them or one only according to convenience. If two are said, then those should be selected that correspond with the hours of celebration ; but, on the other hand, that one may be reserved for the morning which is most appropriate to the circumstances of this time.

3. If two or three are said without interruption the *De Profundis* and Prayers after Mass should be said after the last only. The first Mass should not be commenced before twelve o'clock, it being understood that this moment

may be reckoned either according to the *true solar*, or *mean standard*, or *local* time.¹ There is no obligation, as is sometimes erroneously supposed, of abstaining from food for some hours before beginning the first Mass, but this reverent precaution is no doubt highly to be commended.

4. Holy Communion may be distributed at all the post-midnight Masses, and all lay persons permitted to be present at any of them satisfy the Ecclesiastical Precept for Christmas Day.

P. MORRISROE.

¹ Cf. Genicot, *Theol. Mor.*, v. ii. n. 199.

DOCUMENTS

MOTU PROPRIO OF HIS HOLINESS POPE PIUS X ON THE
BIBLICAL COMMISSION AND THE ERRORS OF THE
MODERNISTS

SANCTISSIMI DOMINI NOSTRI

PII

DIVINA PROVIDENTIA

PAPAE X

DE SENTENTIIS PONTIFICALIS CONSILII REI BIBLICAE PROVE-
HENDAE PRAEPOSITI AC DE CENSVRIS ET POENIS IN EOS
QVI PRAESCRIPTA ADVERSVS MODERNISTARVM ERRORES
NEGLEXERINT

MOTV PROPRIO.

Praestantiâ Scripturae Sacrae enarratâ, eiusque commendato studio, Litteris Encyclicis *Providentissimus Deus*, datis XIV Calendas decembres a. MDCCCLXXXIII, Leo XIII, Noster immortalis memoriae Decessor, leges descripsit quibus Sacrorum Bibliorum studia ratione proba regerentur ; Librisque divinis contra errores calumniasque Rationalistarum assertis, simul et ab opinionibus vindicavit falsae doctrinae, quae *critica sublimior* audit ; quas quidem opiniones nihil esse aliud palam est, nivi *Rationalismi commenta*, quemadmodum sapientissime scribebat Pontifex, *e philologia et finitimis disciplinis detorta*.

Ingravescenti autem in dies periculo prospecturus, quod inconsultarum deviarumque sententiarum propagatione parabatur, Litteris Apostolicis *Vigilantiae studii*que memores, tertio calendas novembres a. MDCCCCII datis, Decessor idem Noster Pontificale Consilium seu *Commissionem* de re Biblica condidit, aliquot doctrina et prudentia claros S. R. E. Cardinales complexam, quibus, Consultorum nomine, complures e sacro ordine adiecti sunt viri, e doctis scientiâ theologiae Bibliorumque Sacrorum delecti, natione varii, studiorum exegeticorum methodo atque opinamenti dissimiles. Scilicet id commodum Pontifex, aptissimum studiis et aetati, animo spectabat, fieri in Consilio locum sententiis quibusvis libertate omnimoda proponendis, expendendis disceptandisque ; neque ante, secundum eas Litteras, certa aliqua in sententia debere Purpuratos Patres consistere

quam quum cognita prius et in utramque partem examinata rerum argumenta forent, nihilque esset posthabitu, quod posset clarissimo collocare in lumine verum sincerumque propositarum de re Biblica quaestionum statum : hoc demum emenso cursu, debere sententias Pontifici Summo subiici probandas, ac deinde pervulgari.

Post diuturna rerum iudicia consultationesque diligentissimas, quaedam feliciter a Pontificio de re Biblica Consilio emissae sententiae sunt, provehendis germane biblicis studiis, iisdemque certa norma dirigendis perutiles. At vero minime deesse conspicimus qui, plus nimio ad opiniones methodosque proni perniciosis novitatibus affectas, studioque praeter modum abrepti falsae libertatis, quae sane est licentia intemperans, probatque se in doctrinis sacris equidem insidiosissimam maximorumque malorum contra fidei puritatem fecundam, non eo, quo par est, obsequio sententias eiusmodi, quamquam a Pontifice probatas, exceperint aut excipiant.

Quapropter declarandum illud praecipiendumque videmus, quemadmodum declaramus in praesens expresseque praecipimus, universos omnes conscientiae obstringi officio sententiis Pontificalis Consilii de re Biblica, ad doctrinam pertinentibus, sive quae adhuc sunt emissae sive quae posthac edentur, perinde ac Decretis Sacrarum Congregationum a Pontifice probatis, se subiiciendi ; nec posse notam tum detrectatae oboedientiae tum temeritatis devitare aut culpâ propterea vacare gravi quotquot verbis scriptisve sententias has tales impugnent ; idque praeter scandalum, quo effendant, ceteraque quibus in causa esse coram Deo possint, aliis, ut plurimum, temere in his errateque pronuntiatis.

Ad haec, audientiores quotidie spiritus complurium modernistarum repressuri, qui sophimatis artificisque omne genus vim efficacitatemque nituntur adimere non Decreto solum *Lamentabili sane exitu*, quod v nonas Iulias anni vertentis S. R. et U. Inquisitio, Nobis iubentibus, edidit, verum etiam Litteris Encyclicis Nostris *Pascendi Dominici gregis*, datis die VIII mensis Septembris istius eiusdem anni, Auctoritate Nostra Apostolica iteramus confirmamusque tum *Decretum* illud Congregationis Sacrae Supremae, tum *Litteras* eas Nostras *Encyclicas*, addita *excommunicationis* poena adversus contradictores ; illudque declaramus ac decernimus, si quis, quod Deus avertat, eo audaciae progrediatur ut quamlibet e propositionibus, opinionibus doctrinisque in alterutro documento, quod supra diximus, improbatis tueatur, censurâ ipso facto plecti Capite *Docentes* Constitutionis *Apostolicae Sedis* irrogatâ, quae prima est in excommunicationibus latae sententiae Romano Pontifici sim-

pliciter reservatis. Haec autem excommunicatio salvis poenis est intelligenda, in quas, qui contra memorata documenta quidpiam commiserint, possint, uti propagatores defensorosque haeresum, incurrere, si quando eorum propositiones, opiniones doctrinaeve haereticae sint, quod quidem de utriusque illius documenti adversariis plus semel usuvenit, tum vero maxime quum modernistarum errores, id est *omnium haereseon collectum*, propugnant.

His constitutis, Ordinariis dioecesum et Moderatoribus Religiosarum Consociationum denuo vehementerque commendamus, velint pervigiles in magistros esse, Seminariorum in primis; repertosque erroribus modernistarum imbutos, novarum nocentiumque rerum studiosos, aut minus ad praescripta Sedis Apostolicae, utcumque edita, dociles, magisterio prorsus interdican: a sacris item ordinibus adolescentes excludant, qui vel minimum dubitationis iniiciant doctrinas se consecrari damnatas novitatesque maleficas. Simul hortamur, observare studiose ne cessent libros aliaque scripta, nimium quidem percrebrescentia, quae opiniones proclivitatesque gerant tales, ut improbatis per Encyclicas Litteras Decretumque supra dicta consentiant: ea summovenda curent et officinis librariis catholicis multoque magis e studiosae iuventutis Cerique manibus. Id si sollerter accuraverint, verae etiam solidaeque faverint institutioni mentium, in qua maxime debet sacrorum Praesulum sollicitudo versari.

Haec Nos universa rata et firma consistere auctoritate Nostra volumus et iubemus, contrariis non obstantibus quibuscumque.

Datum Romae apud Sanctum Petrum, die XVIII mensis Novembris a. MDCCCXVII, Pontificatus Nostri quinto.

PIVS PP. X.

**THE POPE'S GOLDEN JUBILEE.—CONGRATULATORY LETTER
FROM THE ARCHBISHOPS AND BISHOPS OF IRELAND.
THE HOLY FATHER'S REPLY**

Beatissime Pater,

Hiberniae Archiepiscopi et Episcopi, in annuo Conventu coadunati, maximâ reverentiâ ad Thronum S. Petri provoluti, Beatitudini Tuae ex intimo corde gratulamur de anniversario quinquagesimo Sacerdotii Tui, tam longe lateque exoptato, et jam feliciter transacto. Insuper, Deo gratias quam maximas agimus, quia navi Sancti Petri, aestu periclitanti, gubernatorem praefecit, qui fluctus tumentes componere, simulque nautis timidis, et verbo et exemplo, vires animumque novum inter procellas praestare valeat.

Insuper, Beatitudini Tuae gratias rependimus propter praeclaras Litteras Encyclicas de Modernismo, nuper ad nos allatas, quibus errores recentiores, quotidie pullulantes, et Religioni et Societati Humanae aequè pestiferi, tam luculenter sunt expositi, refutati, damnati a Supremo Ecclesiae Magisterio. Doctrinam Catholicam his Litteris expositam et amplectimur et profitemur, nos enim, sicut et Patres nostri, pedibus in Petrâ Christi infixis, nec fallaciis sophistarum, nec metu persecutionum, exinde avelli possumus.

Deo enixe adprecamur ut Beatitudini Tuae dies longos et feliciores concedere dignetur, et Apostolicam Benedictionem nobismetipsis, et clero, populoque nostro suppliciter exoramus.

Beatitudinis Tuae filii obsequentissimi et addictissimi

Pro omnibus Episcopis,

✠ MICHAEL CARD. LOGUE,

Conventus Praeses.

Eme. ac Rme. Domine Mi. Obme.,

Obsequii plenae litterae quas, nomine Episcoporum Hiberniae, ex annuo Conventu Episcopali ad Pontificem Summum mittebas, sane quanto animi solatio Sanctitatem Suam affecerunt. Vobis cordi fuit non modo de quinquagesimo sacerdotii natali, qui praesenti hoc anno Beatissimo Patri celebrandus occurrit, summo opere Sanctitati Suae gratulari, sed etiam laetitias agere communes ob editas tam opportune litteras Encyclicas contra Modernistarum errores. Ejusmodi amoris et observantiae officia non est ut dicam quam probarit Pontifex; illud potius declarare propero Sanctitatem Suam et plene confidere nunquam prolatum iri inter vos perniciosissimas illas haereses, et gratias unicuique vestrum persolvere de patefactis tam amanter animis, et testem, denique, dilectionis Suae Apostolicam Benedictionem vobis gregibusque vestris impertire.

Occasione usus, summae erga Te venerationis sensa profiteor quibus manus tibi humillime deosculor ac permaneo,

Eminentiae Tuae,

Humillimus et addictissimus famulus,

✠ R. CARD. MERRY DEL VAL.

Romae, die XXI Octobris, 1907.

Emo. ac Rmo. Domino,

MICHAEL CARDINAL LOGUE,

Archiepiscopo Armacano,

Maynooth.

**MIDNIGHT MASS AT CHRISTMAS—PERMISSION GIVEN FOR
ONE OR THREE MASSES IN ALL RELIGIOUS INSTITUTES**

S. CONGREGATIO S OFFICII

INDULGETUR FACULTAS TRES MISSAS NOCTE NATIVITATIS D. N. I. C.
CELEBRANDI IN ECCLESIIS VEL ORATORIIS MONASTERIORUM,
SEMINARIORUM ALIORUMQUE INSTITUTORUM

Feria V. die 1 Augusti 1907.

SSmus. D. N. D. Pius divina providentia PP. X. in solita audientia R. P. D. Adessori S. Officii impertita, ad fovendam fidelium pietatem eorumque grati animi sensus excitandos pro ineffabili Divini Verbi Incarnationis mysterio, motu proprio, benigne indulgere dignatus est ut in omnibus et singulis sacrarum virginum monasteriis clausurae legi subiectis aliisque religiosis institutis, piis domibus et clericorum Seminariis, publicum aut privatum oratorium habentibus cum facultate Sacras Species habitualiter ibidem asservandi, sacra nocte Nativitatis D. N. I. C. tres rituales Missae vel etiam, pro rerum opportunitate, una tantum, servatis servandis, posthac in perpetuum quotannis celebrari Sanctaque Communio omnibus pie petentibus ministrari queat. Devotam vero huius vel harum Missarum auditionem omnibus adstantibus ad praecepti satisfactionem valere eadem Sanctitas Sua expresse declarari mandavit.

Contrariis quibuscumque non obstantibus.

PETRUS PALOMBELLI, *S.R.U.I. Notarius.*

LETTER OF HIS HOLINESS POPE PIUS X TO ABBOT GASQUET

Ep. 18.

EPISTOLA

GRATULATORIA QUA NONNULLA PRIVILEGIA INDULGENTIASQUE
PONTIFEX LARGITUR IN TRECENTESIMO ANNO AB INSTITU-
TIONE CONGREGATIONIS ANGLO-BENEDICTINAE

DILECTO FILIO AIDANO GASQUET ABBATI

ET CONGREGATIONIS ANGLO-BENEDICTINAE PRAESIDI.—LONDINUM

PIUS PP. X.

Dilecte Fili, Salutem et Apostolicam Benedictionem

Tertio exeunte saeculo, postquam nobile istud Gregorii Magni Coenobium initia cepit, iure vos ac merito hanc faustitatem eventus celebraturi propediem estis; quae faustitas recordationem habet rerum, non apud vos tantum, sed late apud catholicos, anglos praesertim, memorabilium. Primum enim revocatur mens ad ea tempora, quum laetissimam in-

stitutorum vestrorum segetem, cum ipso catholico nomine, in Anglia immanis clades oppressit: tempora illa quidem religioni calamitosissima, sed maximarum virtutum ornata exemplis, quibus sese et Ecclesiam maiores praecipue vestri illustrarunt. Eluxit in his venerabilis vir, Ioannes Roberts, qui, ut plures ex eadem disciplina monachi, primum Apostolicae Sedis profuso sanguine asseruit; Congregationis Anglo-Benedictinae ornamentum idem et tutela; quo potissimum auctore accedente ope munifica Cavareli, Atrebatensis Abbatis, Gregorianum Coenobium Congregationis reliquiis, velut e naufragio collectis, excipiendis Duaci constitutum accepimus. Prosperae deinceps, adversaeque iterum res vobis consecutae, argumento fuere, provisum esse divinitus, ut bona semina sempiternae Anglorum salutis, a Gregorio profecta, nequaquam interiret penitus, sed tempestatis impulsu vobiscum advecta in Galliam, eadem longo intervallo rursus ad Anglos, novae procellae acta impetu, redirent. Ergo Sodalitium vestrum, aliis alibi apertis domibus, ipsoque Coenobio, ex auctoritate Pauli V, Pontificis Maximi, tanquam centro et capite instauratae Congregationis facto, sensim visum est, satis diuturno spatio, reviviscere, quoad tutum ei honestumque hospitium Gallia praebuit; ubi vero, non multum a pristina amplitudine et gloria abesse coeperat, maxima illa rerum omnium conversione exterminatum e finibus Galliae, istuc, unde discesserat, remigravit. Ex eo tempore licuit vobis, quasi postliminio reversis, longinquam intermissionem operae studii et contentione sarcire; fundatoque feliciter apud Downside Gregoriano Coenobio, longe lateque ad incrementum religionis humanitatisque christianae beneficam vim, instituto vestro insitam, proferre. Cognitum est, amplissimos viros, optime de Ecclesia meritos, ex isto sanctimoniae sapientiaeque domicilio prodivisse: hodieque id ipsum tum disciplinae integritate, tum studiis et artibus florere, vel Collegium indicat, Coenobio adiectum, ubi virtutum doctrinaeque ornatu lectissimorum adolescentium numerus instruitur. Ad haec et talia recolenda commodam occasionem proximi dies dabunt, eamque non vacuam fructu; vestrorum quippe recte factorum cogitatio et augebit erga vos gratiam bonorum et industriam diligentiamque in vobis exacuet. Nos vero ut eadem solemnia, quibus celebritatem additura est novi eiusque splendidi, ut intelligimus, templi dedicatio, celebriora etiam per Nos fiant, libenter indulgemus vobis, quae infra scripta sunt. Die xix huius mensis, quo die statum festorum triduum incipiet, in festo Sancti Ianuarii liceat vobis ritu votivo in honorem Sancti Gregorii Sacrum facere. Quicumque in Coenobium die xx convenerit, ut Sacro solemnii intersit, is in eum diem lege ieiunii

et abstinētiæ a carnibus solutum se sciat. Eodem die, festo Sancti Eustachii, solemne Sacrum ad precandam requiem vita functis sodalibus, ipsorum propinquis, omnibusque bene de Coenobio meritis, fieri fas sit. Præterea Venerabili Fratri Cuthberto, Episcopo Neoportensi, potestatem facimus, quam ipse, si impeditus aliqua causa fuerit, delegate alteri possit Pontificia benedictione populum lustrandi. Denique iis, qui solemni sacro adfuerint, plenariam admissorum veniam sub statis conditionibus semel tribuimus. Præter hæc autem, quæ ad tempus collata sunt, duo mansura munera vobis conferimus, unde Nostra erga Ordinem vestrum benevolentia perpetuo constet. Unum est, ut Sacerdotes ad altare maximum sacris operantes, in novo Sancti Gregorii templo, possint, quemadmodum ad altare Gregorianum in Monte Coelio, perlitare. Alterum est, ut adeuntibus die II mensis Augusti aedem Coenobii eiusdem et domorum reliquarum quæ sunt Congregationis vestrae potiores videlicet Sancti Laurentii ad Ampleforth, Sancti Edmundi Duacensis, Sancti Michaëlis ad Belmont et Sanctæ Mariæ ad Stanibrook, quoniam istæ ab aedibus Fratrum Franciscaliū admodum distant, Indulgentiam Portiunculæ impetrate liceat. Atque hæc omnia vobis Apostolica auctoritate concedimus, contrariis non obstantibus quibuscumque. Vos vero ex his voluntatis Nostræ testimoniis sumite animos et efficite, ut sacra ista solemnina tanquam auspiciū studiosioris in officio constantiæ vobis attulisse videantur. Caeletium autem donorum, quæ adprecamur ex animo, pignus itemque præcipuæ Nostræ benevolentiae indicem, tibi, dilecte Fili, universæque Congregationi Anglo-Benedictinae, præsertim dilectis Filiis Edmundo Ford, Priori Sancti Gregorii, eiusque sodalibus, Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romæ apud S. Petrum, die VIII Septembris, Natali Virginis Deiparae anno MDCCCXV, Pontificatus Nostri tertio.

PIUS PP. X.

**LETTER OF HIS HOLINESS POPE PIUS X TO MGR. FRASER,
RECTOR OF THE SCOTCH COLLEGE IN ROME
EPISTOLA**

QUA PONTIFEX OCCASIONE SACERDOTALIS IUBILAEI EXMI D.
ROBERTI FRASER ANTISTITIS URBANI, MODERATORIS COLLEGII
SCOTORUM DE URBE EIDEM GRATULATUR OB IPSIUS COLLEGII
INCREMENTUM

PIUS PP. X.

Dilecte Fili, Salutem et Apostolicam Benedictionem,

Quum ante annos quinque et viginti sacerdotale munus

inibas, rem ingrediebare felicem fortunatamque non tibi modo qui praeclara eras in Deum Ecclesiamque assecuturus promerita, sed Collegio potissimum Urbano nationis tuae, cuius instaurandae salutis virtutem parabas tuam, futurus, consentaneo tempore, providentissimus Instituti moderator. Obscurum Nobis non est quam afflicta facerent ante supremum tibi magisterium domus collatum, Collegii Scotorum bona quamque exigui propterea fructus in dioecesum utilitatem ederentur. At gaudet animus spectare in praesens restitutas tuo studio Collegii fortunas, auctam fermeque geminatam alumnorum copiam, excultam diligentissime contententium ad sacra iuvenum pietatem, cohaerentes consperantesque denique mirifice moderatoris adolescentumque voluntates. Res est in lumine collocata tuorum praestantia et claritudine operum, Apostolica praeterea lustratione Urbis, publico veluti suffragio confirmata, adeo quidem ut illud nobis nullo modo queat esse ambiguum coeleste Deum ope tuos labores voluisse foecundos Catholicamque Scotorum gentem praecipua quadam gratia esse prosecutum. Itaque faustitate usi natalis quinti et vigesimi sacerdotii tui libenter tibi gratulamur de collatis in Scotorum Collegium beneficiis votaue nuncupamus summa sive pro tuae felicitate vitae quam sospitari diutissime cupimus, sive etiam pro sollertiae studii operumque tuorum incremento. Hoc autem iucundum tibi prae re quavis arbitramur exstiturum, eam in rem per Nos omnia offerri ut pergant Scotorum Episcopi, quemadmodum antea, fidem in te quasi in exploratae virtutis viro collocare suppetiasque quotidie magis Collegio venire, sic certo arbitrati, adiumenta si succurrant, longe fore maiora derivanda in patriam tum ad sacras tum ad civiles res emolumenta. Testem animi Nostri auspicemque divinorum munerum tibi Collegioque universo Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XII Augusti anno MCMVII, Pontificatus nostri quinto.

PIUS PP. X.

COMMUNION IN PRIVATE ORATORIES

SS. RITUM CONGREGATIO

DECLARATIO

SACRORUM RITUM CONGREGATIONIS DE SACRA SYNAXI IN ORATORIIS PRIVATIS DISTRIBUENDA

Sanctissimus Dominus noster Pius Papa X in audientia habita die 8 Maii 1907 ab Eñno et Rñno Dño Cardinali Seraphino

Cretoni, S. R. C. Praefecto, statuere ac declarare dignatus est, ut in Indultis Oratorii privati intelligatur inclusa facultas sacram Communionem distribuendi iis omnibus Christifidelibus, qui Sacrificio Missae adsistunt; salvis iuribus parochialibus. Contrariis non obstantibus quibuscumque.

Ex Secretaria Sacrorum Rituum Congregationis, eadem die
8 Maii 1907.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

CATHOLIC SOCIETIES IN SPAIN

S. CONGREGATIO INDULGENTIARUM ET SS. RELIQUARUM

DE CATHOLICIS IN HISPANIA FOEDERIBUS

EPISTOLÁ

VENERABILI FRATRI MARCELLO ARCHIEPISCOPO HISPALENSIIUM—
HISPALIM

PIUS PP. X

Venerabilis Frater, Salutem et Apostolicam Benedictionem,

Quae Nobis esset de catholicis in Hispania foederibus mens, placuit reddere, oblata quandoque opportunitate, perspicuum; quod quidem dum perageremus, et laudem spectavimus foederalibus coetibus debitam, et ad ea, quae eisdem pararentur adhuc adipiscenda commoda, incitamentum. Recentia vero quum delibaverimus perlibenter verba, quibus Hispalenses fideles e commentarii dioecesani paginis ipse hortabare ad fulciendas id genus sodalitates, e re esse putavimus Nostras orationi tuae hortationes adiicere, id certe rati, e catholicis egregiae spei viris, quos edidit abunde semper Hispania, multum incrementi debere catholicorum consociationi obvenire. Etenim si ad comparanda Ecclesiae Religionique emolumenta unus valet catholicus vere sensus, si partium politicarum studium nunquam ad profectum rei christianae conducit officitque plurimum, nihil Nos utilius, nihil opportunius incolumitati vestrae reperimus quam ut, post habito plane quid quisque in re publica sentiat, statuant omnes ac deliberent catholicam profiteri publice fidem, talique sodalitatum foedere devinciri quo catholici rationes nominis sarta tecta serventur. Hos porro foederatos coetus et commoditatem afferre religioni plurimam et necessitatem quoque persentire temporum, nemo rerum aestimator iustus non viderit,

si diligenter reputarit animo non posse, seiunctis viribus, praesto esse salutem, bonosque debere, quasi facta acie, multiplici pravitate hostium opponi. Quapropter a novis abstinere laudibus nullo modo possumus adversus foedera illustria: ista namque sunt, quorum praesidio et gratia hinc crescant necesse est catholicorum opera et studia, hinc vero instructae per inimicas artes insidiae dilabantur. Eos vero, quotquot in Hispania sunt foederatorum coetuum auctores, certiores redditos volumus, illorum Nobis apprime probari sollertiam, quippe quom existimamus impetere rectae rei catholicae osores, ac tueri simul catholicum sensum fortiter congruenterque temporibus. Id autem ipsum ad illos pertinet etiam, immo vero singulari quidem ratione spectat qui gratia, opibus aut manu favent praeccellenti operi, cui nomen 'Buena Prensa'; quos omnes exploratum Nobis est variis iisdemque peridoneis scriptorum generibus veritatem catholicam et late propagare et sapienter defendere, ideoque dignum a Nobis habeant grati animi vicem. Iam praemio talibus per haec verba delato, par esse ac decorum intelligimus praecipuam tibi decernere sedulitatis atque industriae laudem, qui, memorata sodalitia condens, fidelesque cohortatus ut rationes solum rei catholicae in foedere adamarent praeclare de Nobis es meritis, riteque Nostram interpretatus es mentem. Qua quidem in caussa id summopere laetamur, non tibi, sive e sacro clero, sive ex ordine civium, defuisse qui actuosam fidelemque consilio tuo operam darent, meriti propterea et ipsi quos laudatione Nostra honestaremus. Quod si et ardor tibi, et studium fidelibus, et sinceritas universis perstabit, nulla ratione dubitamus fore ut catholicae tuitio rei in Hispania confirmetur, plurimoque atque eo lenge laetissimo gaudeat profectu. Quo autem copiosius Hispanis caelestia lumina suppetant, unde compertum quotidie magis habeant quam multa e foederibus alienis a civilium studiis partium commoda pendeant, Apostolicam Benedictionem quum laudatis sodalitatibus earumque praesidiis et adiutoribus, tum maxime tibi peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die 1. Iulii a. MDCCCCV, Pontificatus Nostri secundo.

PIUS PP. X.

NOTICES OF BOOKS

THE GREGORIAN MELODIES (Solesmes Version) for the Office, Mass, and Burial of the Dead, and Benediction of the Most Holy Sacrament. Edited, for the first time, in Tonic Sol-fa Notation, with Special Permission of the Solesmes Benedictines, by the Rev. D. O'Doherty, B.D. With a Preface by the Most Rev. John Clancy, D.D., Lord Bishop of Elphin. Dublin: Browne and Nolan, Ltd. 1907.

As many of our school children can read music from the Tonic Sol-fa notation, but not from the Staff notation, it was a useful undertaking to publish some much-wanted Gregorian melodies in Tonic Sol-fa notation. As to the special plan of this transcription, Father O'Doherty uses the prolongation line familiar to Tonic Sol-faists, to indicate a doubling of a note; a little horizontal stroke over the note to indicate a slight lingering; a special sign \surd as breathing mark, and a grave accent mark to indicate a subdivision accent in longer neumes. We notice that in those pieces which have a constant *ta*, he changes *fa* into *do*; thus, in the Subvenite, which consequently ends on *ti*, in the Invitatorium, the Benedictus, Introit, etc. We should have preferred to see the same change made in all pieces of the *d* and *f* modes, including such as the Sequence and Libera, even though it would imply an occasional *fe*, because the real mental effect of the final notes in these modes is certainly *la* or *do*. The editing is done with great care and the printing is good, though the type for the words is rather small.

H. B.

THE BEATIFIC VISION. By the Rev. Thomas Conefry, P.P. Killoe, Diocese of Ardagh. Longford, 1907.

It is enough to say of this learned and eloquent work that it has the approval and *Nihil obstat* of the venerable Dean of Ardagh and Clonmacnoise, and the *Imprimatur* of the Most Rev. Dr. Hoare. Nothing we could write would add in any way to the commendatory words of Dr. Monahan. It is evident that the volume contains the life-work in one direction of a hard-working and zealous parish priest, whose thoughts have been suitably occupied with high and holy things. He has omitted

nothing in his treatment of a difficult and mysterious subject. The work is replete with learning; the abstruse and profound character of the treatment is now and then relieved by some verses of poetry, original or borrowed. The Scriptures and the Fathers supply the doctrine: and from both the author has plentifully drawn. We heartily congratulate Father Conefry on his great work, which we have no doubt is far more meritorious and far more valuable in the sight of God, coming as it does from a humble and hard-working Irish priest, than many of the Modernist productions that aim chiefly at showing off the learning and acumen of their authors, which in reality are often limited enough.

J. F. H.

IS THE POPE INDEPENDENT? OR, OUTLINES OF THE ROMAN QUESTION. By the Right Rev. Mgr. John Prior, D.D. Rome: Palazzo Taverna. 1907. Price 2s. 6d.

THIS is the ablest and most luminous pamphlet on the Papal Sovereignty and the present position of the Pope that has appeared in our time. With cool and impassive temper, but steady and unerring purpose, Mgr. Prior leads us step by step through the various stages of his enquiry, bringing home conviction as he goes by facts, arguments, and quotations splendidly and most logically arrayed. It is the work not only of a devoted servant of the Holy See, but of a man of wide knowledge, keen observation and steadfast aim. For it certainly was not in a day or a year that the materials of which this work is composed were brought together. Mgr. Prior had his eyes about him for many years, and we now get the result of his discriminating study of this question. Anyone who reads this pamphlet will see without much difficulty that the Roman question is not settled. It is not settled for the Vatican. It is not settled for the Catholic nations. Nor is it settled for Protestant or pagan Governments with Catholic subjects. The Italians may cherish the hope that time will sanction their sacrilege. They are mistaken. Time is already beginning to tell against them. The Papacy which outlived the captivity of Avignon will outlive and conquer the captivity of the Vatican. The Vatican can bide its time. It has millions of loyal subjects the world over who will not be found wanting when the hour comes. Mgr. Prior's admirable pamphlet will not let their spirits fail in the meantime.

J. F. H.

ROSETTE : A TALE OF PARIS AND DUBLIN. By Mrs. William O'Brien. London : Burns and Oates. 1907.

MRS. O'BRIEN has the gift of making a very readable story out of very slight materials. It is rare that one gets interested in a work of fiction in which there is practically no plot, no problem, no mystery to solve ; yet I confess I could not lay down this book until I had read it through, and seen Rosette at the end of her little flight through the world happily fixed under Mother Augustine in a Dublin Convent. Each scene in itself is so vividly and so naturally held up before you that you are interested in it without regard to those that precede or follow. The language, too, is simple and attractive, and the fact that it is now and again flavoured with a French idiom is no drawback to it. There is one thing that jars a little on my sense of propriety. Why is Rosette made to slap a haughty young companion in the face one day at a party ? It seems to me that well-bred little girls, with clever little tongues, have many ways of taking down the pride of stuck-up and purse-proud little companions besides slapping them in the face. But, then, I confess I am not much of an authority on such subjects, and have no desire to get mixed up in controversy about them. I will merely say that Mrs. O'Brien has written a very pretty story and one that at Christmas time may be safely given to children.

J. F. H.

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